



Programa de Doctorado en Lenguas y Culturas. Univ. de Córdoba

**Preposiciones de movimiento en el Griego del Nuevo
Testamento. Ensayo de análisis semántico**

**Prepositions of Movement in New Testament Greek.
An essay of semantic analysis**

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TÍTULO DE LA TESIS: PREPOSITIONS OF MOVEMENT IN NEW TESTAMENT GREEK ESSAY OF SEMANTIC ANALYSIS

DOCTORANDO/A: Marta Merino Hernández

INFORME RAZONADO DEL/DE LOS DIRECTOR/ES DE LA TESIS

(se hará mención a la evolución y desarrollo de la tesis, así como a trabajos y publicaciones derivados de la misma).

La doctoranda Merino ha completado con éxito todas las fases conducentes al depósito de una tesis doctoral preparada para ser defendida con todas las seguridades.

A lo largo de los años que han mediado desde su inscripción hasta este momento, la doctoranda Merino ha cumplido con todas las tareas que se le han encomendado: en primer lugar, durante los primeros años, abordó el estudio de una bibliografía académica escasa sobre el tema de su tesis, las preposiciones griegas y su análisis semántico en el Nuevo Testamento, al tiempo que consiguió completar su formación investigadora, mediante la participación en cursos metodológicos y congresos nacionales e internacionales. Fruto de estos primeros años serían los artículos y capítulos de libro publicados en revistas y editoriales de reconocido prestigio internacional, *Cuadernos de Filología Clásica*, Herder, así como sus colaboraciones con *El Almendro* y *Filología Neotestamentaria*.

Durante los siguientes años no sólo supo compaginar su trabajo con la elaboración de la tesis, sino que además completó con éxito todos los requisitos para conseguir la mención de internacionalización de su tesis doctoral, así como la cotutela, gracias a la ayuda del co-director y co-tutor, el prof. Roig Lanzillotta. Esta colaboración ha sido realmente fructífera, añadiendo al profundo estudio semántico que la doctoranda ya tenía adelantado, un análisis exegético que no se queda en la simple teoría, sino que avanza en la aplicabilidad de su trabajo para una comprensión del Nuevo Testamento más cercana al sentido original.

Con todo, la tesis doctoral que defiende la doctoranda Merino, se compone con claridad de los apartados clásicos de un trabajo de esta índole:

- Introducción: en la que se plantea el estado de la cuestión, el concepto de preposición en el contexto literario analizado y la metodología, problematizando el resto de métodos de análisis y constatando la fiabilidad del elegido.
- Argumentación: análisis semántico y exegético de las principales preposiciones de movimiento, $\delta\acute{\iota}\alpha$, $\epsilon\acute{\iota}\varsigma$, $\pi\rho\acute{o}\varsigma$, $\acute{\alpha}\pi\omicron$ y $\acute{\epsilon}\kappa$, auténtico corazón del trabajo, cuyas importantes conclusiones son recogidas al final de cada apartado.
- Conclusiones y bibliografía, donde se reúnen los principales indicios parciales y se ofrece una actualizada lista de los materiales de trabajo tenidos en consideración.

En definitiva, se trata de un trabajo novedoso, que abre un campo de estudio apenas recorrido por las investigaciones académicas previas y que es una herramienta excelente para traductores, exegetas y lectores interesados por el mensaje original del Nuevo Testamento.

Por todo ello, se autoriza la presentación de la tesis doctoral.

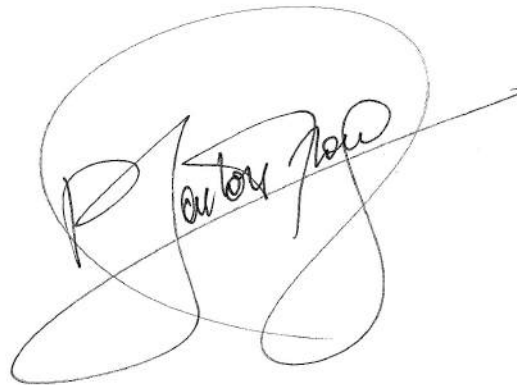
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Abbreviations

Journals

<i>ANUM</i>	<i>Anales de la Universidad de Murcia</i> . Murcia. Univ. de Murcia, Secretariado de Publicaciones.
<i>Bib</i>	<i>Biblica</i> . Leuven, Peeters Publishers.
<i>BSL</i>	Bulletin de la Société de Linguistique de Paris. Paris, Peeters.
<i>CFC</i>	<i>Cuadernos de Filología Clásica. Estudios Griegos e Indoeuropeos</i> . Madrid, Universidad Complutense de Madrid.
<i>CJL</i>	<i>Canadian Journal of Linguistics</i> . Cambridge, Cambridge University Press.
<i>Durius</i>	<i>Durius. Boletín castellano de estudios clásicos</i> . Valladolid, Univ. de Valladolid. Dpto. de Filología Latina.
<i>Emerita</i>	<i>Emerita</i> . Madrid, CSIC.
<i>Estudios Clásicos</i>	<i>Estudios Clásicos</i> . Madrid, Sociedad Española de Estudios Clásicos.
<i>FilNeot</i>	<i>Filología Neotestamentaria</i> . Cordova, El Almendro.
<i>Fortunatae</i>	<i>Fortunatae Revista canaria de Filología, Cultura y Humanidades Clásicas</i> . San Cristóbal de la Laguna, Univ. de la Laguna.
<i>Habis</i>	<i>Habis</i> . Seville, Univ. de Sevilla.
<i>Helmantica</i>	<i>Helmantica: Revista de filología clásica y hebrea</i> . Salamanca, Univ. Pontificia de Salamanca.
<i>JBL</i>	<i>Journal of Biblical Literature</i> . Houston, Society of Biblical Literature.
<i>JGL</i>	<i>Journal of Greek Linguistics</i> . Netherlands, Brill.
<i>Langages</i>	<i>Langages</i> . Paris, Armand Colin.
<i>Mnemosyne</i>	<i>Mnemosyne. A journal of classical studies</i> . Netherlands, Brill.
<i>RPh</i>	<i>Revue de Philologie, de littérature et d'histoire anciennes</i> . Paris, Klincksieck.

Dictionaries

<i>BDAG</i>	<i>Bauer–Danker–Arndt–Gingrich Greek Lexicon of the New Testament</i> . Norfolk, BibleWorks.
<i>DELG</i>	<i>Dictionnaire étymologique de la langue grecque: histoire des mots</i> . Paris, Klincksieck.
<i>DGE</i>	<i>Diccionario Griego-Español</i> . Madrid. CSIC.
<i>DGENT</i>	<i>Diccionario Griego-Español del Nuevo Testamento. Análisis semántico de los vocablos</i> . Cordova, El Almendro.
<i>EAGLL</i>	<i>Encyclopedia of Ancient Greek Language and Linguistics</i> . Netherlands, Brill.
<i>LSJ</i>	<i>The Online Liddell-Scott-Jones Greek-English Lexicon</i> . Irvine, University of California.

Texts, Editions and Manuscripts

<i>NKJV</i>	<i>New King James Version</i> . Nashville-Camden-New York, Thomas Nelson Publisher.
<i>NRSV</i>	<i>New Revised Standar Version</i> . New York, National Council of the Churches of Christ.
<i>RVA</i>	<i>Reina Valera Actualizada-2015</i> . Alabama, Casa Bautista de Publicaciones / Editorial Mundo Hispano.
<i>NC</i>	E. Nácar & A. Colunga, <i>Sagrada Biblia. Versión directa de las lenguas originales</i> . Madrid, Biblioteca de Autores Cristianos.
<i>SBL</i>	<i>The Society of Biblical Literature Handbook of Style</i> . Atlanta, SBL Press.

Abbreviations of Greek Authors and Works

Arist., <i>Po.</i>	Aristotle, <i>Poetics</i>
Diod. Sic., <i>Librar.</i>	Diodorus Siculus, <i>Historical Library</i>
D.T., <i>Gramm.</i>	Dionysius Thrax, <i>Ars of Grammar</i>
Hdt., <i>Hist.</i>	Herodotus, <i>Histories</i>
Hom., <i>Il.</i>	Homer, <i>The Iliad</i>
Hom., <i>Od.</i>	Homer, <i>The Odyssey</i>
Paus., <i>Descr.</i>	Pausanias, <i>Description of Greece</i>
Plb., <i>Hist.</i>	Polybius, <i>Histories</i>
Soph., <i>O.T.</i>	Sophocles, <i>Oedipus Tyrannus</i>
Thuc., <i>Hist.</i>	Thucydides, <i>Histories</i>
Vitr., <i>De Arch.</i>	Vitruvius, <i>De Architectura</i>
Xen., <i>An.</i>	Xenophon, <i>Anabasis</i>
Xen., <i>Hell.</i>	Xenophon, <i>Hellenica</i>

Abbreviations of the Books of the Bible

Gen	Genesis
Deut	Deuteronomy
Isa	Isaiah
Jer	Jeremiah
Matt	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts of the Apostles
Rom	Romans
1Cor	1Corinthians
2Cor	2Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1Thess	1Thessalonians
2Thess	2Thessalonians
1Tim	1Timothy
2Tim	2Timothy
Titus	Titus
Philm	Philemon
Heb	Hebrews
Jas	James
1Pet	1Peter
2Pet	2Peter
1John	1John
2John	2John
3John	3John
Jude	Jude
Rev	Revelation

Other Abbreviations

acc.	accusative
B.C.E.	(before the current Era)
ca.	circa
C.E.	(current Era)
cf.	confer
D	Determination
dat.	dative
E	Entity
ed.	editor
eds.	editors
gen.	genitive
<i>ibid.</i>	<i>ibidem</i>
NT	New Testament
p.	page
pp.	pages
R	Relation
s.v.	<i>sub voce</i>

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Introduction

The study of Greek prepositional semantics is one of the most difficult aspects of both Classical and Hellenistic Greek syntax, since, on the one hand, the preposition is a very complex, ambiguous and polysemic grammatical category that is exposed to subtle gradations of meaning; and, on the other hand, the prepositional system in Greek is complementary to the cases, which represents an area of study midway between Grammatology and Lexicography. In short, the preposition is a lexical element that resists semantic analysis, because it has been regarded in the Indo-European languages as semantically poor or, on the contrary, as one of the grammatical categories with the widest variety of meanings.¹

Furthermore, the Hellenistic period ushered in several new aspects to Greek prepositions. During this time, prepositions became increasingly essential for specifying the meaning of the cases, in order to express with exact accuracy circumstantial functions which the gradual simplification of the casual structure ("syncretism")² had renounced. Due to the trend towards explicitness in Hellenistic Greek, prepositions helped to clarify and sometimes even modify the meaning of the case.³ Likewise, Greek prepositional meanings became increasingly pliable due to the frequent overlaps between pairs of prepositions, so that very often meaning had to be determined by the context rather than by the case.⁴ This flexibility of meaning is due to an extraordinary rise in the use of prepositions.

¹ P. Bortone, *Greek Prepositions: From Antiquity to the Present* (Oxford / New York: Oxford University Press, 2010) 36-39.

² More information on this subject can be found below, chapter I, footnote 131, p. 33.

³ D.B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996) 361; Moulton, *A Grammar of New Testament Greek*, 251; S.E. Porter, *Idioms of the Greek New Testament* (Sheffield: JSOT Press, 1992) 140. Likewise, throughout the thesis we frequently refer to "meaning of the case", since according to cognitive grammar, grammatical forms are conceived as meaningful. The essence of their meaning does not differ from the substance of the lexical meaning; rather, the difference lies in the degree of abstraction. See S. Luraghi, *On the Meaning of Prepositions and Cases. The Expression of Semantic Roles in Ancient Greek* (Amsterdam: John Benjamins Publishing Co., 2003) 1.

⁴ J. Vela Tejada, "La reestructuración funcional del sistema preposicional griego en la *koiné*," *Habis* 24 (1993) 245-247. See also N. Turner, in J.H. Moulton, *A Grammar of New Testament Greek. Syntax*, vol. 3 (Edinburgh: T. & T. Clark, 1963) 261, according to M.J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2012) 14.

It is necessary to mention here the distinction between "lexical meaning" and "contextual meaning" that we adopt in this thesis following the *New Testament Lexicography. Introduction, Theory & Method* by J. Peláez & J. Mateos:

One of the most fundamental and distinctive features of the Cordova model concerns a distinction between two levels of meaning, which correspond to the structuralist distinction between *langue* and *parole*, between language (as abstract sign-system) and speech (as actual language usage). J. Peláez explains: "To determine a word's meaning one must operate at two levels: the semiotic level (which corresponds to the study of the term itself, i.e. , *langue*) and the semantic level (the study of a term in context, i.e. , *parole*)." Accordingly, word meaning should be described (or defined) on two levels: "There is thus a lexical meaning (of the word itself) and other contextual meanings (of the word in various contexts) [...] The lack of distinction between lexical and contextual meaning seems to be the primary shortcoming of the present lexicographical landscape." Lexical meaning can be considered the meaning carried by a word independent of the particular contexts of speech in which it occurs. It is thus the meaning that a word always contributes to discourse, irrespective of the particular or actual context. It should therefore be considered a lexicographical construct abstracted from all available occurrences in language use (and therefore belongs to the level of *langue*). In the Cordova model it is called *semic nucleus* or *semic configuration*. Contextual meaning concerns the meaning(s) a word reflects in context of actual language usage and might either correspond to its lexical meaning or differ from it because of additional or changed semantic features due to context. In the terminology of the Cordova model, the technical term for contextual meaning is *sememe*. For the lexicographical praxis this implies that meaning of words should be described in terms of lexical and contextual meaning.⁵

Moreover, on some occasions the meaning of a preposition is subject to different interpretations, becoming the focus of theoretical and exegetical debate.⁶ Consequently, analyzing the values of this semantic category makes it necessary, from our point of view, to start from a semantic and structural methodological approach

⁵ J. Peláez & J. Mateos, *New Testament Lexicography. Introduction, Theory & Method* (English translation by Andrew M. Bowden, edited by David S. du Toit; Berlin / Boston: Walter de Gruyter, 2018) XXXI.

⁶ C.R. Campbell, "Prepositions and Exegesis. What's in a Word?," in D.L. Akin & T.W. Hudgins (eds.), *Getting into the Text: New Testament Essays in Honor of David Alan Black* (Eugene: Pickwick Publications, 2017) 39.

(without forgetting the morphosyntactic aspect). Therefore, we will follow the theoretical framework of the *Diccionario Griego-Español del Nuevo Testamento (DGENT)*,⁷ since this text places a high value on context as a factor in specifying the meaning of prepositions.

However, since the first decades of the 20th century there has not been a truly substantial investigation of Greek prepositions. The treatises by Dutton and Regard⁸ were the last extensive monographs on the subject until the 21st century. Recently, there has been a renewed interest in the study of Greek prepositions, as evidenced by the publication of *On the Meaning of Prepositions and Cases: The Expression of Semantic Roles in Ancient Greek* by S. Luraghi (2003)⁹ as well as *Greek Prepositions: From Antiquity to the Present* by P. Bortone in 2010.¹⁰ Unfortunately neither centers on Biblical Greek; nevertheless, Bortone devotes chapter five of the second part of his work to Hellenistic Greek. Finally, there is Harris's 2012 text *Prepositions and Theology in the Greek New Testament*,¹¹ which contains a detailed study of numerous passages in the Greek NT,¹² in which prepositions contribute to the theological meaning of the text. For the 84 years between Regard and Luraghi, the only studies on the Greek preposition were found in dictionaries, grammars such as Kühner-Gerth¹³ and journal articles.

However, as we shall see, despite an advance in the semantic analysis of the prepositions by the aforementioned studies, none of them has offered a complete and systematic semantic study of any particular preposition in the NT. Likewise, the study

⁷ J. Mateos, J. Peláez & GASCO, *Diccionario Griego-Español del Nuevo Testamento (DGENT)*. Fasc. 1: Ἀαρών–αίματεκχυσία. Fasc. 2: αἰμορρεω–άνήρ. Fasc. 3: ἀνθίστημι–ἀπώλεια. Fasc. 4: Ἄρ–ἄψυχος. Fasc. 5: Βάαλ–βωμός, Cordova: El Almendro, 2000-. From this moment onwards, the dictionary will be cited with the conventional abbreviation of *DGENT*.

⁸ E.H. Dutton, *Studies in Greek Prepositional Phrases*, *διά, ἀπό, ἐκ, εἰς, ἐν* (Chicago: University Libraries, 1916); P.F. Regard, *Contribution à l'étude des prepositions dans la langue du Nuveau Testament* (Paris: Gabalda, 1919). Other recent grammatical works are worthy of being cited as well: E. Van Emde Boas, A. Rijksbaron, L. Huitink, M. de Bakker, *The Cambridge Grammar of Classical Greek* (Cambridge: Cambridge University Press, 2019) and H. Pinkster, *The Oxford Latin Syntax. I The Simple Clause*. (Oxford: Oxford University Press, 2015).

⁹ Luraghi, *On the Meaning of Prepositions and Cases*, 1.

¹⁰ Bortone, *Greek Prepositions*.

¹¹ M.J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2012).

¹² Throughout this study, with the exception of titles, we will use the acronym NT to refer to the New Testament.

¹³ R. Kühner & B. Gerth, *Ausführliche Grammatik der griechischen Sprache* (3rd ed. -1904; Hannover: Hansche Buchhandlung, 1898), quoted by M.D. Jiménez López, "Sintaxis y semántica de las preposiciones griegas: Análisis crítico y nuevas perspectivas," *Estudios Clásicos* 103 (1993) 55.

of prepositions by major dictionaries of Classical and NT Greek is, as we shall see, insufficient from a semantic point of view.

The goal of this thesis is the semantic analysis of the prepositions of movement *διά*, *εἰς*, *πρός*, *ἀπό* and *ἐκ*;¹⁴ therefore, covering every preposition vinculated to the axis of horizontal movement. We will try to explain the notional scope of each preposition in its different meanings according to the methodology of *DGENT*. Moreover, through the results of our analysis, we will attempt to illuminate a few NT passages in which the meaning of these prepositions has provoked disagreement among translators, exegetes and researchers. We will prove with these examples not only that an adequate understanding of the meaning of prepositions in context is essential for exegesis, but that exegetical analysis must be based on semantics if it is to avoid inaccurate interpretations of the texts.¹⁵

This work includes eight sections:

Chapter I highlights general inquiries into the study of Greek prepositions, especially in the NT over the last sixty years. This chapter shows the scarce treatment given to this grammatical category from the semantic point of view.

Chapter II examines the properties and peculiarities of the prepositions developed in Greek during the Hellenistic period, to which the NT belongs. This is the *corpus* that was chosen in order to study the prepositions of movement.

Chapter III presents the *DGENT*'s method of semantic analysis used for the semantic examination of the aforementioned prepositions in this thesis. This methodology has been developed mainly in the *New Testament Lexicography*.

¹⁴ We will start with an examination of *διά*. Then we will study *εἰς* and *πρός*, prepositions relative to each other with regard to their basic meaning. Finally, we will analyze *ἀπό* and *ἐκ*, showing both their semantic similarities and differences since, as in the case of *εἰς* and *πρός*, both prepositions have a similar basic meaning. We will offer complete studies in the cases of *ἀπό*, *διά* and *εἰς*, and partial studies in the cases of *ἐκ* and *πρός*. This is due to the methodological nature of this thesis. Our intention has been to show how the cited methodology can be applied, so we do not consider it necessary to analyze extensively each and every one of the case studies. The number of passages submitted for discussion varies from one chapter to another, since in the case of some prepositions we have not found more than one controversial passage; in other cases, the same interpretative problem is present in a large number of passages, from which we have selected one that serves as an example for the discussion; *παρά* is not included in our study, since we have considered it as having a lexical meaning 'next to,' a static notion.

¹⁵ P.M. Bendor-Samuel B.A, *The Exegesis and Translation of Prepositional Phrases in the Greek New Testament: A Semantic Role Analysis* (Oxford: Oxford Centre for Mission Studies, 1996) 19.

Introduction, Theory & Method by J. Peláez & J. Mateos.¹⁶

Chapters IV-VIII are the core of this study. In them the semantic analysis of *διὰ*, *εἰς*, *πρός*, *ἀπό* and *ἐκ* is developed following the *DGENT* methodology. These chapters also attend to features and factors that, according to functional and cognitive semantics, allow us to differentiate specific notions belonging to the same conceptual *continuum*. This analysis sheds light on the translation of certain NT passages, of which the interpretation remains uncertain.

Chapter IX closes this thesis, presenting not only conclusions but also new pathways, for the writing of the lemmas of the semantic dictionary *DGENT*, the translations of the NT texts, and the study of prepositions within the framework of linguistics and modern semantics.

The Greek text used in this thesis is the twenty-eighth edition of the *Novum Testamentum Graece*, edited by Nestle & Aland.¹⁷ As an English reference we use *The Bible: New Revised Standard Version* (1989).¹⁸ However, whenever necessary, some small changes have been introduced to adjust the translation in order to mimic the verbal flow of the Greek text, without betraying the English.

Quotations of ancient authors and NT references follow the abbreviations of *The Society of Bible Literature Handbook of Style*.¹⁹

¹⁶ Peláez & Mateos, *New Testament Lexicography*.

¹⁷ E. Nestle & K. Aland (eds.), *Novum Testamentum Graece* (28th ed.; Peabody: Hendrickson Publishers, 2012).

¹⁸ Biblegateway (ed.), *NRSV* (taken from the edition of The Division of Christian Education of the National Council of the Churches of Christ in the United States of America, *The Bible. New Revised Standard Version*, National Council of the Churches of Christ, 1989). <https://www.biblegateway.com/versions/New-Revised-Standard-Version-NRSV-Bible/>.

¹⁹ B.J. Collins, B. Buller & J.F. Kustko (eds.), *The SBL Handbook of Style* (2nd ed.; Atlanta: SBL Press, 2014) 124-125.

https://books.google.es/books?id=M_upBwAAQBAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false.

Chapter I. State of the Issue

Introduction

The last six decades have led to important advances in the study of prepositional syntax and semantics, especially in the field of cognitive linguistics, diachronic studies and structural semantics as relates to both Classical and Hellenistic Greek. In this chapter, we will offer a critical review of the current state of the discipline of syntax and prepositional semantics. We intend to show the ways that are opened when applying new currents of analysis to the preposition, particularly focusing on that proposed by the *DGENT*.

Despite differences at the level of approach and goal, in their analysis of Greek prepositions scholars tend to discuss certain common aspects, such as the concept of preposition, the preposition's relation to other elements of the language, the problem of rection, and, finally, its semantic value. Accordingly, we structure this chapter following these recurrent themes.

Each of these topics distinguishes, on the one hand, the contributions of the main Greek grammar and syntax manuals, as well as those studies that have specifically analyzed Greek prepositions from within various theoretical frameworks; and, on the other hand, those works devoted to prepositional analysis within the framework of general linguistics or of other languages, paying attention, above all, to the latest advances in syntax and prepositional semantics.

We conclude this chapter with a synthesis of the main problems that the study of Greek prepositions still poses, and we propose new perspectives for analysis.

1. Syntax and Prepositional Semantics in Current Linguistics

We offer below a brief overview of the main linguistic currents that have generated studies around Greek prepositional syntax and semantics in approximately the last six decades.

1.1. Main Language Schools

As in all areas of linguistics, studies of Greek prepositional syntax have been influenced by the main theoretical currents of their time. Perhaps the most interesting phenomenon that has occurred in the last twenty years has been the integration of branches of general linguistics that were previously studied separately, such as semantics, stylistics, narratology, rhetoric and sociolinguistics.

The main and most obvious innovation of the last two centuries has been the rapid rise of descriptive linguistics as opposed to historical-comparative linguistics. Synchronistic linguistics was first developed by L. Bloomfield,¹ and gained prominence in America under the leadership of the anthropologist F. Boas. The objective of this school, called "descriptivist," is the study of individual languages, leaving aside the description of a general theory of language. This school offered important monographs on the Greek preposition, such as the aforementioned treatises of Dutton in 1916 and that of Regard in 1919.² Dutton made a descriptive record of different prepositional phrase uses that are usually constructed with *διά*, *ἀπό*, *ἐκ*, *εἰς* and *ἐν*. She focused especially on the idioms, from the moment of their appearance in the Homeric literature up to Aristotle, and pointed out the need for a more complete study that covers later periods of the Greek language. Likewise, Regard's study follows a descriptive approach in the treatment of prepositions, but focusing on the Greek preposition during the period of the Hellenistic *Koine*, and covering the totality of prepositions. Both works are interesting for our research, since they allow us to compare traditional approaches with new trends. We also need to mention the studies by F. Blass & A. Debrunner and M. Zerwick³ because they operationalized an advancement towards a better knowledge of *Koine* Greek.

¹ In his influential book *Language* (New York: Holt, Rinehart & Winston, Inc., 1933), L. Bloomfield made significant proposals with regard to Indo-European historical linguistics, the description of Austronesian languages, and languages of the Algonquian family. Bloomfield claimed that linguistic phenomena can properly be studied when isolated from their non-linguistic environment. His approach emphasized the scientific starting point of linguistics and the formal procedures for the analysis of linguistic data. He adopted a behaviouristic theory of meaning, defining the meaning of a linguistic form as "the situation in which the speaker utters it and the response which it calls forth in the hearer."

² Dutton, *Studies in Greek Prepositional Phrases*; P.F. Regard, *Contribution à l'étude des pré-positions*.

³ F. Blass & A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature* (11th ed.; Chicago: University Press, 1961); M. Zerwick, *Graecitas Biblica Novi Testamenti exemplis illustratur* (Rome: Editrice Pontificio Istituto Biblico, 1966).

Since its emergence in the 1950s, the "structuralist" approach has dominated studies devoted to syntax and prepositional semantics.⁴ These analyses were mainly influenced by the posthumous publication of F. Saussure's *Cours de linguistique générale* in 1916. Saussure's work provided a deeper and better understanding of syntax and semantics thanks to an inductive analysis of language. The structuralists adopted these methods, and thus focused on functionalism and stylistics. The contributions of V. Brøndal,⁵ G. Galichet⁶ and B. Pottier⁷ make clear that structuralism varies according to authorial preference. As we will see, these authors are mainly interested in the prepositions as lexemes indicating relationship.

Structural semantics has been the discipline that has aroused the most interest among NT scholars. In fact, the approach by A.L. Greimas in his work *Semántique structurale* (1966) served as an ideological and methodological basis for numerous studies of Biblical semantics, such as *DGENT*. Following in the steps of Saussure, Greimas attempts to determine the semes that make up the semic core of the lexemes, and to describe the different elements that the nucleus can present. For Greimas, the distinction between nuclear and contextual semes is key to establishing the fundamental meaning of a word, as well as its different contextual meanings, or sememes. His study has some limitations, however: mainly, the scant exemplification of his analysis of the lexemes, and the absence of a method that helps to establish the semic core of the lexemes.⁸

Likewise, ever since the 1961 study by J. Barr, *The Semantics of Biblical Language*, Biblical scholars have realized that words cannot be analyzed according to theological assumptions that are strongly rooted in NT studies, primarily based on the theological treatment of the Bible as the "Word of God". Such assumptions attempt to revive the Hebraic theological thought of the Biblical writers themselves and to understand Biblical thought through the language in which it is expressed. This

⁴ G. Sampson, *Schools of Linguistics. Competition and Evolution* (London: Hutchinson & Co. Publishers, 1980) 34-56.

⁵ V. Brøndal, *Ordklasserne (Partes orationis). Studier over de sproglige Kategorier* (mit einem französischen Resümee von 50 Seiten) (Copenhagen: G.E.C. Gad, 1928).

⁶ G. Galichet, *Essai de grammaire psychologique* (Paris: Presses universitaires de France, 1947).

⁷ B. Pottier, *Systématique des éléments de relation; étude de morphosyntaxe structurale romane* (Paris: Klincksieck, 1962).

⁸ A. Piñero & J. Peláez, *The Study of the New Testament. A Comprehensive Introduction* (Leiderdorp: Deo Publishing, 2003) 441, 444-445.

approach assumes that Hebrew and Greek words have fixed meanings, and therefore the process of understanding texts essentially consists of choosing a suitable dictionary definition. This leads to generalizations about the functioning of the Greek language. Contrastingly, words ("lexical entries") acquire a specific meaning when deployed in sentences, that is to say, when they appear in a given context. The most recent advances in Biblical lexicography, as we shall see, involve an attempt to free the researchers from the influence of theology in the study of Greek language.⁹ These contributions have been linked to the development of semantic theory, which is dedicated to the discovery of words' meanings both in themselves and in relation to others.¹⁰

The NT lexicography saw its birth in the works of G.A. Deissmann.¹¹ Among the most important works in this field should be mentioned the *Wörterbuch zum Neuen Testament* by W. Bauer (1952), with successive editions, and the *Theologisches Wörterbuch zum Neuen Testament* (1932) founded by G. Kittel, continued by G. Friedrich (1933-1979).¹² Modern Biblical lexicography, especially that of the NT, has received an enormous impetus thanks to the development of semantic theories such as the semantic domain theory, which holds that the vocabulary of a language can be ordered by fields, or semantic domains, instead of alphabetically. In addition, the semantic domain theory states that words are used in contextual relationships, not in isolation, being used to delimit the world of experience, as well as feelings and events in different spheres. Two great advances in the lexicography of the NT, although

⁹ Barr's work has influenced theoretical works on the subject, such as "Linguistic Issues in New Testament Lexicography", in *Studies in the Greek New Testament: Theory and Practice* (New York: Peter Lang, 1996) 49-74 by S. Porter.

¹⁰ S.E. Porter, *Linguistic Analysis of the Greek New Testament. Studies in Tools, Methods, and Practice* (Grand Rapids: Baker Academic, 2015) 86-88.

¹¹ We can cite, among others, the following works of G.A. Deissmann: *Bibelstudien. Beiträge, zumeist aus den Papyri und Inschriften, zur Geschichte der Sprache, des Schrifttums und der Religion des hellenistischen Judentums und des Urchristentums* (Marburg: N.G. Elwert, 1895) and *Neue Bibelstudien. Sprachgeschichtliche Beiträge, zumeist aus den Papyri und Inschriften, zur Erklärung des Neuen Testaments* (Marburg: N.G. Elwert, 1897). Both works were pioneers for their quarrying of inscriptions to determine features of the Greek of the LXX, and constituted part of his plan to produce a lexicon of the NT. This dictionary, that was not completed, was to be his *opus vitae*, and shows that, rather than a NT professor focused on theology, he aspired to be a philologist.

¹² Piñero & Peláez, *The Study of the New Testament*, 448.

applicable to other *corpora*, are the dictionaries of Louw & Nida,¹³ and *DGENT*,¹⁴ of which we will talk more.

In short, there are two major implications when applying semantics to new proposals of Biblical lexicographic studies: a) it frees language from theological-ecclesiastical restrictions and b) it deepens our knowledge of the way in which words take on meaning.¹⁵

It is also worth mentioning the rise of the "functionalist" approach in the study of Greek syntax, especially the prepositional syntax. This linguistic current, independent of Saussurean structuralism and the descriptivism of Boas, was founded in Prague in 1911 by V. Mathesius,¹⁶ around whom developed a circle of like-minded linguistic scholars called the "Prague School."¹⁷ In functionalism, the study of language consists in the investigation of the functions performed by the elements, classes and mechanisms that interplay within it. Functionalists also maintain that the analysis of a language state, independently of any historical consideration, has not only explanatory but also descriptive value. This current has given rise, as we shall see, to important studies on the Greek prepositional syntax,¹⁸ such as those by A. Martinet¹⁹ and E. Crespo,²⁰ which regard prepositions as "functional monemes."²¹ We should also mention Jiménez López's study, since for her the value of the preposition depends on the indissolubility of the link between the prepositional form and the case, such both forms a "moneme of discontinuous signifier."²²

The last academic trend we will discuss is "cognitivism," which emerged in the 1980s in response to the discomfort of generativists such as M.H. Johnson, G. Lakoff

¹³ J.P. Louw & E.A. Nida (eds.), *Greek-English Lexicon of the New Testament based on Semantic Domains*, in *Bible Works 7. Software for Biblical Exegesis & Research* [CD-ROM] (Norfolk: BibleWorks, LLC., 2006).

¹⁴ Mateos, Peláez & GASCO, *DGENT*.

¹⁵ Porter, *Linguistic Analysis*, 87-88.

¹⁶ V. Mathesius, "O potenciálnostijevů jazykových," *Věstník Královské české společnosti nauk: Třída filosoficko-historicko-jazykovědná*, 2 (1911) 1-24.

¹⁷ Sampson, *Schools of Linguistics*, 103.

¹⁸ M.D. Jiménez López, *El sistema de las preposiciones en griego. Análisis funcional en la prosa ática de época clásica* [Doctoral Thesis] (Madrid: Universidad Autónoma de Madrid, 1990) 336-342.

¹⁹ A. Martinet, *Studies in Functional Syntax* (Munich: Fink, 1975).

²⁰ E. Crespo, "Sintaxis de los elementos de relación en griego clásico," in F. Rodríguez Adrados & A. Martínez Díez (eds.), *Actas IX Congreso Español de Estudios Clásicos (Madrid, 27 al 30 de septiembre de 1995) Lingüística Griega*, vol. 2 (Madrid: Sociedad Española de Estudios Clásicos y Ediciones Clásicas, 1997) 3-42.

²¹ With regard to the concept of "functional moneme," see pp. 23-25.

²² Jiménez López, *El sistema de las preposiciones en griego*, 336-342.

and R. Langacker, who defended the need for a semantics that took into account the individual's cognitive abilities. Their view of lexicon, morphology and syntax as a *continuum* of symbolic units at the service of the structural conceptual content with expressive purposes, distinguished these scholars from the generative-transformational tradition. According to them, linguistic manifestations result from the formalization of psychological processes of learning and the creation of mental images. Their results, compatible with functionalist studies, represent an advance in the knowledge of diachronic processes, such as the substitution of cases by prepositional phrases, or the functional and semantic development of the latter, as we will see in the contributions of Luragui and Bortone.

2. The Preposition

Classical Greece made the first human attempts to define prepositions. The ancient Greeks highlighted two fundamental features of this grammatical category, which have continued to define prepositions to this day: firstly, their ability to connect different parts of the sentence as σύνδεσμοι 'link words' —a word used by Aristotle in his *Poetics*.²³ This term encompasses both prepositions and conjunctions and considers them as particles. Secondly, the Greeks highlighted the predominant position of the preposition in the sentence, which they termed πρόθεσις 'front placement.'²⁴ This word, however, defines preposition following a purely syntactic and descriptive criterion. This term, from which the word "preposition" etymologically derives, having been transmitted through the Latin term *praepositio*, was used by the Greek

²³ Arist., *Po.* 1456b20: Σύνδεσμος δέ ἐστιν φωνή ἀσημος ἢ οὔχε κωλύει οὔτε ποιεῖ φωνήν μίαν σημαντικὴν ἐκ πλειόνων φωνῶν πεφυκυῖαν συντίθεσθαι, καί ἐπί των ἀκρων καί ἐπί του μέσου, ἦν μή ἀρμόττει ἐν ἀρχῇ λόγου τιθέναι καθ' αὐτήν, οἷον μὲν, ἦτοι, δέ' ἢ φωνή ἀσημος ἢ ἐκ πλειόνων μὲν φωνῶν μίας, σημαντικῶν δέ, ποιεῖν πέφυκεν μίαν σημαντικὴν φωνήν. "A connective is a non-significant sound which neither prevents nor creates a single semantic utterance from a plurality of sounds, usually placed at the ends or in the middle of a statement, but not on its own at the start of one: e.g. μὲν, δὴ τοί, δέ. Or a nonsignificant sound which naturally produces a single semantic utterance from a plurality of sounds that have a single significance" (Aristotle, *Poetics*. Translated by Stephen Halliwell. LCL [Cambridge: Harvard University Press, 1995]).

²⁴ The Stoics distinguished different types of σύνδεσμοι, including προθετικός, σύνδεσμος and πρόθεσις. See H. von Arnim, *Stoicorum Veterum Fragmenta*, vol. 1 (Toronto: Stuttgart, 1964) 305, 325. However, it was Dionysius Thrax (see 70.2 and 86.3) who properly distinguished the prepositions from the conjunctions. Apollonius Dyscolus later dedicated book IV of his *Περὶ συντάξεως* to the study of prepositions. See Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 54, footnote 3.

grammarians Dionysius Thrax in his *Τέχνη Γραμματικῆ* (*Ars Grammatica*) written around the 1st century B.C.E.²⁵

2.1. The Preposition in the Studies on Greek Prepositions

Scholars have used the invariable character of the preposition as a main feature with which to define this grammatical category. Thus, from the grammatical point of view, the preposition designates an indeclinable word that usually precedes a noun or a pronoun, or appears as a verbal prefix. Therefore, the Greek prepositions are indeclinable fixed forms or particles that serve to reinforce or avoid ambiguities in the value of cases.²⁶

The Greek grammar treatises of the 20th century were characterized by a purely descriptive vision. They examine the set of all prepositions and classify them according to their numerous meanings and uses, similar to a lemma. E. Schwyzer bases his grammar on morphological considerations,²⁷ and collects prepositions in his "Inflexibilia" section. However, this perspective is insufficient to define prepositions, since it makes it impossible to differentiate them from other indeclinable terms, such as adverbs, conjunctions and particles in general.²⁸

According to many scholars,²⁹ the Greek denomination πρόθεσις *praepositio* is inappropriate for defining the preposition. This is because the position of a preposition in the sentence is not always precedent, since it can be postponed³⁰ or even be apart

²⁵ D.T., *Gramm.* 23: Πρόθεσις ἐστὶ λέξις προτιθεμένη πάντων τῶν τοῦ λόγου μερῶν ἔν τε συνθέσει καὶ συντάξει. εἰσὶ δὲ αἱ πᾶσαι προθέσεις ὀκτώ καὶ δέκα, ὧν μονοσύλλαβοι μὲν ἕξ· ἐν εἰς ἕξ σύν πρό πρός, αἴτινες οὐκ ἀναστρέφονται· δισύλλαβοι δὲ δύο καὶ δέκα· ἀνά κατὰ διὰ μετὰ παρά ἀντί ἐπί περί ἀμφί ἀπό ὑπό ὑπέρ). "A Preposition is a word placed before any of the parts of speech, both in Composition and in Syntax. The number of Prepositions is eighteen, whereof six are monosyllabic, ἐν, εἰς, ἕξ, πρό, πρός, σύν, which are incapable of anastrophe, and twelve dissyllabic, ἀνά, κατὰ, διὰ, μετὰ, παρά, ἀντί, ἐπί, περί, ἀμφί, ἀπό, ὑπό, ὑπέρ" (Anthony Alcock [ed.], *The Grammar of Dionysius Thrax*. https://www.academia.edu/7891168/The_Grammar_of_Dionysius_Thrax_Translated_into_English St.).

²⁶ Piñero & Peláez, *The Study of the New Testament*, 172; Luraghi, *On the Meaning of Prepositions and Cases*, 80; M.A. Alexandre Júnior, *Gramática de Griego clásico y helenístico* (Cordova: El Almendro, 2016) 195.

²⁷ E. Schwyzer & A. Debrunner, *Griechische Grammatik: Syntax und syntaktische Stilistik*, vol. 2 (Munich: Oscar Beck, 1950). Also, J. Wackernagel calls them "Indeklinabilia", as early as 1928, in *Vorlesungen über Syntax: mit besonderer Berücksichtigung von Griechisch, Lateinisch und Deutsch*, vol. 1 (Basel: Birkhäuser, 1981).

²⁸ Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 55.

²⁹ J. Humbert, *Syntaxe Grecque* (3rd ed.; Paris: Klincksieck, 1993 [1960]) 298. Also, previously, in Wackernagel, *Vorlesungen über Syntax*, 153.

³⁰ The distinction between prepositions and postpositions has been considered, in general, something trivial. In fact it such a distinction is unnecessary for Greek, since only postpositions were used in the early stages of the language. See Bortone, *Greek Prepositions*, 5.

from the noun it accompanies.³¹ Their variable position in the sentence can be explained by the adverbial origin attributed to them.³² Even Hellenistic Greek gives some examples of this variable position, though rarely; two such examples are ἔνεκεν and χάριν.³³

Schwyzler, D.B. Wallace, D. Haug, Luraghi and M.A. Alexandre³⁴ all agree that prepositions are ancient adverbs derived from proto-Indo-European preverbs of local meaning that, in some examples—even in Homer— still preserve their independent adverbial use, and a complete lexical meaning denoting a specific local relation.³⁵ Indeed, the Homeric *corpus* sheds light on the origin of Greek prepositions as a syntactic category.³⁶ Subsequently, through grammar, they acquired the preverbal use, forming part of a compound verb, and adpositional or prepositional uses, delimiting the meaning of a noun in one of the oblique cases. In this way prepositions lost their adverbial function, serving to clarify the function of cases in relation to verbs,³⁷ a process by which elements that were previously completely lexical became increasingly grammatical.³⁸ In this way, we can explain phenomena such as the anastrophe, the functioning of some prepositions as adverbs, or the *tnesis*,³⁹ as well as

³¹ Schwyzler & Debrunner, *Griechische Grammatik*, 426-428.

³² Schwyzler & Debrunner, *Griechische Grammatik*, 424. Kühner-Gerth, in *Ausführliche Grammatik*, 526, preceded him in this affirmation.

³³ Alexandre, *Gramática de griego*, 195.

³⁴ Wallace, *Greek Grammar Beyond the Basics*, 356; D. Haug, "Does Homeric Greek Have Prepositions? Or Local Adverbs? (And What's the Difference Anyway?)," in V. Bubenik, J. Hewson & S. Rose (eds.), *Grammatical Change in Indo-European Languages: papers presented at the workshop on Indo-European linguistics at the XVIIIth International Conference on Historical Linguistics, Montreal, 2007* [Electronic resource] (Amsterdam / Philadelphia: John Benjamins Publisher, 2009) 103-122. Alexandre, *Gramática de griego*, 195, as well as, previously, Kühner-Gerth, *Ausführliche Grammatik*, 449-450, 526; A.T. Robertson, *Grammar of the Greek New Testament in the Light of Historical Research* (3rd ed.; London: Hodder & Stoughton, 1919) 554-555; Wackernagel, *Vorlesungen über Syntax*, 153.

³⁵ Luraghi, *On the Meaning of Prepositions and Cases*, 76; Piñero & Peláez, *The Study of the New Testament*, 172.

³⁶ Moulton, *A Grammar of New Testament Greek*, 250; G.C. Horrocks, *Space and Time in Homer. Prepositional and Adverbial Particles in the Greek Epic* (New York: Arno Press, 1981) 44-46; Bortone, *Greek Prepositions*, 76-77.

³⁷ Vela Tejada, "La reestructuración," 236-237.

³⁸ Bortone, *Greek Prepositions*, 139.

³⁹ This was previously observed by Kühner-Gerth, *Ausführliche Grammatik*, 526, 530, 537, 554. Thus, for example, in the syntagma βαίνει νεώς ἀπό, the adverb is placed in immediate relation to the verb with which it is constructed, although it can also constitute a compound (ἀποβαίνει νεώς) or join the case (βαίνει ἀπό νεώς). See Wackernagel, *Vorlesungen über Syntax*, 153. Indeed, when it comes to prepositions or prepositional phrases, it is usually assumed that the particle (preposition) constitutes the "head" of the phrase and the name is dependent on it. However, Horrocks, *Space and Time in Homer*, 18-19, states that, according to the evidence of Homeric Greek, at that time the name could be considered, in some cases, the head of the phrase, with the particle an adverb modifier.

the existence in Homer of examples in which both a verbal relation (when the preposition performs as free adverb) and a nominal (when it performs properly as a preposition), are possible.⁴⁰

For Schwyzer, the concept of preposition in the Indo-European languages includes adverbs of local meaning. These adverbs form a syntagma both with a verbal form and with a casual (oblique) form of a noun (noun-adjective, pronoun) or with an adverb.⁴¹ Within the same denomination he includes, in addition, the preverbs, both verbal (ἀπο-γίνομαι) and nominal (ἀπο-γραφή), the prepositions in free adverbial use (πρός δὲ ἐνί) and the prepositions themselves.⁴²

Blass & Debrunner and Zerwick, who attempted to complete the scarce work of synchronic description of data relating to *Koine* Greek and in particular to NT Greek, also claim that the originally adverbial character of the prepositions is maintained, at times, in NT Greek.⁴³ Examples of prepositions of adverbial origin are ἄνω 'upwards;' κάτω 'down;' ἔσω, εἴσω 'inside,' 'in' and ἔξω 'out.'

I. Delgado Jara, in his study on the prepositions in NT Greek, argues that, because some prepositions have retained their adverbial value and others have lost it, one should distinguish between "proper" prepositions and "improper" or adverbial prepositions.⁴⁴ This terminology, however, has been controversial among scholars, since improper prepositions for the most part are also prepositions and functionally equivalent to proper prepositions. Surely the chosen term is not very appropriate, because the prepositions themselves are precisely those that can perform the function

⁴⁰ As in ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο "And Criseida left the ship, furrower of the ponto" (Hom. *Il.* 1.439). Schwyzer & Debrunner, *Griechische Grammatik*, 430; Haug, "Does Homeric Greek Have Prepositions? Or Local Adverbs?," 115-116. Luraghi, *On the Meaning of Prepositions and Cases*, 75-77, points out that in Homeric poems, proper prepositions can appear as free adverbs; this is a common feature of a class of elements known in Italian languages, such as preverbs. Accordingly, it is not clear whether they should be considered as adverbs or prepositions, which has made the categorical *status* of the Indo-European preverbs problematic. This is used as an argument to demonstrate that the prepositional function was a recent innovation. Robertson, *Grammar of the Greek New Testament*, 555, had previously come to the same conclusions.

⁴¹ Schwyzer & Debrunner, *Griechische Grammatik*, 419.

⁴² Humbert, *Syntaxe Grecque*, 298, for his part, argues that the use of the term "preposition" leads to the establishment of a differentiating line between prepositions and preverbs, whereas these are in fact the same adverbial elements, relating to different terms.

⁴³ This is reflected, for example, in expressions such as καθ' εἷς 'each one' in Rom 12:5: Ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη "(so we, who are many), are one body in Christ, and **individually** we are members one of another." Blass & Debrunner, *A Greek Grammar*, 110; Zerwick, *Graecitas Biblica*, 78-135.

⁴⁴ I. Delgado Jara, "Estudio de los valores de las preposiciones 'propias' en el griego del Nuevo Testamento," *Helmantica* 55, 167 (2004) 149.

of preverb, that is, be something other than a preposition.⁴⁵ Schwyzer refers to them as "die jüngereren" ('the newer ones,' i.e. the improper prepositions), as opposed to "die älteren" ('the oldest ones,' i.e. the prepositions themselves). More recently, Luraghi also, calls the prepositions proper "primary" and the improper "secondary."⁴⁶

The so-called proper prepositions are the most used (18 in total) and constitute a closed class, characterized by being bisyllabic or monosyllabic.⁴⁷ As mentioned previously, these are, in some aspects, developed adverbs that came to acquire preverbal and adpositional use through a process of grammaticalization, although they still show traces of their original adverbial function. This is weakly represented in Hellenistic Greek. However, proper prepositions and cases have come to form an association so close that the adverb has lost its own accent, its sign of autonomy, and become proclitic.⁴⁸ They tend to appear as prefix elements in nouns, adjectives and adverbs, as well as in verbs where they function as preverbs.⁴⁹ For example, the preposition *ἀπό* is likely to join with verbs, like *ἀπ-άγω* 'drive,' 'carry', or *ἀπ-αίρω* 'snatch.' Some of them specialize in only one case, while others have developed applications with different cases.⁵⁰ We register the following:

- a) only with accusative: *εἰς* 'into;'
- b) only with genitive: *ἀντί* 'against;'
ἀπό 'from;'
ἐκ 'from within;'
πρό 'in front of;'
- c) only with dative: *ἐν* 'in,' 'between;'
σύν, 'with;'
- d) with accusative and genitive: *διά* 'through;'
κατά, 'downwards;'
ὑπέρ, 'above;'
- e) with accusative and dative: *ἀνά* 'upwards;'

⁴⁵ Humbert, *Syntaxe Grecque*, 307; Harris, *Prepositions and Theology*, 27.

⁴⁶ Schwyzer & Debrunner, *Griechische Grammatik*, 436, 533; S. Luraghi, "Adpositional Phrase," in G.K. Giannakis (ed.), *EAGLL* (Managing Editors Online Edition: First Last, 2013). http://referenceworks.brillonline.com/entries/encyclopedia-of-ancient-greek-language-and-linguistics/*-COM_00000006. For his part, Robertson had previously called improper prepositions "adverbial prepositions" or "prepositional adverbs", in *Grammar of the Greek New Testament*, 554, 557, 636-637.

⁴⁷ Porter, *Idioms*, 140-141; Delgado Jara, "Estudio de los valores," 150.

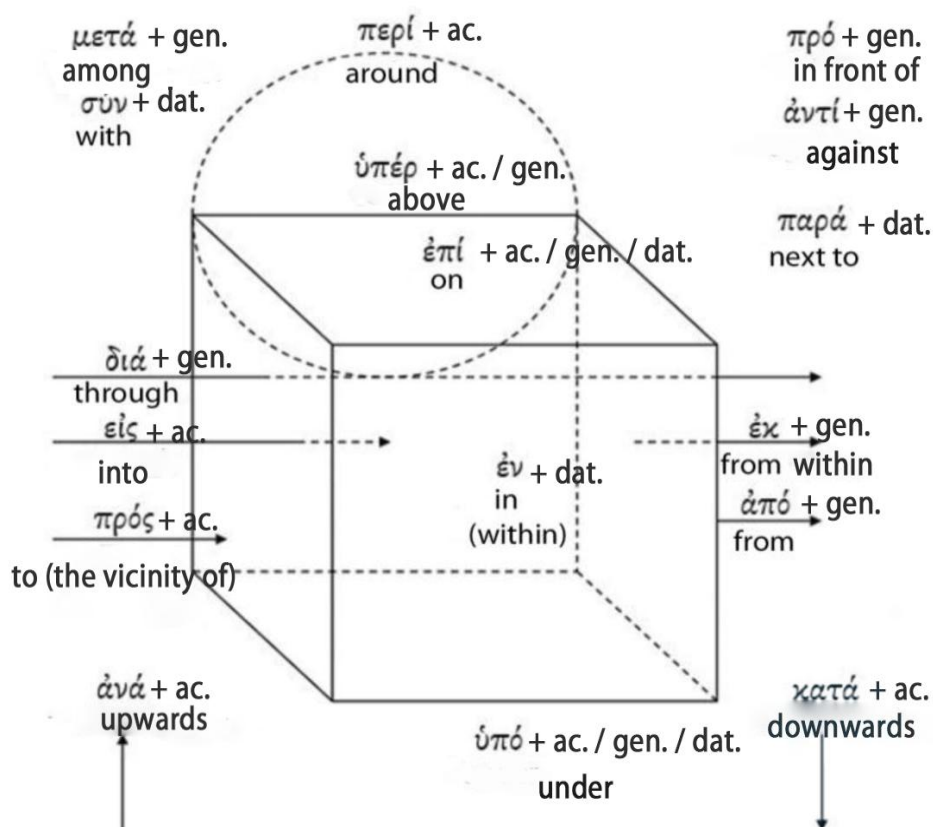
⁴⁸ Humbert, *Syntaxe Grecque*, 298.

⁴⁹ Wackernagel, *Vorlesungen über Syntax*, 155-157.

⁵⁰ Delgado Jara, "Estudio de los valores," 150.

f) with accusative, genitive and dative: ἀμφί ‘from both sides;’ ἐπί ‘on,’ ‘on top of;’ μετά ‘among,’ ‘with;’ παρά ‘next to;’ περί ‘around;’ πρὸς ‘to / toward the vicinity of,’ ‘next to;’ ὑπό ‘under,’ ‘below.’⁵¹

The proper prepositions used in composition serve to perform a series of functions: a) they give emphasis or intensity to the word with which they combine (γιννώσκω ‘to know;’ ἐπιγιννώσκω ‘to know fully;’ βλέπω ‘see;’ διαβλέπω ‘see clearly’); b) they express location, time, place, etc. (ἔρχομαι ‘go’ / ‘come;’ εἰσέρχομαι ‘enter;’ ἐξέρχομαι ‘exit;’ διέρχομαι ‘go through;’ περιέρχομαι ‘to surround;’); c) they modify the meaning of a word, giving it a new meaning (γιννώσκω ‘know;’ ἀναγιννώσκω ‘read;’ βλέπω ‘see;’ ἀναβλέπω ‘recover the view’).⁵²



⁵¹ Alexandre, *Gramática de griego*, 145-146.

⁵² Porter, *Idioms*, 140-141; Delgado Jara, "Estudio de los valores," 150; Alexandre, *Gramática de Griego*, 145.

The improper prepositions are, generally, polysyllabic prepositions, or adverbs of nominal origin secondarily used as prepositions.⁵³ Alexandre argues that it would be better to call them adverbial prepositions.⁵⁴ For Alexandre, they form an open class with a changing number of members.⁵⁵ They cannot be part of compounds like the previous group, although they are equivalent to them functionally and semantically. They are also used with three cases, but they govern especially the genitive case.⁵⁶ In addition, these kinds of preposition present greater semantic independence and greater mobility in prepositional phrases with respect to the nouns with which they are combined, than do the proper prepositions.⁵⁷ In fact, the case governed by an improper preposition depends solely on the preposition and not the verb, unlike the proper prepositions, since these are linked to a case directly dependent on the verb.⁵⁸ We can mention the following improper prepositions:

a) with accusative: ὡς 'to,' 'for' (only with a personal term and after verbs that implicitly or explicitly express movement);

b) with genitive: ἀγχοῦ 'near' (poetic and Ionic); ἄνευ 'without,' 'except,' 'beside,' 'away from;' ἀντία, ἀντίαν 'against;' ἄτερ 'without,' 'far from;' ἄχρι, μέχρι 'up;' δίκην 'in the manner of;' ἐγγύς 'near;' εἴσω (ἔσω) 'inside;' ἐκτός 'without;' ἔμπροσθεν 'in front of;' ἐναντίον 'in the presence of;' ἔνεκα, ἔνεκεν (εἵνεκα, εἵνεκεν) 'by,' 'for love;' ἐντός 'inside;' ἔξω 'out of,' 'in addition to,' 'except;' εὐθύ 'direct to;' μεταξύ 'between;' μέχρι 'until;' ὀπισθεν 'behind;' πλήν 'except;' πλησίον 'near;' χάριν 'thanks to;' χωρίς 'without,' 'separated from;'

⁵³ Luraghi, *On the Meaning of Prepositions and Cases*, 79; Delgado Jara, "Estudio de los valores," 150.

⁵⁴ Alexandre, *Gramática de griego*, 145.

⁵⁵ Luraghi, "Adpositional Phrase;" Alexandre, *Gramática de griego*, 145.

⁵⁶ Porter, *Idioms*, 139; Wallace, *Greek Grammar Beyond the Basics*, 356; Bortone, *Greek Prepositions*, 118; Luraghi, "Adpositional Phrase."

⁵⁷ Crespo, Conti & Maquieira, *Sintaxis del griego clásico*, 156-157.

⁵⁸ Moreover, the behavior of adverbial or improper prepositions in Classical Greek is partially similar to the proper prepositions in Homer; that is, they can appear as independent adverbs or with a noun (as prepositions). See P. Bortone, "Adpositions (Prepositions)," in G.K. Giannakis (ed.), *EAGLL* (Managing Editors Online Edition: First Last, 2013). http://referenceworks.brillonline.com/entries/encyclopedia-of-ancient-greek-language-and-linguistics/*-COM_00000007. To this we must add that, in the literary texts of the Hellenistic period, improper prepositions sometimes appear accompanied by proper prepositions. See as an example, Diod. Sic. *Librar.* 2.43.2: ἕως πρὸς τὸν Καύκασον, "as far as the Caucasus." See Bortone, *Greek Prepositions*, 191.

c) with dative: ἄμα 'at the same time,' 'together with;' ὁμοῦ 'near,' 'along with;' ἄγχοῦ 'close (poetic and Ionic);' ἀντία, ἀντίαν 'against.'⁵⁹

We offer a diagram above that reflects the basic meaning of the proper prepositions.⁶⁰

We can deduce, therefore, that it is impossible to delimit the concept of preposition following criteria of position and evolutionary appreciations. It is necessary not only to define the Greek prepositions independently of their origin, but to reformulate the traditional concept of preposition by means of a synchronic approach that attends to functional as well as formal criteria.

2.2. The Preposition in Studies of a General Nature or of Other Languages

The preposition has been defined by modern linguistics as the element that relates two terms. This well-known definition, which has its precedent in the Greek term σύνδεσμος, comes from the renowned *Grammar* of Port-Royal, and⁶¹ has been repeated throughout years of linguistic work in different schools and in the philological literature of different languages.

In this way, V. Brøndal proposed a formal and abstract definition of prepositions as lexemes indicating a relationship in his work *Praepositionernes Theori*.⁶² His contributions argue that prepositions could be adequately defined, claiming that they express relationship in general. He based his claims on the relationships proposed by logic, mathematics and physics.⁶³ However, in his analytical proposal, the author obscured concepts that are completely inapplicable to inflectional languages such as Latin and Greek.

For his part, G. Galichet pointed out that the preposition expresses a

⁵⁹ Alexandre, *Gramática de griego*, 146-147.

⁶⁰ Alexandre, *Gramática de griego*, 147, 197.

⁶¹ The *Port-Royal Grammar*, originally *Grammaire générale et raisonnée contenant les fondemens de l'art de parler, expliqués d'une manière claire et naturelle* (*General and Rational Grammar, containing the fundamentals of the art of speaking, explained in a clear and natural manner*) was a pioneering work in the philosophy of language whose central argument is that grammar is simply mental processes, which are universal; therefore grammar is universal. It was published in 1660 by A. Arnauld and C. Lancelot, and was the linguistic counterpart to the *Port-Royal Logic* (1662). The *Grammar* was heavily influenced by the *Regulae* of Descartes and it has been held up as an example *par excellence* of Cartesian linguistics by Noam Chomsky.

⁶² V. Brøndal, *Præpositionernes Theori. Indledning til en rationel Betydningslære* (Copenhagen: Bianco Luno, 1940). We have consulted the French edition *Théorie des prépositions. Introduction a une sémantique rationnelle* (Copenhagen: E. Munksgaard, 1950).

⁶³ Brøndal, *Théorie des prépositions*, 11.

grammatical relation between two units of language, which forms a hierarchy of subordination. At the same time, prepositions articulate conceptual and syntactic relations that have a double orientation: on the one hand, each of the terms of the relation can establish the value of the preposition; on the other hand, the preposition brings its own particular value.⁶⁴

B. Pottier, a follower of G. Guillaume, who created the structuralist theory of Psychomechanics, established previous assumptions on which he based his definition. He adduced a distinction between words with a "semantic content or support," such as nouns, verbs, adjectives and certain adverbs, and "relationship" words, such as prepositions and conjunctions.⁶⁵ In addition, he suggested a distinction between two types of relationship, subordination and coordination. In this way, Pottier defined the preposition as a word of relationship pertaining to the domain of subordination.⁶⁶

Therefore, we can agree with claims that the preposition can be defined as a relational element.⁶⁷ However, while valid for the Greek language, this definition is too generic and vague: it is essential to determine what type of relations this grammatical category establishes, and how these relations are expressed.

3. Relationship of Prepositions with Other Elements of the Language

Given the limitation of the previous definitions, research on prepositions, especially theoretical works of a general nature, have attempted to describe this grammatical category by means of its relation (its difference or similarity) with other elements of the language, such as adverbs, conjunctions and, in particular, case endings.

3.1. The relationship of Prepositions with Other Elements of the Language in Studies on

⁶⁴ Galichet, *Essai de grammaire psychologique*, 46-51; Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 57-58.

⁶⁵ Pottier, *Systématique des éléments de relation*, 115-117.

⁶⁶ Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 57-58.

⁶⁷ Other authors have also followed this perspective: H.W. Smyth in *Greek Grammar* (Cambridge: Harvard University Press, 1956); B. Moreaux in "Le rôle des cas dans les tours prépositionnels en attique et en latin classique," *Canadian Journal of Linguistics* 14 (1968) 38; R. Quirk, S. Greenbaum, G. Leech & J. Svartvik, *A Comprehensive Grammar of the English Language* (London: Longman, 1987); J.R. Taylor, "Prepositions: Patterns of Polysemization and Strategies of Disambiguation", in C. Zelinsky-Wibbelt (ed.), *The Semantics of Prepositions. From Mental Processing to Natural Language Processing* (Berlin: De Gruyter, 1993); D. Crystal, *The Cambridge Encyclopedia of the English Language* (Cambridge: Cambridge University Press, 1995) and, previously, A.F. Bernhardt in his work *Anfangsgründe der Sprachwissenschaft* (Berlin: Heinrich Frölich, 1805).

Greek Prepositions

Adpositions. Linguists have recognized that adpositions and cases are similar in their function. A suggestive contribution is made by B. Moreaux,⁶⁸ who attempts to determine the difference between alternation classes like those of ὑβρίζω + acc. / ὑβρίζω + εἰς + acc. The author argues that this alternation is influenced by phonological aspects (for example, to avoid hiatus),⁶⁹ morphological and stylistic aspects (because the prepositional turn can be used to give more expressiveness), as well as by semantics⁷⁰ and syntactic aspects. According to the author, it is in the degree of cohesion of the casual morpheme or preposition with the verb that the difference between the use of cases and prepositions lies. In effect, the semantic and syntactic union of the prepositional phrase with the verb is weaker than that of the casual complement; nevertheless, he admits that this functional difference, often minimal, varies according to the verb considered.⁷¹ However, Moreaux does not mention those examples in which a case ending and a preposition can be used interchangeably, as in Hdt., *Hist.* 7.65: Ἴνδοι δὲ εἴματα μὲν ἐνδεδυκότες ἀπὸ ξύλων πεποιημένα "The Indians wore garments of tree-wool"⁷² and Paus., *Descr.* 2.1.8: ἐλέφαντος δὲ καὶ χρυσοῦ καὶ οὔτοι πεποιήνται "These too are made of ivory and gold."⁷³

Cases. M.A. Martínez Valladares finds similarities between the prepositions and the cases, affirming that the prepositions are grammatical morphemes.⁷⁴ Likewise,

⁶⁸ B. Moreaux, *Cas ou tours prépositionnels dans la langue des Orateurs attiques. Étude sur la cohésion des syntagmes verbaux* (Lille: Service de reproduction des thèses de l'Université, 1978).

⁶⁹ Indeed, from Isocrates, speakers use various procedures to avoid the hiatus. Thus, some authors, such as Krebs, concluded that the use of prepositions in Polybius is marked by the tendency to avoid the hiatus. See Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 64, footnote 15.

⁷⁰ The meaning and type of verb affect the presence in the phrase of a case or a preposition. Thus, the figurative value of a verb favors the appearance of a case, whereas the literal meaning tends to links with a prepositional phrase; also, an imprecise movement notion indicated by a verb prefers the use of the case, whereas precise movement verbs usually use a prepositional phrase, etc. See Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 64, footnote 18.

⁷¹ Moreaux, *Cas ou tours prépositionnels*, 87, 796. Some authors, such as M. Théoret, *Les discours de Cicéron: la concurrence du tour casuel et du tour prépositionnel* (Montreal: Presses de l'Université de Montréal, 1982) 12, reach the same conclusion as Moreaux, adding that casual phrases express less than prepositional ones, because their relation to the verb has less need to be precise; the preposition, on the other hand, serves to mark a connection between the two elements that is slightly more specific.

⁷² The same value of the preposition appears in Jos. V 11: ἐφάγασαν ἀπὸ τοῦ σίτου τῆς γῆς ἄζυμα καὶ νέα ἐν ταύτῃ τῇ ἡμέρᾳ "they ate of the produce of the land, unleavened cakes and parched grain."

⁷³ Herodotus, *The Persian Wars*, vol 3: Books 5-7. Translated by A.D. Godley. LCL (Cambridge: Harvard University Press, 1922); Pausanias, *Description of Greece*, vol. 1: Books 1-2. (*Attica and Corinth*). Translated by W. H. S. Jones. LCL (Cambridge: Harvard University Press, 1918).

Luraghi equates prepositions and cases; she argues that both are morphemes or functional marks that belong to the same class.⁷⁵ Similarly, F. Rodríguez Adrados maintains a broader approach when he argues that relational functions are expressed not only by inflectional elements of the language, but also by adjective / noun, genitive / name, the order of words, and relational words (prepositions, conjunctions).⁷⁶ He also considers that the prepositional system is supplementary to that of the cases, whose uses prepositions not only often reproduce, but above all supplement with special nuances.⁷⁷

In sum, the functional equivalence between prepositions, subordinating conjunctions and case endings is commonly admitted. However, the scope of this relationship has hardly been addressed in studies of the Greek language.

3.2. *The Relationship of Prepositions with Other Elements of the Language in Studies of a General Nature or of Other Languages*

Contrary to the traditional differentiation on the part of grammars between adverbs, prepositions and conjunctions as parts of speech, O. Jespersen⁷⁸ proposed a return to the old terminology that collected these four categories together as "particles." Thus, Jespersen considered the subordinate conjunctions "prepositions of sentences" that are, in fact, often morphologically identical to prepositions in English ('before [the film]' / 'before [we watch the film]').⁷⁹

R. Jackendoff, in "The Base Rules for Prepositional Phrases" (1973), also considers prepositions and adverbs as particles. J. Miller, in *Semantics and Syntax —Parallels and Connections* (1985), reached analogous conclusions, and many authors

⁷⁴ M.A. Martínez Valladares, "Estudios sobre la estructura de las preposiciones ἐκ / ἀπό en la literatura arcaica y clásica," *Emerita* 38 (1970) 91.

⁷⁵ S. Luraghi, *Contributo allo studio dei sistemi casuali e preposizionali con un applicazione al greco antico* [Doctoral Thesis] (Turin: University of Turin, 1982) 1.

⁷⁶ F. Rodríguez Adrados, "Las categorías gramaticales del griego antiguo," in J.A. Fernández Delgado (ed.), *Nuevos estudios de Lingüística general y de teoría literaria* (Barcelona: Ariel, 1988) 85.

⁷⁷ F. Rodríguez Adrados, *Nueva Sintaxis del griego antiguo* (Madrid: Gredos, 1992) 716, 719.

⁷⁸ O. Jespersen, *The Philosophy of Grammar* (London: Allen & Unwin, 1965) 88.

⁷⁹ Hence, for examples such as "he was in / he was in the house," Jespersen, *The Philosophy of Grammar*, 88-89, wonders if it would not be convenient to include "in" inside a single class, which in the first example is a significant lexical unit and in the second is followed by a complement. Likewise, in "after his arrival / after he had arrived," the difference is that the complement is in the first case a noun, and in the second, a sentence. Therefore, he argues that the so-called conjunction is really a "sentence preposition:" the difference between the two uses of the same word consists only in the nature of the complement.

within the generative tradition did the same.⁸⁰ However, the use of the description "particles" has provoked some controversy because there is no agreement on the meaning of the term. D. Crystal defines a particle as "an invariable element with a grammatical function," a definition that does not refer specifically to any category within a standard taxonomy of the parts of speech.⁸¹ On the other hand, if we are to accept the concept of particle given by Jackendoff,⁸² which corresponds to the so-called "prepositional adverbs" by R. Quirk, S. Greenbaum, G. Leech & J. Svartvik,⁸³ we would assume there to be close similarities between prepositions and adverbs, such as their frequent phonological similarity and compliance with the restrictions of concurrency with the same verb ('he put the cake in' / 'inside' / 'in the oven').

Likewise, Pottier proposed that prepositions, conjunctions and adverbs, to which grammars generally give different names, can be considered the same morpheme, endowed with the same meaning, but located in different contexts.⁸⁴ Thus, for example, he compares the values of "avant" in the following phrases: "Je l'ai su avant son départ", in which "avant" is a preposition; "Je l'ai su avant qu'il parte", in which it is a conjunction, and "Je l'ai su avant", where it is an adverb. In sum, according to Pottier, prefixes, prepositions, subordinating conjunctions and adverbs are combinatorial variants of the same relationship morpheme.⁸⁵

Martinet's vision in this respect appears to bring more clarity, since for him prepositions, case endings and subordinating conjunctions can all be considered "functional monemes." These serve to indicate the function of their neighbors and give them a syntactic autonomy identical to that possessed by "autonomous monemes."⁸⁶ These common features, however, are insufficient for prepositions, case endings and subordinating conjunctions to be considered the same class of words.

It can be objected that the theories of Jespersen, Pottier and Martinet are based on formal correspondences, that are not valid for languages such as Greek, in

⁸⁰ Bortone, *Greek Prepositions*, 28.

⁸¹ D. Crystal, *A Dictionary of Language* (Chicago: University of Chicago Press, 2001) 252.

⁸² R. Jackendoff, *X Syntax: a Study of Phrase Structure* (Cambridge / London: MIT Press, 1977) 79.

⁸³ Quirk, Greenbaum, Leech & Svartvik, *A Comprehensive Grammar*, 713-716.

⁸⁴ See Pottier, *Systématique des éléments de relation*, 195-197.

⁸⁵ B. Pottier, *Introduction a l'étude de la morphosyntaxe espagnole* (Paris: Ediciones Hispanoamericanas, 1964) 91.

⁸⁶ Martinet, *Studies in Functional Syntax*, 30, "autonomous monemes" are those that indicate their function by themselves, for example, adverbs, since they do not depend either on another moneme or on their position in relation to the other elements of the statement (ex.: *ἀεί* 'always').

which no such parallels are given. In fact, it is remarkable that all prepositions have parallel forms among adverbs and conjunctions. This possible equivalence should be approached from a functional perspective and not exclusively formally or semantically.

Regarding the equivalence between prepositions and cases, Pottier's position was not clearly defined, since on the one hand he affirmed that the two categories are intimately linked, although functionally presenting some differences;⁸⁷ on the other hand, he pointed out that any case possesses a semantic substance whose pertinent features are of the same nature as those that characterize the neighboring category of the preposition.⁸⁸ Linguists such as C. Fillmore and R. Huddleston & G.K. Pullum have recognized that the adpositions and cases are similar in function.⁸⁹ For J. Lyons, however, both the case and, in part, the prepositions, postpositions, or the order of words can perform the same "grammatical" and "local" functions. Therefore, he deduced that the category of the case cannot be analyzed only from a morphological point of view.⁹⁰

L. Tesnière offered a new perspective on the definition of prepositions and their relation to other linguistic elements: from a functional point of view, prepositions are "translational," since they serve to transform the category of words they accompany.⁹¹ This is because both the prepositions and the cases "move" a noun to the category of an adverb of place, time, manner, cause or purpose. To this it can be objected that in Greek only prepositions express causal, final, companion, agency or relationship values, not adverbs, so prepositions would hardly transfer a noun to the

⁸⁷ Pottier, *Systématique des éléments de relation*, 292. L. Hjelmslev, "La notion de rection," *Acta Linguistica Hafniensia: International Journal of Linguistics*, vol. 1 (1939) 12-14, previously suggested that the cases belong to the same semantic category as the prepositions.

⁸⁸ B. Pottier, "Sur la nature du cas et de la préposition. Questions de méthode," in *Mélanges de linguistique et de littérature romanes à la mémoire d'Istvan Frank* (Saarbrücken: University of Saarland, 1957) 550.

⁸⁹ Bortone, *Greek Prepositions*, 6-7, mentions C. Fillmore, "The case for case," in E. Bach & R. Harms (eds.), *Universals in Linguistic Theory* (Holt: Rinehart, and Winston, 1968) and R. Huddleston & G.K. Pullum, *The Cambridge Grammar of the English language* (Cambridge: Cambridge University Press, 2002).

⁹⁰ J. Lyons, *Linguistique générale: introduction à la linguistique théorique* (Paris: Larousse, 1970) 315-317). In addition, the author acknowledged that the difference between "prepositions and postpositions" is banal, as well as the need to decide on whether the term "case" should include both prepositions, and inflectional variation. The distinction between flexive variation and use of prepositions belongs to the "superficial" structure of languages. Previously, J. Vendryes, *Le langage: introduction linguistique à l'histoire* (Paris: Renaissance du livre, 1921) 156-157, disagreed that prepositions were "part of the sentence," since in his view they are, as in the cases, simple "morphemes."

⁹¹ L. Tesnière, *Éléments de syntaxe structurale* (2nd ed.; Paris: Klincksieck, 1976) 80.

category of adverb.

L. Rubio pointed out, in a manner consistent with Tesnière, that, since the endings of the oblique cases constitute a "functional moneme" that allows the name to adopt non-nominal syntactic functions (adjectival function of the genitive and adverbial function of the dative and ablative), prepositions allow the noun (name or pronoun) to fulfill a non-nominal function. The resulting function is always, in principle, adverbial.⁹² He noted, however, that in spite of recognizing the similarity between cases and prepositions - both categories have in common their character as functional elements that serve to indicate the relation of the name (or pronoun) with the rest of the statement - it would be a complete error to assimilate cases and prepositions into the same linguistic reality. As an example, Rubio adduces the following syntagmas indicating the matter whereof any thing is made: *poculum auri = poculum ex auro* "the cup of gold" (Jer 51:7).⁹³

In sum, the supposed equivalence of prepositions, conjunctions and adverbs is due to their formal and semantic similarities, while in the relation between prepositions and cases, what stands out above all is their functional equivalence. However, it can be concluded that, from a syntactic point of view, regardless of formal or semantic considerations, prepositions are not equivalent to adverbs, as Jespersen or Pottier suggested, since they are functional monemes, while adverbs are independent monemes.

4. Rection and Function of Prepositions

Next, we will deal not only with the functional aspect of the prepositions, but also with the concept of rection.

4.1. Rection and Prepositional Function in Studies on Greek Prepositions

The concept of "rection" is usual in any work dedicated to the study of prepositions. In the inflectional languages, this discussion focuses almost exclusively on the relationship between the prepositional form and the case or cases with which it is constructed. However, it can refer as well to the relationship between the preposition

⁹² L. Rubio, *Introducción a la sintaxis estructural del latín* (Barcelona: Ariel, 1982) 165.

⁹³ Rubio, *Introducción a la sintaxis*, 166-168.

and the verb on which it depends.

The monographs devoted to Greek prepositions support the traditional idea that both the preposition and the case bring their own meaning, and that they modify each other.⁹⁴ G.C. Horrocks promotes this point of view.⁹⁵ Studies such as that of Martínez Valladares on πρὸς are the result of these assessments. Valladares explains that, when πρὸς takes on the accusative, it indicates "towards" a place or person, or "approximation in time." However, when it links with the genitive, its semantic value is "on the side of" a place or person. Finally, with the dative regime, the indicated circumstance is "close, next to."⁹⁶ However, it is not possible to apply these considerations to all Greek prepositions, since we cannot refer to the Greek accusative only as a directive, the genitive as an ablative, and the dative as locative. It must also be demonstrated that the value of the case in a prepositional phrase must be the same as in its isolated use.⁹⁷

Originally, case endings were required in Greek for their own value, and prepositions which expressed a more specific relationship accompanied them to clarify their meaning.⁹⁸ N. Basile shows that the common use of a preposition with a concrete case has led to the conclusion that the relation between the prepositions and the cases was of a more grammatical than logical type. Thus, scholars coined the term "rection." However according to Basile, to affirm that the preposition governed a certain case is inaccurate and ahistorical, since the case was capable by itself of expressing a specific logical function.

During the transition from Indo-European to Greek and the simplification of the casual system, known as "syncretism", the logical relations expressed by individual cases became weakened and the need arose to use prepositions to more accurately indicate casual functions. This is verified in the Homeric poems, where the dative in locative function is very frequent; this is unlike Attic prose, which prefers the

⁹⁴ Luraghi, *Contributo allo studio dei sistemi casuali e preposizionali*, 29; Rodríguez Adrados, *Nueva Sintaxis*, 309, 702; F. Rodríguez Adrados, "Reflexiones sobre los sistemas de preposiciones del griego antiguo a partir del *DGE*," in F. Rodríguez Adrados & J. Rodríguez Somolinos (eds.), *La lexicografía griega y el Diccionario griego-español Diccionario griego-español. Anejo VI* (Madrid: CSIC., Instituto de Filología, 2005) 236.

⁹⁵ Horrocks, *Space and Time in Homer*, 188.

⁹⁶ M.A. Martínez Valladares, "Notas sobre el valor semántico de las preposiciones griegas," *Durius* 4 (1976) 226.

⁹⁷ Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 72.

⁹⁸ Schwyzler & Debrunner, *Griechische Grammatik*, 432-435; Humbert, *Syntaxe Grecque*, 298.

prepositional phrase to express the notion of "being in a place" and limits the use of the dative with locative function to place names (ex. Μαραθῶνι in Marathon). From this point of view, Basile points out that it does not seem justified to affirm that the preposition "governs" a case, but that one could venture to affirm that it is the case that governs a certain preposition.⁹⁹ For S.E. Porter, although the assertion that prepositions govern cases is common, it would be more correct to say that prepositions help cases to express their meaning and to perform their functions more accurately.¹⁰⁰

To this we must add that the evolution of the Greek language produced an increase in the use of prepositions that modified their old relationship with case, since prepositions stopped being words of accompaniment that followed the case and began instead to govern it. This is evident in the previous and dominant prepositional position, and in the loss of the proper accent of the adverb.¹⁰¹

According to B. Moreaux, the syntagma or prepositional phrase composed morphologically by two elements, the preposition and the casual morpheme, forms a semantic unit. For this reason, from the semantic point of view, the casual morpheme is inseparable from the preposition.¹⁰² It can be affirmed, moreover, that no case has a unique value in all its prepositional uses, since the exchange of one preposition for another within the structure prep. + ac., prep. + gen., + prep. + dat., does not reveal any constant meaning, which would constitute the semantic value that would give the case to each prepositional turn.¹⁰³ In effect, Moreaux asserts that the case does not seem to represent a significant unit within the prepositional phrase. The particular case enables the reader to make a first choice among the possible values of the preposition. Therefore, the case is a differentiator.¹⁰⁴

In addition, sometimes the prepositional phrase not only explains more precisely what the simple case conveys, but also communicates something different

⁹⁹ N. Basile, *Sintassi storica del Greco Antico* (Bari: Levante, 2001) 134-135. R. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville: B&H Academic, 1994) 85, refers to two schools of thought in relation to prepositions: one sees them as simply clarifying elements of the meaning of cases, the other as the dominant element, and therefore worthy of special treatment.

¹⁰⁰ Porter, *Idioms*, 140.

¹⁰¹ Schwyzer & Debrunner, *Griechische Grammatik*, 420; Humbert, *Syntaxe Grecque*, 298; J. Lasso de la Vega, *Sintaxis Griega*, vol. 1 (Madrid: CSIC, 1968) 311.

¹⁰² Moreaux, *Cas ou tours prépositionnels*, 167.

¹⁰³ Moreaux, *Cas ou tours prépositionnels*, 171-172.

¹⁰⁴ Moreaux, "Le rôle des cas dans les tours prépositionnels," 38.

with respect to the case. This happened frequently in Hellenistic Greek. See, for example, the static use of the preposition εἰς (εἰς for ἐν),¹⁰⁵ rather frequent in the NT.¹⁰⁶ Thus, it is legitimate to claim that, in this period of the language, prepositions govern the nouns with which they appear. Therefore, prepositions are used with cases to clarify, strengthen and also alter the fundamental use of the case.

The proposal of R. Martínez Vázquez¹⁰⁷ follows an onomasiological orientation,¹⁰⁸ which is to say, he takes as a starting point a function or value and attempts to establish the different forms (grammatical or syntactic) in which it is expressed. This method is undoubtedly suggestive. With regard to the relationship between preposition and verb in the prepositional phrase, he establishes that some prepositional phrases can be called "arguments;" Martínez Vázquez notes that they can be defined as semantically indispensable. The defining characteristic of "arguments" is that they directly take part in the action —that their perspective determines the issue. They are often constructed with a specific predicate, serving to classify the cited predicate. Secondly, Martínez Vázquez refers to semantically dispensable elements as "satellites," which for him indicate the circumstances or framework in which the related matter occurs. These, however, are not usually built with concrete predicates and, with a few exceptions, do not serve to classify them.¹⁰⁹ Therefore, prepositional phrases can work one way or another. Although his work is an advance in Greek syntax studies, it is hindered by the limited development and

¹⁰⁵ See chapter V, pp. 101-107.

¹⁰⁶ As in 2Th 2:4: ὁ ἀντικείμενος καὶ υπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τῶν ναῶν τοῦ θεοῦ καθίσει ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός "He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat **in the temple** of God, declaring himself to be God."

¹⁰⁷ R. Martínez Vázquez, E. Ruiz Yamuza & R. Fernández Garrido, *Gramática funcional-cognitiva del griego antiguo. Sintaxis y semántica de la predicación*, vol. 1 (Seville: Universidad de Sevilla, 1999).

¹⁰⁸ The semasiological orientation, in contrast, begins with a form (casual or prepositional) and attempts to analyze all or a part of its values in context (as we have seen, this perspective dominates the grammatical and syntactic treatises). Martínez Vázquez explains that the functional perspective implies the acceptance that the first function of any language is communicative and that, consequently, the linguistic study must be carried out starting from the cited use. Consequently, the formal structure of a language (phonological, morphological and syntactic categories) is considered as merely instrumental, since its study must be carried out by weighing the communicative function. Accordingly, the author makes the functional notions prevail over those that determine the relationships of the different elements within the syntactic constructions in which they are integrated, with respect to the categorical ones, or those that establish the intrinsic characteristics and properties of the cited elements. See Martínez Vázquez, Ruiz Yamuza & Fernández Garrido, *Gramática funcional-cognitiva*, 15-21.

¹⁰⁹ Martínez Vázquez, Ruiz Yamuza & Fernández Garrido, *Gramática funcional-cognitiva*, 19, 25, 30-31, 33-34.

application of the theory on which it is based.

E. Crespo reaches the same conclusions, specifying that prepositional phrases can function as inseparable complements of verbs, expressing semantic functions of place, time, mode, etc.; this is the case in the prepositional phrases of "location," which necessarily follow verbs such as κείμαι 'to lie.'¹¹⁰ In addition, Crespo summarizes the uses of prepositions in the following way: a) as tonic adverbs, accented on the initial syllable: τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα "however there now the black earth held him fast" (Hom., *Il.* 2.699); b) as unstressed prefixes united with verbal, nominal and adjectival lexemes, with which they form a derivative: ἀμφιέννυμι 'to clothe'; c) as part of a prepositional phrase; in this function, the prepositions themselves are proclitic: εἰς σωτηρίαν 'for salvation' (1Pe 1:5); d) as relational morphemes of an adverbial phrase εἰς τὴν αὔριον 'about tomorrow' (Matt 6:34) or an infinitive, usually with an article: εἰς τὸ σταυρῶσαι 'to crucify him' (Matt 27:31).¹¹¹ To this we add that prepositional syntagmas typically operate in two ways: "adjectivally" and "adverbially". In the first case, this means modifying a noun or pronoun when the term with which it is articulated appears in the genitive, given that this case is often linked to a noun. We can mention, for example, the common use of the preposition ἀπό in the NT, instead of the genitive simple, to indicate the material out of which something is made. In the second case, the prepositional phrase can operate "adverbially," modifying a verb as an adverb or an adjective, especially when the term with which it is articulated appears in the accusative or dative; these cases usually appear connected with a verb.¹¹²

From the content presented in this section, one can infer the existence of a certain theoretical ambiguity regarding the rection of prepositions. Both authors who

¹¹⁰ Let us observe two examples: the first is an argument, since it is part of a sentence whose predicate is a displacement verb that necessarily governs the prepositional phrase: Pl., *Smp.* 220e: ὅτε ἀπὸ Δηλίου φυγῆ ἀνεχώρει τὸ στρατόπεδον "when the army retreated in flight **from Delion**;" the second example (Hom., *Il.* 13.772), indicates the way in which the specific issue occurs, and is constructed with the prepositional phrase κατ' ἄκρης depending on satellite ("top to bottom"): νῦν ὤλετο πᾶσα κατ' ἄκρης Ἴλιος αἰπεινή "now is steep Ilios **wholly** plunged into ruin." See Crespo, Conti & Maquieira, *Sintaxis del griego clásico*, 160-161.

¹¹¹ Crespo, Conti & Maquieira, *Sintaxis del griego clásico*, 155.

¹¹² An example of prepositional syntagma operating "adjectivally" is Matt 3:4: αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου... "Now John wore clothing **of camel's hair**..." The prepositional syntagma operates "adverbially," for example, in 2Pe 2:8: βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν "for that righteous man, living among them **day after day**, was tormented in his righteous soul by their lawless deeds that he saw and heard." Alexandre, *Gramática de griego*, 196; Wallace, *Greek Grammar Beyond the Basics*, 356-357.

consider that the case governs the preposition, such as Basile, and those who affirm that it is the preposition that governs the case, such as Moreaux, seem to be right. Both theories could probably be true depending on the stages of the Greek language to which they are applied, namely, whether to the earliest stages, when cases still conserved their own ability to establish logical relationship between the terms, or to more recent periods, such as Hellenistic Greek, when it became mandatory to use prepositions to help cases to communicate their meaning and articulate their diverse functions, avoiding the recurrent ambiguity of the syncretized cases.

4.2. Rection and Prepositional Function in Studies of a General Nature or of Other Languages

V. Brøndal considered inadequate the use of the same term "rection" to refer both to the relationship between verb and preposition or verb and noun, and to that between preposition and name. Indeed, a major difference is that between verb and prepositional phrase (or verb and noun) there is a relation of dependence, while the relation between the preposition and its nominal form is association, because the first joins the second to mark its function.¹¹³

Inflectional languages offer an added difficulty to attempts to define the concept of rection and its mechanisms, since in these a preposition can be constructed with different cases. In this way, Pottier drew attention to the fact that functional studies simply record rections, without explaining why a case is linked to a certain preposition.¹¹⁴

For J. Perrot, the preposition is the true indicator of the relationship, and the case a grammatical servitude.¹¹⁵ Similarly, Rubio argued that prepositions mechanically govern a given case and neutralize the value of the casual morpheme.¹¹⁶ These

¹¹³ V. Brøndal, *Théorie des prépositions*, 82. C. De Boer, *Essai sur la syntaxe moderne de la préposition en français et en italien* (Paris: H. Champion, 1926) 46, 51, had previously identified two levels in the rection of the prepositional phrases or syntagmas: on the one hand, that of the preposition with the noun to which it is linked, and on the other, that of the preposition with the verb on which it depends, differentiating between direct regime and indirect regime, according to the greater or lesser connection between the verb and the preposition, or the preposition and its regime. For his part, Hjelmslev, *Principes de grammaire générale* (Copenhagen: Bianco Lunos Bogtrykkeri, 1928) 135, pointed out that the essential characteristic of rection is dependence, so that a certain term constitutes a complement to the proper meaning of the verb or that of the preposition.

¹¹⁴ Pottier, *Systématique des éléments de relation*, 292.

¹¹⁵ J. Perrot, "Le fonctionnement du système des cas en latin," *RPh* 40 (1966) 218.

¹¹⁶ Rubio, *Introducción a la sintaxis*, 160-170.

considerations, however, could only be applied in those examples in which the preposition governs a single case: Rubio accepted some intervention of the case in order to explain those instances in which a preposition governs several cases, because when the case varies there is also a variation in the meaning.¹¹⁷

Therefore, it makes sense for H. Pinkster to point out that there are two perspectives when studying the relationship between preposition and case ending: a) the casual form must be explained as governed by the preposition and not according to the semantic and syntactic value of the case, although historically this may have been the origin of its use; b) the casual form must be explained by the semantic value of the case. From this approach, prepositions are a kind of specifier of the semantic value of the case. Pinkster examines each position and concludes that the latter creates more problems than it solves and is therefore not acceptable.¹¹⁸ Thus, if we accept that the cases have a semantic value, that is, that the accusative indicates direction and the dative position, how then are we to explain those examples in which prepositions with ablative govern accusative, for example in Vitruvius, *De Arch.* 10.16.9.1: *lapides progresserunt in mare ante murum* "carried out [...] stones into the sea **before their walls**".¹¹⁹ This objection is correct, although insufficient. It would be necessary to explain why the same preposition can be linked to two or even three different cases, and how the case ending within the prepositional turn is to be analyzed.¹²⁰

According to J. Kurylowicz, the casual form cannot be separated from the preposition, nor can it be treated in the same way as the free case ending or dependent on a verb without preposition, since preposition and case constitute a "morpheme with discontinuous signifier."¹²¹ For P.H. Matthews, this shows that the limit of syntax and morphology is questionable, since what constitutes a unit conceptually does not need to appear as such on the surface.¹²² The syntagmatic and the paradigmatic constantly influence each other. Despite all efforts, we have never

¹¹⁷ Rubio, *Introducción a la sintaxis*, 181.

¹¹⁸ Pinkster, *On Latin Adverbs* (Amsterdam: North-Holland Pub. Co., 1972) 148, 150-151.

¹¹⁹ M. Vitruvius Pollio, *De Architectura* (Lipsiae: B.G. Teubner, 1912) and M. Vitruvius Pollio, *The Ten Books on Architecture* (Cambridge: Harvard University Press - London: Oxford University Press, 1914).

¹²⁰ Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 68-69.

¹²¹ J. Kurylowicz, "Le problème du classement des cas," in J. Kurylowicz (ed.), *Esquisses linguistiques 1* (2nd ed.; 1973) 131, 134-135.

¹²² Bortone, *Greek Prepositions*, 21, mentions P.H. Matthews, *Morphology — an Introduction to the Theory of Word-Structure* (1974).

managed to separate the morphology and the syntax completely.¹²³ M.D. Jiménez López proposes a similar point of view to that of Kurylowicz. On the basis of Attic prose she concludes that, at this stage of the Greek language, the value of a preposition is expressed jointly and indissolubly by both the prepositional form and the case, in such a way that both constitute a "discontinuous signifier moneme."¹²⁴ In the wake of Jiménez López, A. Díaz Tejera also defended the idea of the "morpheme with discontinuous signifier."¹²⁵ Some contemporary morphologists, such as M. Aronoff and K. Fudeman, offer appreciations for Kurylowicz's work, supporting the opinion that every prepositional phrase is articulated with the case through the rection as a discontinuous characteristic.¹²⁶

Ch. Touratier analyzes the contribution of Kurylowicz in two successive articles. In the first of them, referring to the prepositions that are constructed with two cases, as for example "in," the author states that in + acc. it is but an allomorph of in + abl. In his view, from a syntactic point of view the syntagma in + ac requires, firstly, the proper regime of the verb and, secondly, that this verb belongs to the semantic class of verbs of change of place or state.¹²⁷ Later, Touratier, aware that the previous observation does not explain all the prepositions that join several cases, distinguishes different types, and for each of them proposes a specific analysis, arguing that it should not be thought that all the prepositions that are followed by several different cases correspond to as many morphemes of significant discontinuity as the cases by which they are followed, since it is possible that the change of case of a preposition does not imply a change of meaning.¹²⁸

Of the theories explored in this section, in our opinion only the proposals of Kurylowicz, Jiménez López and Díaz Tejera are convincing, since they solve the problem of rection from the semantic point of view, conceiving the articulation of the preposition with the case as an indissoluble unit, a discontinuous signifier moneme or

¹²³ Bortone, *Greek Prepositions*, 21.

¹²⁴ Jiménez López, *El sistema de las preposiciones en griego*, 336-342.

¹²⁵ A. Díaz Tejera, "Categoría casual y factor semántico: ejemplificación con el acusativo de dirección," *Emerita* 60 (1992) 49-50.

¹²⁶ Bortone, *Greek Prepositions*, 20, mentions M. Aronoff and K. Fudeman, *What is morphology?* (Oxford: Blackwell Publishing, 2005).

¹²⁷ Ch. Touratier, "Quelques principes pour l'étude des cas," *Langages* 50 (1978) 107, 108.

¹²⁸ Ch. Touratier, "Accusatif et analyse en morpheme," *BSL* 74 (1979) 64.

morpheme. From this view it can be deduced that both elements provide, to a greater or lesser extent, certain semantic content for the prepositional turn.

5. The Meaning of Prepositions

Another important question regarding this grammatical category is whether the preposition has meaning. In general, studies tend to admit that prepositions have some semantic content.

5.1. *The Meaning of Prepositions in Studies on Greek Prepositions*

It is often said that prepositions express relationships more specifically than do the vague and imprecise cases.¹²⁹ The lexical meaning of most prepositions is related to positions of rest and movement. As a general rule, prepositions that are articulated with accusative express movement or direction towards; prepositions with genitive, such as ἀπό, indicate movement or direction from. The prepositions that take on the dative denote rest or absence of movement.¹³⁰

In effect, prepositional phrases are important grammatical elements of clarification. They add the component of direction, position, time, cause, agent, mediation or instrument (means), relation, association, or purpose to a certain verbal action, helping the verbs to express more accurately their relationship with names. In Classical times, simple cases did not place the object of verbal action in space or time too accurately, due to the phenomenon of syncretism.¹³¹ Consequently, certain cases allowed prepositions to describe more rigorously the spatial and temporal positions, in addition to avoiding the ambiguity created within the syncretized cases.¹³² In this way, prepositional phrases were developing unpredictable meanings far beyond the initial

¹²⁹ Schwyzer & Debrunner, *Griechische Grammatik*, 432-435; Lasso de la Vega, *Sintaxis Griega*, 310.

¹³⁰ Alexandre, *Gramática de griego*, 196.

¹³¹ The syncretism of cases consisted of a diachronic process during which the fusion of two or more cases took place in several Indo-European languages. It has often been thought that this was due to physiological factors, although later, greater emphasis was given to the semantic affinity between the cases. The case system of Greek, inherited from the proto-Indo-European, is generally reconstructed including three additional cases with respect to ancient Greek, that is, the locative, the ablative and the instrumental cases that had, for the most part, an adverbial function. In ancient Greek, the genitive resulted from the fusion of the genitive and the ablative; the dative, from the dative, locative and instrumental according to Luraghi, *On the Meaning of Prepositions and Cases*, 49-52.

¹³² Thus, also, the articulation of the final complement by a dative, which was replaced in the Hellenistic period by prepositional phrases that could figuratively express purpose, such as ἐν, εἰς, ἐπί and πρὸς, to avoid the possible ambiguity among the different virtual values of the dative.

components.

Old descriptivist approaches, like that of J. Wackernagel, are still generally followed by grammar manuals and dictionaries. His approach was based on the idea that each preposition has a basic meaning. This method takes into account multiple meanings for prepositions, dividing them into concrete (local and temporal) and figurative (or abstract) senses, while also taking into account prepositional constructions in each case.¹³³ This approach presents many problems: it requires scholars to determine how meaning and acception are combined, as well as formulating literal and figurative meanings, since the approach claims they all belong to the same semantic level. For the rest, the validity of the use of translation as the only criterion to identify and classify the different meanings is debatable; the variations that, for the same prepositional use, occur between one grammar and another, or between one dictionary and another, reveal its subjectivity. Therefore, it would be necessary to corroborate if the different meanings attributed to each preposition suppose really grammaticalized semantic differences in the Greek language, or simple differences of translation in the modern languages.

In 1979, V. Acson made an attempt to systematize Greek prepositions from a purely localist approach.¹³⁴ Thus, he differentiated six groups of prepositions, according to their dimensional properties: (1) directional prepositions; (2) local prepositions; (3) those that indicate proximity; (4) those that suggest the notion of "around;" (5) those that are defined by their frontality and, finally, (6) prepositions whose dimensional feature is verticality. In addition, Acson organized them according to the cases with which they are built, along with the primary local distinctions "Location, Source, Goal," supporting the generic rule that the genitive expresses origin, the dative expresses location, and the accusative expresses address. Notwithstanding, he acknowledged inconsistencies, such as that assumed by ὑπέρ + gen., which can indicate both "source-superior position from over" and "locus-superior position above," etc.

Horrocks follows a localist approach similar to that of Acson, examining the

¹³³ Wackernagel, *Vorlesungen über Syntax*, 234.

¹³⁴ V. Acson, *A Diachronic View of Case-marking System in Greek. A Localistic-lexicase Analysis*. Ph.D. dissertation (Honolulu: University of Hawaii, 1979), according to Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 81.

expression of space and time through prepositions and adverbs in Homer. According to his hypothesis, prepositions can be equipped with a K component (Locational / directional), L (Locational), G (Goal), P (Path), E (Extent) or S (Source), so there are examples in which the same preposition can have the components K, P, L and G, to give the example of ἐπί. However, Horrocks excludes from his study all notional prepositional turns, devoting space only to local and temporary.¹³⁵

Martínez Valladares, like Moreaux,¹³⁶ set out to establish oppositions and neutralizations, studying the prepositions according to their classification in local, temporal and notional uses in order to determine their meaning. Thus, Martínez Valladares defends that between ἐκ and ἀπό there is a privative opposition: the positive term, ἐκ, is the restricted one, as opposed to ἀπό, the negative term. However, these characteristics do not seem sufficient to explain some uses of ἐκ, since the values of both prepositions are so close, at times, that we can speak of neutralization.¹³⁷ The conclusions of her paper establish that the criterion for classifying a given syntagma within each group is provided by the subclass of words of the prepositional regime, as well as the subject and the verb.¹³⁸

Rodríguez Adrados also argues that the system of prepositions in terms of their local value takes place within the parameters of case and preposition. In his view, there is therefore a basic opposition between ἐκ + gen., εἰς + ac., ἐν + dat., and yet each of these uses has oppositions with other prepositions: the meaning 'from' can be expressed by ἐκ, ἀπό, παρά, and πρὸς + gen.; the meaning 'towards,' through εἰς, ἐπί,

¹³⁵ Jiménez López, "Sintaxis y semántica de las preposiciones griegas," 81-82.

¹³⁶ B. Moreaux, "Sens non marqué et sent marqué: ἀπό et ἐκ en prose attique," *BSL* 74 (1979) 277-279.

¹³⁷ See the equivalence between both prepositions in the following verses: Lc 9:54: ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν· κύριε, θέλεις εἶπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; "When his disciples James and John saw it, they said: Lord, do you want us to command fire to come down **from heaven** and consume them?"; John 3:13: καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου "no one has ascended into heaven except the one who descended **from heaven**, the Son of Man." Martínez Valladares, "Estudios sobre la estructura de las preposiciones ἐκ / ἀπό," 81.

¹³⁸ M.A. Martínez Valladares, "Preposiciones atestiguadas en las Olímpicas de Píndaro," *ANUM* 40, (1983) 39. For example, for the local uses of ἐκ and ἀπό: I.a. Subject of person + movement verb + ἐκ, ἀπό + place or person ('from'); I.b. Subject of person + verb with idea of implicit mov. + ἐκ, ἀπό + place ('from'). For notional uses: II.a. Subject of person + verb of origin or equivalent expression + ἐκ, ἀπό + person ('of'); II.b. Subject of person + medium, passive or intransitive verb + ἐκ, ἀπό + person (rarely something) ('by'); II.c. Subject of person + *uerba accipiendi* + ἐκ, ἀπό + person or thing ('of'); II.d. Subject of person + *uerba efficiendi* + ἐκ, ἀπό + thing, matter, instrument or person ('of,' 'with'); II.e. Subject of person + *uerba affectuum* + ἐκ + thing or person ('by'); III. Name of number or quantity or equivalent expression + ἐκ, ἀπό + name ('from among'); IV. Set phrases often equivalent to an adverb. See Martínez Valladares, "Estudios sobre la estructura de las preposiciones ἐκ / ἀπό," 90-94.

παρά, and πρὸς + ac.; the meaning 'in,' by ἐν, ἐπί, παρά, and πρὸς + dat. Rodríguez Adrados proposes, for example, a unitary meaning of 'around' for the preposition ἀμφί, while he asserts that in the case of ἀνά it is impossible to reduce its various values to a single meaning.¹³⁹ His analysis is insufficient, however, since in my view it is a partial work, the results of which are far from being definitive: on the one hand, there are prepositions that are difficult to classify, such as ἀνά, περί, ἀμφί, μετά + dat.; on the other hand, temporal and notional relationships are not studied. In addition, although oppositions might be clear in some cases, such as in ἐκ + gen. and εἰς + ac., in other examples they are not so clear, such in the case of ἐκ and ἀπό + gen. Likewise, neutralizations not only occur in prepositions that are articulated with the same case, such as ἐκ and ἀπό, but also between pairs of prepositions that appear with different cases (μεθ' ὀπλων = σὺν ὄπλοις).¹⁴⁰ Finally, Rodríguez Adrados affirms that the prepositions constitute an intermediate domain between Grammatology and Lexicography, since the Greek prepositional system is complementary to that of the cases. In addition, the complexity of this system is due to its asymmetries and irregularities, along with its exposure to infinite semantic gradations that will depend not only on the preposition and the case, but on the context in general.¹⁴¹

Luraghi, from a cognitive functional approach, studies all the proper prepositions in a wide *corpus* that includes the Homeric poems, the work of Herodotus, the dialogues of Plato and the NT. She considers that the possible perceived synonymy between some prepositions, such as ἐκ and ἀπό, is not in fact present, since in that case one of them would have disappeared by a process of simple economy.¹⁴² She establishes that oppositions between prepositions act globally, which is to say, with another preposition and all of its uses. However, the opposition we find between ἀπό and παρά cannot be the same when the latter is constructed with genitive as when it is constructed with accusative or dative.

Ultimately, all of these studies tend to establish a basic meaning for each preposition, despite the fact that each preposition has different meanings. All this

¹³⁹ Rodríguez Adrados, "Reflexiones sobre los sistemas de preposiciones del griego antiguo," 235-240; *Nueva sintaxis*, 723-725.

¹⁴⁰ Rodríguez Adrados, *Nueva sintaxis*, 722.

¹⁴¹ Rodríguez Adrados, "Reflexiones sobre los sistemas de preposiciones del griego antiguo," 235; Rodríguez Adrados, *Nueva sintaxis*, 716.

¹⁴² Luraghi, *Contributo allo studio dei sistemi casuali e preposizionali*, 66.

forces us to reconsider that the opposition between prepositions is based on only two parameters, the case and the preposition. These studies helped to reveal that the isolated examination of this kind of morpho-lexeme is insufficient, since prepositions do not seem to have a clear and unitary system.

In this sense, Martínez Vázquez points to the importance of both lexicon and semantics in the study of the prepositional system. She affirms that in terms of the distribution of lexical categories and semantic functions, prepositions are in charge of establishing restrictions in the lexical units. For example, the agent function is characteristically performed by the names of animate beings. Similarly, the instrumental function is usually expressed by a material reality or by an inanimate object used by an agent performing an action, and is usually constructed in dative without preposition, or with prepositional phrases such as σύν + dat. or διά + gen. This function frequently appears with predicates of manipulative action, and also has some marginal values: in particular, when it is used to express the money with which something is purchased, the extent to which something is measured, the material with which something is constructed, the materials that make up the equipment of a person or his ornament, or the part of the body used in an activity.¹⁴³

For his part, Crespo gives some reasons that justify the premise that the boundaries between grammar and lexicon are entirely conventional. He exposes three

¹⁴³ The following is an example in which the matter with which something is made is expressed: Diod. Sic. *Librar.* 17.115: κατεσκεύαζεν εἰδωλα δι' ἐλέφαντος καὶ χρυσοῦ "made images **of ivory and gold.**" Diodorus Siculus. *Library of History*, vol. 8: Books 16.66-17. Translated by C. Bradford Welles. LCL (Cambridge: Harvard University Press, 1963). Martínez Vázquez, Ruiz Yamuza & Fernández Garrido, *Gramática funcional-cognitiva*, 19, 25, 30-31, 33-34. To this we must add some metaphorical uses in which more abstract or other metonymic relationships are expressed; in these, the instrument is signaled by expressions with value of origin constructed by ἐκ + gen. and ἀπό + gen. due, as we shall see later, to the evolution of the spatial meanings of the Greek prepositions towards less specific ones; we see an example of this in Hdt., *Hist.* 1.216.3: σπείρουσι δὲ οὐδέν, ἀλλ' ἀπὸ κτηνέων ζώουσι καὶ ἰχθύων "they do not sow but they live **on their flocks and fishing**" (Herodotus, *The Persian Wars*, vol. 1: Books 1-2. Translated by A.D. Godley. LCL (Cambridge: Harvard University Press, 1920), (here, the genitive expresses a metonymy which consists in substituting, on the one hand, the individual for the collective, and on the other, the object of an activity for the activity itself). In addition, the instrumental function converges with others that result in a certain degree of metaphorical understanding, when the preposition accompanies abstract terms, thus indicating manner, cause, quantity, etc; we find an example of this phenomenon in Soph. *O.T.* 17: οἱ δὲ σύν γῆρα βαρεῖς "heavy **with (because of) old age,**" where the instrumental function, usually constructed with σύν + a concrete noun in dative, appears here together with an abstract dative, in this case γῆρα, converting the cited instrumental function into causal. Finally, it is necessary to point out that Martínez Vázquez, Ruiz Yamuza & Fernández Garrido, *Gramática funcional-cognitiva*, 81, 133-138, show the same rigor in the analysis of other semantic functions in which prepositional phrases can intervene such as the company, way, quantity, cause, purpose, address, location, time in which, etc.

aspects in which grammar must deal with the lexicon. The first is that lexemes and morphemes can express the same content; for example, Greek can express plurality by means of both the lexeme πλῆθος ‘crowd’ and by the ending of the plural. The second aspect is that many syntactic rules only apply to certain lexemes, as in the case of the directive postposition -δε, which is only used with place names, as in οἴκα-δε ‘at home’. The third aspect is that, while grammar does not describe the conceptual content of lexical units, it does study how this notional content is represented and which aspects are affected by a specific expression. This can be illustrated with the syntagma ποιοῦμαι τάξιν, which designates the same action as τάττω (‘to form in battle order’), although each construction confers relevance to different facets of the same action¹⁴⁴. With regard to the prepositional syntagma, it can be deduced, in line with Martínez Vázquez, that semantic value and grammatical function are very dependent on the lexical units.¹⁴⁵

Among the most outstanding works that show the relevance of the lexicon in its examination of nominal and prepositional uses is the study carried out by Luraghi on the Greek cases and prepositions.¹⁴⁶ She emphasizes the crucial role of lexical factors in understanding prepositions, namely, that it is the presence in the context of certain lexemes that delimit the possible meanings of a preposition and determine its semantic function. However, this is perhaps the most neglected aspect of the exegesis.

Luraghi’s objective is to describe, following the line of study of cognitive semantics, the extensions of meaning and the polysemic patterns of Greek prepositions, focusing primarily on Classical Greek, although with some brief considerations regarding the *Koine*. Her purpose is to identify the semantic roles, under the assumption that all grammatical forms are significant elements.¹⁴⁷ With these premises, Luraghi affirms that both the cases and the prepositions codify the grammatical relations and the roles or semantic functions of the nominal constituents of the discourse. She studies the insecure and complex system of relationships established between such cases and prepositions, evidencing the importance of the

¹⁴⁴ Crespo, Conti & Maquieira, *Sintaxis del griego clásico*, 3-4.

¹⁴⁵ As one more example we can adduce that the beneficiary of an action is characteristically represented by names of animate beings that usually appear in the dative case or, as we will see in Hellenistic Greek, by the syntagma εἰς + acc. See chapter V, pp. 123-125.

¹⁴⁶ Luraghi, *On the Meaning of Prepositions and Cases*.

¹⁴⁷ See footnote 3 (p. 1).

nominal vocabulary in this system. In particular, she underlines the idea that the origin of the historical changes in the prepositions is the grammatical value of prepositional phrases, that is, the semantic roles that they transmit.¹⁴⁸

Thus, Luraghi recalls that, in many cases, it can be said that a certain lexical trait "activates" the specific meaning of the relevant grammatical form, which in isolation is polysemic. A helpful example of this is when an abstract noun triggers a more abstract meaning in the preposition that governs it, often developing into metaphorical expressions.¹⁴⁹ Abstract nouns provide contexts, or "bridges", for the expansion of the meaning of the preposition.¹⁵⁰

Likewise, Luraghi assumes the "localist theory"¹⁵¹ for most cases and prepositions.¹⁵² In the case of non-local semantic values of the preposition, the extension of the semantic content usually moves from concrete to abstract unidirectionally.¹⁵³ Consequently, we observe a general trend in the evolution of local meanings in this grammatical category: the prepositional meaning becomes progressively less specific. Some prepositions completely lose their initial concrete meaning, and those that retain it often have a generic meaning in Classical Greek as

¹⁴⁸ Luraghi, *On the Meaning of Prepositions and Cases*, 14.

¹⁴⁹ This can be observed in the following text, in which the preposition εἰς, whose original meaning is of local character, 'to,' 'towards', acquires an abstract meaning: Matt 8:4: καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὄρα μηδενὶ εἶπης, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, **εἰς μαρτύριον** αὐτοῖς "then Jesus said to him: See that you say nothing to anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, **as a testimony** to them. "

¹⁵⁰ Luraghi, *On the Meaning of Prepositions and Cases*, 29.

¹⁵¹ The localist theory of the preposition is based on one originally applied to cases, very widespread in the 19th century, according to which the oblique cases (genitive and dative) have a basic spatial meaning. Under this assumption, oblique cases initially indicated local relationships and only later became used to express temporal and abstract relationships, via the passage from the local meaning to the figurative. C. Vandeloise, "Are there Spatial Prepositions?," in M. Hickmann and S. Robert (eds.), *Space in Languages—Linguistic Systems and Cognitive Categories* (Amsterdam / Philadelphia: Benjamins, 2006) 153-154, also supports the localist theory for prepositions, considering space to be an indispensable component of human experience rather than an abstract entity described by geometry and topology. His classification of prepositions into static and dynamic corresponds to the uses of prepositions by children who are learning the language.

¹⁵² The basic perspective of cognitive linguistics has been referred to as "neo-localism". Localists like J.M. Anderson in *The Grammar of Case: Towards a Localistic Theory* (Cambridge: Cambridge University Press, 1971) argued that abstract situations are conceptualized in spatial terms, that is, abstract domains are restructured linguistically through metaphor. They also preceded cognitive linguistics in the interpretation of transitivity (in line with the etymology of the term) as a flow of action or energy. Likewise, the idea that meanings are structured around a prototype had already been explored in 1979 by Ö. Dahl in "Case grammar and prototypes", in R. Dirven & G. Radden (eds.), *Concepts of Case* (Tübingen: Narr, 1987) See Bortone, *Greek Prepositions*, 56-57.

¹⁵³ Luraghi, *On the Meaning of Prepositions and Cases*, 13-14, 17-18.

opposed to Homeric Greek.¹⁵⁴ Thus, almost all prepositions developed, in principle, a temporal meaning, which in some cases can already be witnessed in Homer. This evolution is due to the general tendency of speakers to conceive time in terms of space.¹⁵⁵ For instance, the semantic distinctions of position, extension, direction and source that apply to space have their parallel with regard to time.¹⁵⁶ It seems that temporal expressions develop from local ones and not vice versa.¹⁵⁷ Yet, in addition to time, the idea expressed by spatial adpositions reaches more abstract domains, such as purpose or causality. This phenomenon is restricted, then, to the use of prepositions with abstract nouns, which gives rise to an abstract interpretation of the relation denoted by them, since the semantic expansion is still subject to the lexical meaning. Over time, however, when new semantic developments became completely grammaticalized, concrete nouns appeared to denote cause or purpose.¹⁵⁸

With regard to semantic roles, the notional scope that goes from the agent to the cause is given as an example of this, passing through semantic roles such as instrument, intermediary, time, purpose, etc. Luraghi states that each of the indicated roles is prototypically associated with a series of traits. Agent is defined by the features of animation, voluntariness, control in action, etc. Finally, she points out that meanings are structured and related to each other around a prototype, as is the case with locative, comitative and instrumental values. Each prototypical notion is transmitted, also prototypically, by a certain formal mark, case or prepositional phrase.¹⁵⁹

The contribution of P. Bortone to the diachronic studies of Greek prepositions is of particular importance, especially in relation to the semantics of prepositions from the point of view of cognitive linguistics. His work complements Luraghi's, since both

¹⁵⁴ Luraghi, *On the Meaning of Prepositions and Cases*, 315.

¹⁵⁵ Luraghi, *On the Meaning of Prepositions and Cases*, 315, 320.

¹⁵⁶ Bendor-Samuel B.A., *The Exegesis and Translation of Prepositional Phrases*, 105.

¹⁵⁷ For example, the local character of the preposition *ἐν* becomes temporary when it accompanies nouns indicating time: οὐ μὲν γάρ τι χέρειον *ἐν ὥρῃ δεῖπνον ἐλέσθαι* "for it is no bad thing to take one's dinner **in season**" (Hom., *Od.* 17.176). Luraghi, *On the Meaning of Prepositions and Cases*, 315, 320.

¹⁵⁸ S. Luraghi, "Greek Prepositions: Patterns of Polysemization and Semantic Bleaching," in E. Crespo, J. de la Villa & A.R. Revuelta (eds.), *Word Classes and Related Topics in Ancient Greek. Proceedings of the Conference on "Greek Syntax and Word Classes" held in Madrid on 18-21, June 2003* (Louvain-La-Neuve: Peeters Publishers & UAM., 2006) 495-496.

¹⁵⁹ Luraghi, *On the Meaning of Prepositions and Cases*, 17-47. Thus, the notion of agent in the passive voice is usually expressed by ἀπό + genitive + verb in passive voice.

show theoretical unity and consensus on various issues related to the study of prepositions in general and Greek prepositions in particular.

It is Bortone, however, who manages to identify the core of the problem more clearly.¹⁶⁰ He points out that the preposition is one of the lexical elements that most resists semantic analysis, because in all languages it has been considered semantically poor or defined as the most polysemous of words.¹⁶¹ He rejects claims that prepositions have a purely relational function with cases and lack inherent meaning. He also proposes that the different potential meanings of the same preposition are related to each other, denying that their multiplicity of senses is accidental and random.¹⁶²

To support this, Bortone attends to the principles of cognitive linguistics and to a diachronic approach, according to which the original spatial meaning extends semantically to more abstract notions, adapting the structure of the spatial semantic field of this notion to abstract domains through metaphor and metonymy —two usual procedures of human cognition.¹⁶³ In fact, according to the model of semantic analysis proposed by cognitive semantics, it is possible to explain the link between the different meanings of a preposition. Cognitive semantics proposes that prepositional polysemy is a string of semantic extensions arising from a nucleus constituted by the spatial concept that denotes the preposition. This elucidates the fact that an adposition can, depending on the context, not only acquire heterogeneous meanings, but also acquire meanings that are synchronously incompatible and develop them diachronically.¹⁶⁴ Sometimes, the same abstract concept can even be expressed by several prepositions of different spatial meaning.¹⁶⁵ Examples of this are ἀνά ‘upwards’ and κατά ‘downwards’: two prepositions of opposite spatial meaning that can express the same notion of distribution in nonlocal expressions.¹⁶⁶ In this way, new meanings can coexist

¹⁶⁰ Bortone, *Greek Prepositions*, 41-42.

¹⁶¹ Bortone, *Greek Prepositions*, 36-39.

¹⁶² Bortone, *Greek Prepositions*, 71.

¹⁶³ Thus, εἰς does not generally indicate direction but initiation of a state or action when it appears with accusative of thing (abstract noun of action or state) and verbs of movement, situation or donation, as in Matt 6:13: καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ "and do not lead us **into temptation**, but rescue us from the evil one." Bortone, *Greek Prepositions*, 71-72.

¹⁶⁴ Bortone, *Greek prepositions*, 85.

¹⁶⁵ Galichet, *Essai de grammaire psychologique*, 46-47; Bortone, *Greek Prepositions*, 40-41.

¹⁶⁶ This is the case, for example, in: ἔστησαν ὡσπερ ἀνὰ ἑκατὸν μάλιστα ὄϊον χοροὶ ἀντιστοιχοῦντες ἀλλήλοις (Xen. An. 5.4.12) "**in rows of about a hundred men**, placed facing each other correlatively as in

with old ones, and the result may be that some seem to have nothing in common. This apparent lack of common links between the different meanings of the same preposition has traditionally been presented as proof of homonymy.¹⁶⁷

Thus, in the face of prepositional polysemy, one may ask whether a preposition really has different meanings or variations of a basic meaning and, in the latter case, what would be the starting point of those other meanings diachronically? For this, Bortone supports, like Luraghi, the localist hypothesis, and he successfully shows that spatial and non-spatial senses seem to occur in sequence, analyzing especially the last periods of the Greek language to reveal that the most recent prepositions always have local meanings in their origin. This attests that the spatial notions were the first to appear, while the non-spatial or abstract meanings (considered metaphorical extensions of the original spatial notion) emerged later. According to this hypothesis, the concrete spatial meanings of the prepositions would be the oldest; the non-spatial meanings arise in a chain of semantic extensions that begins with a spatial notion, not vice versa.¹⁶⁸ Thus, for example, abstract notions, such as possession, can metaphorically appear as a locative image.¹⁶⁹ In this sense, Bortone seems to take into account the argument of C.C. Caragounis¹⁷⁰ that the strong continuity of the Greek language from its origins to the present must be understood with reference to its other stages. He also proves that once prepositions adopt abstract meaning, they never again have spatial sense.

A recent study by C. Zanchi also analyzes the Greek preposition along the same lines, taking as her starting point a semantic analysis of the preposition ὑπέρ in Homer within the framework of cognitive grammar. Zanchi follows the model of structured polysemy to detect the original meaning of ὑπέρ '(situated) over or above.' She

choirs;" and in Plato's *Phaedrus* (247a): τῷ δ' ἔπεται στρατιὰ θεῶν τε καὶ δαιμόνων, **κατὰ ἕνδεκα** μέρη κεκοσμημένη "followed by a troop of gods and demons arranged **in eleven rows**." See Plato, *Platonis Opera*. Edited by J. Burnet (Oxford: Oxford University Press, 1903), Plato, *Plato in Twelve Volumes*, vol. 9. Translated by H.N. Fowler (Cambridge, MA: Harvard University Press; London: William Heinemann Ltd., 1925) and Bortone, *Greek Prepositions*, 40-42.

¹⁶⁷ Bortone, *Greek Prepositions*, 47, 74.

¹⁶⁸ Bortone, *Greek Prepositions*, 85.

¹⁶⁹ As can be observed in Xen. *Hell.* 5.4.2: διαπυθόμενος μὲν τὰ περὶ Ἀρχίαν τε τὸν πολεμαρχοῦντα καὶ **τὴν περὶ Φίλιππον τυραννίδα** "...exchanged information on the affairs of the polemarch Arquias and **the tyranny of Philip (lit. of around Philip)**." Bortone, *Greek Prepositions*, 62-63.

¹⁷⁰ C.C. Caragounis, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Tübingen: Mohr Siebeck, 2004) 40-41.

organizes the different senses into a semantic network that links them directly or indirectly to the original spatial meaning, showing how other spatial or abstract meanings are developed from the original meaning. Of particular interest are the criteria she proposes for identifying the lexical meaning, which she calls the "proto-scene" of a preposition, a term she borrows from A. Tyler & V. Evans:

a) the proto-scene of a preposition diachronically precedes the others. It can be proved, for example, that the root of the Indo-European adverb ὑπέρ is attested in many Indo-European languages: in Latin it can be seen in *super* 'above,' 'beyond;' in English, 'above,' 'beyond;' in German, *über* 'above,' 'for,' 'beyond,' etc.

b) the proto-scene is predominant in the development of the semantic network that appears in the Homeric corpus;

c) the proto-scene is used in compound forms; thus, in many compounds, the adverb ὑπέρ- conserves the meaning it has in the proto-scene: ὑπεράλλομαι 'jump on,' ὑπερέχω 'hold above,' ὑπερδέξιος 'dominant from the upper;'

d) the proto-scene is involved in oppositional relationships with other prepositions. In other words, the meaning of ὑπό is defined symmetrically in opposition to ὑπέρ: both Greek prepositions have the same relationship with respect to the Latin *super* / *sub*;

e) the proto-scene of a preposition makes grammatical predictions possible. If we are able to detect many different meanings becoming part of the semantic network through the conventionalization of specific inferences and due to their connection to a pre-existing meaning, we can accept that a good number of other meanings could be derived directly from this primitive meaning. She points out that it is the union of all these criteria that is required in order to identify this proto-scene.¹⁷¹

Structural semantics has also dealt with the study of Greek prepositions, notably in the NT.¹⁷² The contribution of Jesús Peláez & GASCO regarding the preposition ἀντί demonstrates the line of research and method of semantic analysis

¹⁷¹ C. Zanchi, "La semantica della preposizione ὑπέρ nel greco omerico," *Emerita* 84, 1 (2016) 1, 24, 29, mentions A. Tyler & V. Evans, *The Semantics of English prepositions. Spatial scenes, Embodied Meaning and Cognition* (Cambridge: Cambridge University Press, 2003).

¹⁷² J. Peláez, "Prepositions in the Diccionario Griego-Español del Nuevo Testamento. The Case of Morpho-lexeme ἀντί," in M.A. Alexandre Júnior (ed.), *O Grego, Lingua Universal de Cultura: Semântica e Léxico* (Lisbon: Universidade de Lisboa, 2011) 31-46.

we follow in this thesis and which will be explained in detail later.¹⁷³ This examination shows the steps necessary for the preparation of the entries for the prepositions in the *DGENT* according to a rigorous method of semantic analysis. Peláez & GASCO deal with lexemes from a semantic point of view, understanding the term "lexeme" to mean "the lexical unit with significant independent nucleus." According to this definition, prepositions and particles should be placed within the category of "morpho-lexeme," meaning "a significant lexical unit (with significant core) that is not independent, but is always linked to an independent lexeme."¹⁷⁴

One of the advances this study embodies is the distinction between the meaning of the morpho-lexeme ἀντί (= expressed by a definition that is nothing more than "the explanation of its meaning") and its translation (= word or equivalent words in the target language). For example, Peláez defines the lexical meaning of the preposition (or sememe I), that is to say its local meaning, as "situation of one reality facing another," which can be translated as 'facing,' 'in front of.'

Furthermore, this work provides another important novelty for the study of the prepositions: explanations as to why this morpho-lexeme changes its meaning and translation according to the context. That is, the study makes explicit the factors that affect the change of meaning of the preposition, the so-called "contextual factor."¹⁷⁵ According to the authors, the contextual factor can be morphological, syntactic, semantic or extralinguistic.¹⁷⁶

Another important aspect of the semantic study of prepositions in the NT is its influence on exegetical analysis. In this line, Harris conducts a study that aims to

¹⁷³ See chapter III, pp. 57-60.

¹⁷⁴ Peláez & Mateos, *New Testament Lexicography*, 61. From now on, we will frequently refer to the prepositions with the term "morpho-lexeme."

¹⁷⁵ See more detailed information about the contextual factor in chapter III, pp. 60-61.

¹⁷⁶ In the case of the preposition ἀντί, Peláez establishes as lexical meaning (or sememe I) the following: "Situation of one reality facing another:" 'facing,' 'in front of,' when the preposition appears in a local, literal or figurative sense. When the existence of one of the two realities excludes that of the other, the second meaning arises (sememe II) for which it is established the following definition and translation: "In substitution of:" 'instead of,' 'in place of.' When it is estimated that obtaining a reality compensates for the loss of another, we have the third meaning (sememe III): "In return for:" 'in exchange of,' 'for.' When ἀντί depends on a verb of donation and points out the term, the fourth meaning appears (sememe IV): "For the benefit of or in consonance with:" 'for,' 'in favor of.' When it comes to executing an action and the agent is specified, we have the fifth (sememe V): "On behalf of:" 'from.' When one of the two realities has its origin in the other and is of the same quality, ἀντί denotes correspondence or consonance and the sixth meaning appears (sememe VI): "In correspondence with:" 'corresponding,' 'related to.' Finally, when it governs a pronoun, almost always relative, it denotes causality (sememe VII): "Because of:" 'given that,' 'due to.'

analyze various NT passages in which prepositions contribute significantly to an understanding of the theological meaning of the text.¹⁷⁷ His examination constitutes a valuable link between grammatical and exegetical studies of the NT. Thus, in addition to offering a brief history of the development of the prepositions along with the basic meaning of each, Harris follows precise exegetical guidelines that take into special consideration the study of context, since, according to him, the context should guide the choice of prepositional meaning. He considers that, in order to carry out an exegetical study of prepositions, it is necessary to pay attention to: a) the primary meaning of the preposition itself (that is, its local / spatial sense);¹⁷⁸ b) the basic meaning of the case that is used with the preposition; c) the indications provided by the context as to the meaning of the preposition (without forgetting the literary and historical context); d) the distinctive characteristics of prepositional use in the NT that can account for apparent irregularities.

In sum, the spatial environment is considered to be the primary domain within which to conceptualize reality. It is the spatial notions that make it possible to understand more abstract and complex relationships. Likewise, prepositions determine, on the one hand, the relationship between the terms involved; on the other hand, these give rise, to some extent, to the selection and value of the preposition that governs them. Consequently, three elements work together to delimit the notion expressed by a preposition: (1) the prepositional root; (2) the case of the noun with which it forms the prepositional phrase; (3) the context. We begin by paying attention to the idea expressed by the root —although the root must be attuned with the basic function of the nominal case in coordination with the immediate context.¹⁷⁹

5.2. The Meaning of the Preposition in Studies of a General Nature or of Other Languages

¹⁷⁷ Harris, *Prepositions and Theology*, 13.

¹⁷⁸ Harris, *Prepositions and Theology*, 31.

¹⁷⁹ Some authors, such as Robertson, propose a scientific method for approaching the exegesis of prepositions; such a method initially analyzes the idea expressed by the case, followed by the meaning of the preposition, and then takes into account the context. Harris, *Prepositions and Theology*, 31-32, opposes this proposal, citing Bortone's argument that in Hellenistic Greek the meaning of the case governed by the preposition becomes imprecise. More opposition can be found in Regard's assertion that the increase in the use of prepositions corresponds to the diminution of the casual role.

Some scholars like C. De Boer consider that prepositions are mere morphological signs devoid of meaning. They are, in short, "empty words." This contradicts, however, the long lists of meanings that dictionaries and grammars present for each preposition.¹⁸⁰ Differently, Pottier maintains that the denomination of preposition as "empty word" is a true linguistic "monster."¹⁸¹

Likewise, M.L. López Estrada, in his analysis of the prepositions of Spanish, correctly adduces that since the preposition is a relational element, its semantic content is not as concrete as that of other words; therefore, a preposition needs context to concretize itself. Prepositions take their significance in discourse through function.¹⁸²

Some scholars, such as Pottier, contradict traditional interpretations that tend to consider the local, temporal and notional values of prepositions as born of one another. That is to say, these scholars maintain that space, time and notion must be conceived as coexisting, not as derivatives of one another.¹⁸³ Therefore, each prepositional meaning would be developed in three levels: it has a central meaning in the language (level I), which is applied to the three spheres in which the universe is divided —space, time and notion— (level II) and this is done in the discourse (level III) in multiple word uses, which are what we perceive. Finally, Pottier emphasizes that one should focus not on the "primary sense," but on the set of relevant features that share these word uses in the discourse.¹⁸⁴ Pottier's proposal, despite having been generally accepted, leaves unanswered the question of whether the values belonging to level III (plan of discourse), or are not authentic meanings of the preposition. If all the meanings perceived in the same preposition are in level III, how can scholars distinguish a contextual variant or a translation from a grammaticalized value in language?

As we have shown, the general tendency of previous studies on the semantic value of prepositions is to suppose that prepositions have a basic meaning that develops according to the context. This leaves unresolved the differentiation between

¹⁸⁰ Jespersen, *The Philosophy of Grammar*, 32-33.

¹⁸¹ B. Pottier, *Grammaire de l'Espagnol* (Paris: Presses Universitaires De France, 1972) 138.

¹⁸² M.L. López Estrada, *Problemas y métodos en el análisis de las preposiciones* (Madrid: Gredos, 1970) 146.

¹⁸³ Pottier, *Systématique des éléments de relation*, 127.

¹⁸⁴ Pottier, "Sur la nature du cas et de la préposition," 546, 550-551.

basic and contextual meaning, because the different meanings of a preposition appear as equivalent to each other, so that no proper distinction is made between translations and authentic grammaticalized functional values in the language.

Additionally, the study of the contextual factor that determines the change of meaning of a preposition when it appears in different contexts needs to be addressed. Dictionaries, which usually offer very scarce and unsystematic studies on this aspect, mentioning briefly the case to which the preposition appear, with very few contextual elements.

Chapter II. Prepositions in Hellenistic Greek

Introduction

The Greek used during the period between approximately 330 B.C.E. and 330 C.E.,¹ normally described as *Koine* Greek, developed especially after the conquests of Alexander the Great. Hellenistic Greek partly arose due to the close contact with other cities and regions of Greece of Alexander's troops, who were displaced from Athens; it also developed from the conquered cities and colonies from Asia Minor through to Syria, Egypt, Persia, and India, which adopted Greek as a second language. This led to a loss of subtlety, precision and syntactic refinement in the language, leading to greater explicitness and a tendency to parataxis, that is, using short and simple or explicit sentences.² In this way, the Greek of the *Koine*, or Hellenistic Greek, is mainly Attic Greek that, from the 4th century B.C.E. received morphological, lexical and syntactic influences from other dialects, especially the Ionic, giving rise to a process of syntactic simplification.³ The term *Koine* is derived from κοινός 'common'. The expression "Hellenistic Greek" stems from these new Greek, second-language speakers who, in a way, had been "Hellenized."⁴

¹ Harris, *Prepositions and Theology*, 25.

² Wallace, *Greek Grammar Beyond the Basics*, 15, 22. One can distinguish, from a generic point of view, between spoken Greek and "Demotic," that is, the vernacular or vulgar Greek that appears in papyri and ostraca. The latter was the colloquial language of the street, which is reflected in the NT and popular literature, whereas the former was the written language or "Katharevousa," used in the writing of literary texts and in the language of official documents. See Piñero & Peláez, *The Study of the New Testament*, 142. *Katharevousa* was considered an artificial language, since it is a language learned in school and exclusively intended for literary writings; this is the language of the literary works of the Hellenistic period, whose style is characterized by their "atticism," that is, they belong to a movement that attempted to return to the Classical ideals of expression and that had its apex in the 2nd century C.E. See Wallace, *Greek Grammar Beyond the Basics*, 21; Caragounis, *The Development of Greek and the New Testament*, 42; Bortone, *Greek Prepositions*, 100, 127.

³ Caragounis, *The Development of Greek and the New Testament*, 39. In addition to this, it can be added that the early development of Greek and its literature explains why this language has not changed to the same extent as the other European languages, to the point where the characteristics of modern Greek can be traced back to ancient Greek. In this way, the unity of the Greek language is such that it is methodologically counterproductive to isolate a certain period for investigation without reference to other periods. See Wallace, *Greek Grammar Beyond the Basics*, 20-23; Caragounis, *The Development of Greek and the New Testament*, 66, 68.

⁴ Wallace, *Greek Grammar Beyond the Basics*, 17; Piñero & Peláez, *The Study of the New Testament*, 139-140.

The LXX and the NT are two *corpora* written during this period and considered illustrative of this stage of the Greek language.⁵ Both texts were written by people who inhabited a bilingual zone. The Septuagint, the Greek translation of the Hebrew Bible, is characterized by a strong Semitic influence.⁶ For its part, the NT seems to be a representative *corpus* of conversational *Koine*, that is, a Greek that is grammatically correct although inferior in subtlety to literary *Koine*, and superior to the level of Greek found in most non-literary papyri:⁷ its syntax oscillates between the conversational and the literary. In effect, we must not forget that NT was written by different authors, with different backgrounds and linguistic skills.⁸ For example, some Gospels are more archaic than others, such as Matthew's with respect to Mark's, and Luke's with respect to Matthew's.⁹

1. Prepositional Use in *Koine* Greek

The Hellenistic period is characterized by modifications to the Greek prepositional system;¹⁰ the Greek of the NT gives a good sample of these changes.

In the first place, there is a visible increase in the use of prepositional locutions instead of the simple cases that were preferred in Classical Greek, due to an Hellenistic analytical tendency to say explicitly what is implicitly already indicated by the case.¹¹

⁵ Bortone, *Greek Prepositions*, 172.

⁶ Caragounis, *The Development of Greek and the New Testament*, 40, 41.

⁷ The reliability of the NT text as an example of the contemporary language has been questioned for a long time, because of the belief that most of its innovations were due to the Semitic influence. However, the investigation of the last thirty years has shown that the non-literary papyri show constructions, recorded in the NT, that do not appear in Classical Greek and that must have been part of the Hellenistic language. In addition, precedents have been discovered in the Classical language of expressions that scholars had rushed to consider Semitism. See Bortone, *Greek Prepositions*, 174. The record of Semitisms in the NT does not, therefore, constitute convincing proof of the existence of a Biblical Greek as distinct from *Koine*. See Piñero & Peláez, *The Study of the New Testament*, 182. See also more recently A. Hogeterp & A. Denaux, *Semitisms in Luke's Greek* (Tübingen: Mohr Siebeck, 2018). According to Piñero & Peláez, *The Study of the New Testament*, 197-199, the complexity and peculiarity of NT Greek make it necessary to establish a methodological study. Firstly, the writers of Hellenistic prose belonging to the Atticist movement should be taken into consideration, since they are a source of useful observations for understanding the *Koine* of the NT. Secondly, the testimonies of non-literary papyri should be considered. Thirdly, we should not forget the translation of the LXX, because without this it is not possible to understand the language of the NT. Likewise, the contributions of the scientific writers of the imperial period, such as Dioscorides (the pharmacologist), Didymus (the philologist), etc., should be taken into account.

⁸ Wallace, *Greek Grammar Beyond the Basics*, 27-29.

⁹ Bortone, *Greek Prepositions*, 127.

¹⁰ Bortone, *Greek Prepositions*, 171.

¹¹ Bortone, *Greek Prepositions*, 179.

This increase could also be due, perhaps, to an attempt to help those speakers with Greek as their second or third language, who probably did not easily grasp subtleties of meaning. An example of the significant increase of prepositional use to the detriment of the simple use of accusative, genitive and dative, is the regular use of *διά* + genitive ('through,' 'along') to denote instrument, instead of the old dative instrumental; this is rare in Classical Greek.¹² Furthermore, the articulation of the final complement by a dative case was replaced in the Hellenistic period by prepositional phrases that could figuratively express purpose, such as *έν, είς, επί* and *πρός*.¹³ In the same way, we can talk about the use of the preposition *άπό* to indicate the material out of which something is made.¹⁴ In addition, *είς* + acc. is used to indicate profit, rather than a dative of advantage or disadvantage, as we will see. Another example is the use of *είς* + acc., substituting a predicative complement in nominative or accusative.¹⁵

Secondly, there is a marked increase both in variety and frequency of the use of "improper" prepositions (or adverbs that function as prepositions), which generally admit only genitive, such as *άπέναντι, κατενώπιον, έναντι, κατέναντι, ύπεράνω, κυκλόθεν, όπίσω*. Bortone points out that the spatial use of some of these prepositions is identical to that of the proper prepositions.¹⁶ In the NT, there are 42 improper prepositions and only 18 proper prepositions. These adverbs seem to be preferred over the old ("proper") prepositions, due to the tendency of the language towards "fuller" forms and towards uniformity in construction.¹⁷ Many of these prepositions seem to be used only in a local sense, especially in the early stages of their history.¹⁸ On the contrary, several proper prepositions are used less frequently in their spatial

¹² See Mark 16:20: τοῦ κυρίου συνεργοῦντος καί τόν λόγον βεβαιοῦντος **διά τῶν έπακολουθούτων σημείων** "and they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message **by the signs that accompanied it.**"

¹³ Alexandre, *Gramática de griego*, 326.

¹⁴ As in Matt 3:4: αὐτός δέ ό Ἰωάννης εἶχεν τό ένδυμα αὐτοῦ **άπό τριχῶν καμήλου** "Now John wore clothing **of camel's hair.**"

¹⁵ See Matt 21:42: Λέγει αὐτοῖς ό Ἰησοῦς· οὐδέποτε ανέγνωτε έν ταῖς γραφαῖς· λίθον όν άπεδοκίμασαν οἱ οἰκοδομοῦντες, οὔτος **έγενήθη είς κεφαλήν γωνίας**· παρά κυρίου έγέμετο αὔτη καί έστιν θαυμαστή έν όφθαλμοῖς ήμῶν; "Jesus said to them, Have you never read in the scriptures: The stone that the builders rejected **has become the cornerstone**; this was the Lord's doing. and it is amazing in our eyes?"

¹⁶ See the following example, in which *έπάνω* is equivalent to *έπί* + genitive ('on,' 'in'): Matt 5:14: οὐ δύναται πόλις κρυβήναι **έπάνω όρους κειμένη** "you cannot hide a city **located on top of a hill**;" Matt 24:3: Καθημένου δέ αὐτοῦ **έπί τοῦ Όρους τῶν Έλαιῶν** "When he was sitting **on the Mount of Olives.**" Bortone, *Greek Prepositions*, 180.

¹⁷ Zerwick, *Graecitas Biblica*, 78-135.

¹⁸ Bortone, *Greek Prepositions*, 189.

sense, and see an increase in their abstract usage.¹⁹ For example, instead of πρό we find ἔμπροσθεν, ἐνώπιον and κατενώπιον.²⁰ In the same way, some improper prepositions are combined with a prepositional phrase, such as, for example, μακρὰν + ἀπό + gen.²¹

Thirdly, the Greek of the *Koine* presents a considerable reduction in the use of the dative, preferring instead the use of prepositional phrases, which led to the dative's final disappearance in the 10th century C.E.²² As the dative begins to disappear, the prepositions that are able link with different cases appear in greater frequency with genitive.²³ In fact, in Classical Greek most prepositions are used with several cases, while in NT Greek only ἐπί, παρά and πρός apply to three cases;²⁴ μετά, περί and ὑπό have lost the dative, and ἐπί, παρά, πρός and ὑπό combine with this case only rarely.²⁵ In the same way, the use of the accusative increases, becoming the most frequent case, since no preposition with which it was articulated in Classical Greek loses this case.²⁶

In addition, the semantic differences between the cases used with the same preposition decrease. In fact, the historical increase of the Greek prepositional system brought with it, among other phenomena, the semantic convergence of combinations of the same preposition with different cases. An example is the use of διά + accusative or genitive, indicating cause.²⁷

¹⁹ Bortone, *Greek Prepositions*, 169-170.

²⁰ Zerwick, *Graecitas Biblica*, 78-135; Bortone, *Greek Prepositions*, 180.

²¹ See, for example, Plb., *Hist.* 11.20.1: προῆλθον, καὶ κατεστρατοπέδευσαν οὐ μακρὰν ἀπὸ τῆς πόλεως τῆς προσαγορευομένης Ἰλίπας "He (Hasdrubal) advanced and camped **in the vicinity of** the population called Ilipa." (Polybius, *The Histories*, vol. 4: Books 9-15. Translated by V.R. Paton. LCL [Cambridge: Harvard University Press, 2011]).

²² This change can be observed in Acts 10:7: ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ... "When the angel who **spoke to him** had left..." and John 8:26: κάγω ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον "I declare **to the world** what I have heard from him." Piñero & Peláez, *The Study of the New Testament*, 157-158; Bortone, *Greek Prepositions*, 181.

²³ On other occasions, however, there is a strong reduction in the use of the cited case. See Bortone, *Greek Prepositions*, 182.

²⁴ Piñero & Peláez, *The Study of the New Testament*, 173.

²⁵ Moulton, *A Grammar of New Testament Greek*, 250.

²⁶ Bortone, *Greek Prepositions*, 182.

²⁷ An example of this use appears in Matt 10:22: καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται "and you will be hated by all **because of my name**. But the one who endures to the end will be saved." Likewise, one can observe the causal use of διά + genitive in John 17:20: Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ "I ask not only on behalf of these, but also on behalf of those who will believe in me **because of their word**." Bortone, *Greek Prepositions*, 165.

Furthermore, although the NT has maintained many proper prepositions, their numbers decrease in relation to Classical Greek; in the NT, for example, ἀμφί has disappeared, and the use of ἀνά and ἀντί has been reduced considerably. As for the others, the variety of uses of each preposition has diminished.²⁸

In addition, there are overlaps between pairs of prepositions more frequently than in Classical Greek,²⁹ since many of these prepositions occupy the semantic scope of others. This observation confirms a general law of evolution, according to which the elements of related meaning begin to be identified in the popular language. Finally, prepositions are confused and interchanged, until the word of greater phonetic force sometimes finally replaces the rival. This occurs, as we shall see, with some of the notions expressed by ὑπέρ and ἀντί; ὑπέρ and περί; εἰς and πρὸς; εἰς and ἐν:³⁰ thus, for example, ἐν is used after verbs of movement, and εἰς appears instead of expressions to indicate rest.³¹ This is also the case with ἀπό and ἐκ, and with ἀπό, ὑπό and παρά, which tend to approximate semantically in Hellenistic Greek, provoking confusion among their meanings.³² It is necessary to mention that this phenomenon occurs both in the spatial and non-spatial senses of the cited morpho-lexemes.³³ This phenomenon resulted in a characteristic laxity in the prepositional use of the Hellenistic *Koine*, in such a way that the notion expressed by the preposition is determined in this period by the context rather than by the case.³⁴

²⁸ Bortone, *Greek Prepositions*, 184.

²⁹ For example, the overlap between εἰς and ἐν can be seen in some texts of classical Greek such as Thuc., *Hist.* 2.2.4: θέμενοι δὲ ἐς τὴν ἀγορὰν τὰ ὄπλα "had grounded arms in the marketplace." See Thucydides, *History of the Peloponnesian War*, vol. 1: Books 1-2. Translated by C.F. Smith. LCL (Cambridge: Harvard University Press, 1919).

³⁰ Zerwick, *Graecitas Biblica*, 87-89; Piñero & Peláez, *The Study of the New Testament*, 157-158, 173; See for example: Rom 11:9: where εἰς + acc. has a clear static local meaning more characteristic of ἐν + dat.: βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα "for three and a half days members of the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb."

³¹ Moulton, *A Grammar of New Testament Greek*, 251.

³² Caragounis, *The Development of Greek and the New Testament*, 115.

³³ Blass & Debrunner, *A Greek Grammar*, 114-115; Moulton, *A Grammar of New Testament Greek*, 259, 302-303; C.F.D. Moule, *An Idiom book of the New Testament Greek* (Cambridge: University Press, 1953) 72; S. Luraghi, "Il rapporto fra caso e preposizione all'interno del sintagma preposizionale," in S. Luraghi (ed.), *Studi su casi e preposizioni nel greco antico* (Milan: FrancoAngeli, 1996) 106; Wallace, *Greek Grammar Beyond the Basics*, 368; Crespo, Conti & Maquieira, *Sintaxis del griego clásico*, 240; Bortone, *Greek Prepositions*, 67, 165, 147-148, 150, 185; Harris, *Prepositions and Theology*, 57-58.

³⁴ Moulton, *A Grammar of New Testament Greek*, 261; Vela Tejada, "La reestructuración," 238; Harris, *Prepositions and Theology*, 14, 27.

Finally, there is an obsolescence of some prepositions, such as ἀμφί, which was largely replaced by περί; σύν, which was replaced by μετά (among other reasons, because σύν needs a dative); ἀνά, which disappeared, except in the syntagma ἀνά μέσον ‘between,’ ‘in the middle’; and ἐκ, which is numerically inferior to ἀπό in Biblical Greek, although the latter is often used with the relative meaning of ἐκ.

It is precisely this frequent laxity in the prepositional use of Hellenistic Greek, that has led some authors to suggest that it is impossible to reach exegetical conclusions, due to the lack of precision of prepositional usage in Biblical Greek.³⁵ In our view, this statement is too generic when the data is observed in more detail. To the contrary, a proper semantic analysis of the prepositions of movement in the Biblical Greek shows the care that Biblical writers took in choosing prepositions, which becomes crucial for later exegesis.

³⁵ Moule, *An Idiom book*, 48-49; Bendor-Samuel B.A., *The Exegesis and Translation of Prepositional Phrases*, 19.

Chapter III. Methodological Issues

Introduction

The methodology for semantic analysis of the prepositions of movement *διά*, *εἰς*, *πρός*, *ἀπό* and *ἐκ* used in this study is that of the *Diccionario Griego-Español del Nuevo Testamento (DGENT)*,¹ the beginnings of which go back to the year 1974, when Juan Mateos, at that time a professor of Oriental Liturgies at the Pontifical Oriental Institute in Rome, began to develop both a method of semantic analysis and a specific methodology that might allow for the construction of the lemmas in a semantic dictionary. This resulted in the publication of J. Mateos, *Método de análisis semántico aplicado al griego del Nuevo Testamento* and J. Peláez, *Metodología del Diccionario Griego-Español del Nuevo Testamento*.²

This chapter examines, firstly, the characteristics and methodology followed by the major dictionaries of Classical and NT Greek, pointing out their qualities and deficiencies. Secondly, we establish a comparison between the procedure of lexeme analysis in these dictionaries, and the methodology followed by the *DGENT*, which allows us to show the latter's novelty regarding previous dictionaries. Finally, following the *DGENT*, we suggest an analytical method to study the context in which prepositions appear.

1. The Methodology of Major Dictionaries of Classical Greek and New Testament Greek

The innovations and improvements that the *DGENT* introduced in contemporary lexicography are more visible when one examines the major dictionaries of Classical and NT Greek: H.G. Liddell, R. Scott & H. Stuart Jones (*LSJ*); F. Rodríguez Adrados, M.L.

¹ Mateos, Peláez & GASCO, *DGENT*.

² Peláez & Mateos, *New Testament Lexicography*. After the first publication, the research group GASCO (Semantic Analysis Group of Cordova) was created, constituting a permanent seminar for the experimentation of *DGENT* method and the creation of its lemmas. After the death of Prof. Juan Mateos in 2003, the project continued under the direction of Prof. Jesús Peláez, Professor of Greek Philology at the University of Cordova. The most recent fascicle published has been volume V (2013) and the publication of VI is almost completed; this will contain the analysis of the lemmas corresponding to the letters Gamma and Delta.

Alía Alberca, S. Arnaud-Thuillier, P. Boned Colera, P.A. García Pastor, E.R. Luján Martínez, D. Martín Rodríguez, & J. Martínez de Tejada Garaizábal (*DGE*); W. Bauer & F.W. Danker (*BDAG*); F. Zorell; J.H. Thayer and J.P. Louw & E.A. Nida.³ This comparison shows that all these resources, with the exception of Louw & Nida, lack a distinction between basic (or lexical) and contextual meaning.⁴

Firstly, the dictionaries by *LSJ*, *DGE*, Zorell, and Thayer do not provide definitions for the different meanings, except in the case of *realia*, limiting themselves to presenting in each case the equivalent translation. This is due to the lack both of a clear methodology of semantic analysis, and of a description of the lexemes that distinguishes between meaning and translation, something which can lead to inconsistencies and inaccuracies.

Secondly, we have detected a lack of systematic approach in the aforementioned dictionaries' examination of words, which means that the different sections do not correspond, in general, to a different meaning, but only to a different syntactic use. On the one hand, the criteria for organizing the entries seem to be grammatical or syntactical; on the other hand, authors do not justify their approach, nor do they explain convincingly what is the contextual factor that makes a given lexeme have different values and, consequently, different translations.

However, despite their deficiencies, which are due to the fact that they were elaborated at a time when lexicographers focused on morphology and syntax rather than semantics, these dictionaries are still very valuable instruments: they continue to provide equivalent translations into Latin and modern languages, accompanied by grammatical information and illustrated with examples from various Classical or NT sources.⁵

³ H.G. Liddell, R. Scott & H. Stuart Jones, *LSJ* (Irvine: University of California, 2014) <http://stephanus.tlg.uci.edu/ljsj/#eid=12585&context=lsj&action=from-search>); F. Rodríguez Adrados, M.L. Alía Alberca, S. Arnaud-Thuillier, P. Boned Colera, P.A. García Pastor, E.R. Luján Martínez, D. Martín Rodríguez, & J. Martínez de Tejada Garaizábal, *Diccionario Griego-Español (DGE)* (Madrid: CSIC, 2013). [Http://dge.cchs.csic.es/xdge/](http://dge.cchs.csic.es/xdge/); W. Bauer & F.W. Danker, *BDAG*, in *BibleWorks 7. Software for Biblical Exegesis & Research* [CD-ROM] (Norfolk: BibleWorks, LLC., 2006); F. Zorell, *Lexicon Graecum Novi Testamenti* (3rd ed; Paris: P. Lethielleux, 1961) 143-146; J.H. Thayer, *Greek-English Lexicon of the New Testament*, in *BibleWorks 7. Software for Biblical Exegesis & Research* [CD-ROM] (Norfolk: BibleWorks, LLC., 2006); Louw & Nida (eds.), *Greek-English Lexicon*.

⁴ For a extensive explanation of the difference between lexical and contextual meaning, see p. 2.

⁵ Peláez & Mateos, *New Testament Lexicography*, 17-22.

Admittedly *BDAG* pays more attention to semantics, besides introducing an important innovation when compared to other lexica: it defines 60% of the meanings and adds passages providing support to the translations proposed. However, like the dictionaries mentioned in the previous paragraph, it does not explain the criteria used to build the entry, and follows a morpho-syntactic rather than semantic structure.

The Louw & Nida dictionary was a pioneer in applying semantics to lexicography, and we are in debt to its innovations. However, in spite of its important developments both in form and in concept, its taxonomy for the analysis of lexemes by semantic fields seems to fail when it comes to the organizational aspect of the entries, since the criteria set out in its introduction are not applied in a systematic way.⁶ As a result, the analysis of the prepositions, as we will show, often shows a lack of precision, since the authors do not explain satisfactorily which is the contextual factor influencing the change in meaning of the morpho-lexeme in a given context. Moreover, although this dictionary frequently provides definitions of the meanings — something not very frequent in bilingual dictionaries — these descriptions are often vague or tautological.⁷

2. Method of Semantic Analysis of the *DGENT*

Unlike the aforementioned dictionaries, the *DGENT* is characterized by the systematic application of a rigorous methodology of semantic analysis for the writing of its lemmas. Mateos established the necessary steps to determine the nuclear senses of a lexeme in the semiological or linguistic plane. For the elaboration of this methodology, he took his starting point from works such as *The Theory and Practice of Translation* by Nida & Taber and *Exploring Semantic Structures* by Nida.⁸

The *DGENT* distinguishes between grammatical and semantic classes. By grammatical classes *DGENT* means the so-called "parts of the sentence," which are distinguished accordingly: nouns and verbs; adjuncts (adjective and adverb); relations (prepositions and conjunctions); and auxiliaries (article and pronoun). According to this dictionary, the semantic classes are "the set of words that have the same semantic

⁶ Peláez & Mateos, *New Testament Lexicography*, 43-45.

⁷ To this we must add that this dictionary does not distinguish between the lexical and contextual meanings, because it lacks a uniform approach for explaining the meaning of lexemes. See Peláez & Mateos, *New Testament Lexicography*, 23-54.

⁸ E.A. Nida & C. Russell Taber, *The Theory and Practice of Translation* (Leiden: Brill, 1982) and E. A. Nida, *Exploring Semantic Structures* (Munich: Fink, 1975).

trait or dominant seme and are based on infra-linguistic concepts that decompose the general intuitive perception of reality."⁹ In fact, "individuals have an experience of the world that surrounds them, and to situate themselves and to be oriented in it [...], they organize and describe noun Entities [...], describe them by means of Attributes [...] or [state] Events that [...] take place, paying attention to the Relations that are established. In addition, [they] use the Determination [...] to update, situate and objectify." Therefore, the *DGENT* utilizes five semantic classes: Entity, Attribute, Event, Relation and Determination.¹⁰ With this approach, prepositions often belong to the "relation" class, as they express a semantic content of local (static or directional), temporary, or notional nature, and this category refers to "connections that exist, that are discovered, formulated or created by the mind, between entities and / or events."¹¹ Therefore, the analysis of the prepositions that we propose in the following pages is based on the consideration of these morpho-lexemes as semantic and non-grammatical classes.

The *DGENT* classifies the lexemes associated with these classes and proposes their different types of semantic formulas, simple or complex, depending on whether lexemes include one or more classes. Moreover, within the formulas this dictionary distinguishes the denoted elements from the connoted. The elaboration of the semantic formula is the starting point for the development of the semic nucleus; something which not only avoids dispersion and the risk of an incomplete analysis, but also facilitates the formation of semantic fields by adjusting the formulas to certain paradigms that can be applied to several lexemes.¹² The semantic classes will

⁹ Peláez & Mateos, *New Testament Lexicography*, 65-66.

¹⁰ Peláez & Mateos, *New Testament Lexicography*, 65-66.

¹¹ Peláez & Mateos, *New Testament Lexicography*, 67-68. See also *DGENT*, the Foreword of the Fasc. 4: Ἄρ-ἄψυχος, I-XVI.

¹² See the definition of the preposition διὰ: "Direction mark from a point to its opposite, passing through:" 'through,' 'along,' 'through the middle of,' 'by,' 'between.' This preposition has the following semantic formula, which presents, denoted, the directionality (R) and the place that the trajectory crosses (E); the arm corresponds to a point (E1) located on the opposite side (D1), connoted:

R + E --> E1 + D1

Semic development:

R direction
transversality
E localization
E1 localization

determine the first nuclear semes of the formula. In addition, this formula proposes semantic correspondences with the grammatical categories (gender, number, mode, time, aspect and voice). Thus, the semantic categories are applicable to the lexematic, morphematic, contextual or syntagmatic level.¹³

The comparison with the semantically-related lexemes allows users to determine differential semes for each lexeme, as well as determine with adequate precision the lexeme's complete semic core. These elements make up the lexeme at the semiological or language level, allowing us to establish a definition.¹⁴ The method of semantic analysis applied by the *DGENT* is based on five basic principles:

a) systematic distinction between meaning and translation in the drafting of entries;

b) definition of the lexical meaning of lexemes, namely, a description of the lexical meaning that is accompanied by the corresponding translation. Moreover, definitions and translations are not only elaborated for the lexical meaning, but also for different sememes or senses of the lexeme in question;

c) establishment of the semantic formula of the lexemes and of its semic development, the purpose of which is to identify which semantic classes, both denoted and connoted, constitute the lexeme (semic development);¹⁵

d) indication of the contextual factor(s) that determine semantic change in the individual lexemes;¹⁶

e) verification of all the contexts in which the lexeme appears within the NT's *corpus*.

D1 location
frontality

Definition: "Direction mark (R) from one point to its opposite (E1, D1) passing through (R, E)."

¹³ Thus, in the case of *διά*, the first classes would be R (Relation), because prepositions are relational elements.

¹⁴ See the above definition and formula for *διά*, footnote 12.

¹⁵ In general, we have omitted in this work the aforementioned semantic formula in order to facilitate reading for those who are not familiar with the method of semantic analysis used. Many examples of the procedure for compounding this formula can be consulted in the fascicles of the dictionary, or in Peláez & Mateos, *New Testament Lexicography*, 70.

¹⁶ We understand by contextual factor the new item or set of items that appear in a given context and affect the lexical meaning of a word, which leads it to take on a new meaning and / or translation. This can be of morphologic, syntactic, semantic or extratextual character.

In sum, the method integrates the so-called componential and contextual and analysis. The first deals with the significant features, or semes, that make up a particular lexeme. The second takes into account morphematic elements and syntagmatic relationships, confirming and completing the componential analysis.¹⁷

3. Prepositions and Exegesis

In accordance with these considerations, along with the conclusions set forth in the chapter referring to the state of the issue, we propose the following procedure for the initial exegetical analysis of the context in which any preposition appears. This procedure¹⁸ frames the different aspects of the study of the contextual factor according to the *DGENT*:¹⁹

a) firstly, consultation of standard dictionaries in order to determine the range of possible meanings for the preposition in question;

b) secondly, it is necessary to pay attention to the local / spatial meaning of the preposition, since even the most abstract senses of prepositions are frequently not far from the local meaning;

c) thirdly, we need to pay close attention to the context, since by itself the preposition offers very little semantic information with which to discern its possible meanings. This is due to the fact that the primary function of a preposition is to express concrete spatial relationships, whose basic inherent meaning will be further defined by a particular context.

The previous steps will allow us to elucidate the contextual factor(s) that determine(s) the appearance of a new meaning. In order to do so our analysis will focus on the observation of morphologic, syntactic, semantic and extratextual aspects:

a) among the morphologic aspects, we pay heed, for example, to the case with which the preposition is articulated, since the meaning of a preposition helps to specify the function of the case, even though prepositions from the Hellenistic period have lost much of their expressiveness. This is the case, for example, with the

¹⁷ Piñero & Peláez, *The Study of the New Testament*, 445-447.

¹⁸ We have also consulted Campbell's proposal of a procedure for the exegetical analysis of the contexts in which key is a preposition, following the model of Harris in *Prepositions and Theology*. Campbell, "Prepositions and Exegesis," 52.

¹⁹ For a detailed study of the different types of contextual factors, see I. Muñoz Gallarte, "La importancia del factor contextual," *Fortunatae* 21 (2010) 101-125.

combination of διὰ + genitive of thing or person to indicate instrumentality (or means) or mediation;²⁰

b) among the syntactic aspects, we have the nature of the verb that accompanies the preposition. In this case, we see the use of low transitivity verbs or ablative semantics,²¹ (especially with the preposition ἀπό as a preverb) to articulate the agent of the passive predication by ἀπό, instead of ὑπό + genitive;

c) among the semantic aspects, lexical use can exert a considerable influence on the function of the preposition, reducing the scope of its potential senses. An example of this is the lexical meaning of εἰς, which arises when the morpho-lexeme appears with verbs or verbal expressions that imply movement (displacement or extension). In this case, the preposition is translated as 'to,' 'towards,' 'into,' 'in,' 'in the direction of,' 'at,' 'among,' 'between,' 'with,' 'in the middle of,' 'before,' 'on,' 'until;'

d) among the extratextual aspects, we must take into consideration the way in which an author can use a preposition in certain contexts, since the semantic value of this can be the basis on which a certain theological point of view rests. This is the case with the use of ἀπό instead of παρά in 1Cor 11:23. The possible different meanings of this preposition change the meaning of the sentence drastically: did Paul receive a revelation detailing the ancient Christian tradition of the Eucharist, or, in a less direct way, did Paul receive the Eucharist as an oral tradition from one of the disciples? As we shall see, various scholars have outlined differing opinions based on diverse interpretations of the preposition.

²⁰ Bortone, *Greek Prepositions*, 183; Harris, *Prepositions and Theology*, 31-32.

²¹ Such as ἀπολύω 'to release', with regime supplement.

Chapter IV. The Preposition *διὰ* in New Testament Greek: An Essay in Semantic Analysis¹

Introduction

The preposition *διὰ*, as with all other propositional morpho-lexemes, presents a wide range of meanings. Strikingly, this polysemy has not been yet sufficiently analyzed from a semantic point of view: this is the objective of this chapter. To begin with, we provide a semantic analysis of the preposition *διὰ*, following the methodological orientation of the *DGENT*. We apply this semantic analysis of the morpho-lexeme to shed light on a NT passage in which the meaning of the preposition is especially ambiguous and is contested among scholars. We are referring to 1Cor 11:9, where disagreement reigns concerning the role Paul attributes to women at the moment of creation. A lack of consensus arises from the two possible values of the morpho-lexeme *διὰ*, which can be interpreted as either a causal or profit value. We will try to resolve the interpretive controversies surrounding the content of this passage by explaining the pivotal function of the preposition in this case.

1. The Preposition *διὰ* in Major Dictionaries of Classical Greek and New Testament Greek

As mentioned above, any semantic analysis of the preposition *διὰ* should begin with a survey of the six bilingual dictionaries of Classical and NT Greek mentioned above.

*LSJ*² contains two large, distinct sections within the entry for *διὰ*. The first is attuned to the different uses of the preposition combined with genitive and includes four subsections:

"I. place or space: 1. motion 'in a line,' from one end to the other, 'right through;' 2. motion 'through' a space, but 'not in a line,' 'throughout;' 3. 'in the midst of;' 4. in Prose, sts. of extension, 'along' and 5. in prose, of intervals of space.

¹ A somewhat different version of the contents of this chapter appeared in my article M. Merino Hernández, "La preposición *διὰ* en el griego del Nuevo Testamento. Ensayo de análisis semántico," in M. Gallarte & Jesús Peláez (eds.), *In mari via tua. Philological Studies in Honour of Antonio Piñero* (Cordova: El Almendro, 2016) 243-265.

² *LSJ*, s.v. *διὰ*.

II. time: 1. "duration" from one end of a period to the other, 'throughout;' 2. the interval which has passed 'between' two points of time and 3. successive intervals.

III. cause, 'through,' 'by:' a. agent; b. instrument or means and c. manner; 2. in later prose, of material 'out of' which a thing is made.

IV. *διά* τινος ἔχειν, εἶναι, γίνεσθαι, to express conditions or states; b. with verbs of motion and c. with trans.

The second large section includes the examples when the morpho-lexeme is combined with accusative, and includes three: I. place, only poet., in same sense as *διά* w. gen.: I. 'through' and 2. 'through,' 'among,' 'in.'

II. time, also poet.

III. cause: 1. of persons, 'thanks to,' 'by aid of;' 2. of things, to express the cause, occasion, or purpose and 3. = ἔνεκα, to express purpose."

The *DGE* addresses the preposition *διά* in volume V, and divides its analysis into three large sections:³ (1) when the morpho-lexeme indicates movement; (2) when the morpho-lexeme indicates cause, motive, or agent; (3) when the morpho-lexeme appears with a space or time regime. These groups are divided into several subsections, only some of which show a difference in meaning:

"A. with intransitive verb indicating direction to the other side:

I.1. through an obstacle, usually with a gen.; 2. indicating traffic without obstacle 'through,' usually with gen. (sometimes ac.); 3. 'through,' 'between,' 'between' collective and plural; 4. referred to music in elliptical turns and 5. only with transitive verb 'from one side to another,' 'to or from the other side,' even 'around,' 'by.'

II. indicating origin and matter, with intransitive or transitive verb: 1. 'through,' 'from,' 'from,' 'by' with gen. and often poetic with acc. and 2. 'from,' 'based on.'

III. with subject of person and regime of name of action or abstract: 1. 'through,' 'by means of,' 'by;' 2. indicating mode, 'in situation of,' 'in the state of,' 'in,' 'with,' especially in groups adv.

IV. with intransitive and transitive verb, indicating situation and retention 'between,' 'in the middle of' generally with gen.

³ *DGE*, s.v. *διά*.

V. with auxiliary or intermediary value: 1. 'by means of,' 'by,' 'with' poetically with acc. of person and 2. instrumental 'by,' 'with' w. gen. and belatedly with ac.

B. indicating cause and motive, or agent, frequently, with transitive verb:

I.1. 'for the sake of,' 'for' with acc. and poetically with gen.; 2. indicating purpose or purpose 'in order to,' and 3. belatedly, 'in favor of,' 'for the benefit of.'

II. indicating agent 'by means of,' 'by' w. gen. of pers. or assimilated.

C. with space or time regime:

I. indicating magnitude or physical quantity, with gen. 'at a range of.'

II. indicating duration, often with intransitive verb of movement: 1. 'during' poetic; 2. δ. χρόνου 'spent a time,' 'over time,' 'with time.'

III. only with gen., distributive uses 'of... in,' 'each.'"

In line with *LSJ*, *BDAG*⁴ also distinguishes between meanings of the preposition according to case with which it is combined, identifying two large groups:

"I. with gen.: 1. marker of extension through an area or object, 'via,' 'through:' a. with verbs of going; b. with other verbs that include motion.

2. marker of extension in time: a. of a whole period of time, to its very end 'throughout,' 'through,' 'during;' b. of a period of time within which someth. occurs 'during,' 'at;' c. of an interval of time, 'after.'

3. marker of instrumentality or circumstance whereby someth. is accomplished or effected, 'by,' 'via,' 'through;' a. of means or instrument; b. of manner, esp. with verbs of saying; c. of attendant or prevailing circumstance; d. of efficient cause 'via,' 'through;' e. of occasion; f. in wording of urgent requests.

4. marker of pers. agency, 'through,' 'by:' a. with focus on agency 'through (the agency of),' 'by;' b. with focus on the originator of an action: a. of human activity; b. of divine activity.

5. at times διὰ w. gen. seems to have causal mng.

II. with acc:

1. marker of extension through an area, 'through.'

2. marker of someth. constituting cause: a. the reason why someth. happens, results, exists: 'because of,' 'for the sake of;' b. in direct questions; c. followed by

⁴ *BDAG*, s.v. διὰ.

infinitive or acc. with infinitive, representing a causal clause, 'because;' d. instead of δία, w. gen. to denote the efficient cause we may have δία, 'by:' a. with acc. of thing; b. with acc. of person and frequently as expression of favorable divine action."

The dictionary of Zorell⁵ also establishes two main sections which are then further divided into subsections:

"I. cum genitivo: *per*: 1. de motu, transitu, extensione per locum et spatium: *per*; 2. *per* alqm. statum velut transiens, *in* alqa. condicione versans, ergo = *in*, *inter*; 3. de tempore: a) de duratione per aliquantum tempus; b) de temporis spatio *inter* quod semel aut pluries alqd. fit; c) de tempore *quo percurso* seu elapso alqd. fit = *post*; 4. *de instrumento, adminiculo, mediatore, causa per quam alqd. fit*, per haec enim velut transitur a statu priore ad posteriorem; sequitur a) *genetivus ejus rei cujus ope, usu, exercitio, efficacia, merito alqd. fit*; — *nonnumquam non tam instrumentum quam modum actionis designat*; b) sequitur *genetivus ejus personae, qua mediante, interveniente, alqd. est aut fit*: α) *genetivus mediatoris*, i.e. ejus per quem alqs. agit, loquitur, alqd. accipit; β) *seq. genetivus causae agentis principalis*; γ) *seq. genetivus causae velut formalis*.

II. cum accusativo: 1. de loco: *per*; 2. de condicione in qua qs. versatur: *inter*, *in*; 3. de ratione et causa et impedimento et fine = *propter*: a) *de causa physica et principio*; b) *de causa morali* — *alcs. personae voluntate, merito, culpa, exemplo, ets., pro alcs. actionis praemio, poena*; c) *de causa psychologica* sive ratione quae ad agendum impellit aut ab agendo retrahit; d) de causa finali = ἔνεκα; 4. ad eadem causarum genera referri possunt hae dictiones: α) δία τὸ cum (acc. et) inf. = *quia...*; β) δία τοῦτο *propterea* et saepe δία τοῦτο... ὅτι *propterea... quia*; δία τοῦτο... ἵνα *idcirco ut*; γ) δία ταύτην τὴν αἰτίαν *hanc ob causam*; δ) δία τί *cur?*"

The dictionary by Thayer⁶ also distinguishes between two major groups depending on the case with which δία is constructed, which leads to the following meanings:

⁵ Zorell, 285-290, s.v. δία.

⁶ Thayer, s.v. δία.

"A. with the genitive: 'through;' I. of place; 1. properly, after verbs denoting an extension, or a motion, or an act, that occurs through any place: 2. its topical use of state or condition in which (properly, passing through which as through a space) one does or suffers something, where we, with a different conception, employ 'with,' 'in,' etc.

II. of Time: 1. of continued time; hence, a. of the time 'throughout (during)' which anything is done; b. of the time 'within' which a thing is done; 2. of time elapsed, and which has, so to say, been passed through.

III. of the means or instrument by which anything is effected; because what is done by means of person or thing seems to pass as it were through the same: 1. of one who is the author of the action as well as its instrument, or of the efficient cause: 2. of the instrument used to accomplish a thing, or of the instrumental cause in the stricter sense: —with the genitive of person 'by the service,' 'the intervention of,' 'anyone;' with the genitive of thing, 'by means of' 'with the help of anything:' a. in passages where a subject expressly mentioned is said to do or to have done a thing by some person or by some thing; b. in passages in which the author or principal cause is not mentioned, but is easily understood from the nature of the case, or from the context; 3. with the genitive of thing, διὰ is used to denote the manner in which a thing is done, or the formal cause.

B. with the accusative: I. of place; 'through;' often so in the Greek poets, once in the N.T.

II. of the ground or reason on account of which anything is or is not done; 'by reason of,' 'because of:' 1. of the reason for which a thing is done, or of the efficient reason, when for greater perspicuity it may be rendered by; a. with the accusative of the thing: b. with the accusative of the person, by whose will, agency, favor, fault, anything is or is done; 2. of the reason or cause on account of which anything is or is done, or ought to be done; 'on account of,' 'because of;' a. in the phrases διὰ τοῦτο 'for this cause;' 'for this reason;' 'therefore;' 'on this account;' 'since this is so;' b. used, with the accusative of any noun, of the mental affection by which one is impelled to some act; c. διὰ τὸ 'because that,' 'for that,' is placed before the infinitive."

The Louw & Nida⁷ dictionary structures *διά* into fifteen sections (which only in some cases correspond to proper meanings):

"1. (with the genitive) a marker of intermediate agent, with implicit or explicit causative agent - 'through,' 'by;' 2. (with the genitive) a marker of the instrument by which something is accomplished - 'by means of,' 'through,' 'with;' 3. markers of the means by which one event makes another event possible - 'by means of,' 'through,' 'by;' 4. (with the accusative): a marker of a participant who is benefited by an event or for whom an event occurs - 'for the sake of,' 'for,' 'on behalf of,' 'for the benefit of;' (with the accusative): 5. a marker of a participant constituting the cause or reason for an event or state - 'because of,' 'on account of,' 'for this reason;' 6. markers of cause or reason, with focus upon instrumentality, either of objects or events - 'because of,' 'on account of,' 'by reason of;' 7. (with the genitive): extension through an area or object - 'through;' 8. (with the genitive): an extension along a particular route - 'along;' 9. markers of the extent of time within a unit - 'during,' 'in the course of,' 'within,' 'for;' 10. a marker of an extent of time of the same length as another extent of time, with emphasis upon totality - 'throughout;' 11. pertaining to a relatively brief extent of time - 'a little while,' 'for a little while,' 'a short time,' 'brief,' 'briefly;' 12. *δι' ἐτῶν* (an idiom, literally 'through years') a point of time subsequent to another point of time after an interval of some years - 'some years later;' 13. *δι' ἡμερῶν* (an idiom, literally 'through days') a point of time subsequent to another point of time after an interval of a few days - 'a few days later;' 14. *δι' ὀλίγων* (an idiom, literally 'through all') a number of related points of time, occurring at regular intervals - 'regularly,' 'periodically;' 15. *διά παντός* (an idiom, literally 'through all'): duration of time, either continuous or episodic, but without limits - 'always,' 'constantly,' 'continually.'"

This overview of the analysis of *διά* in the main dictionaries of Classical and NT Greek shows not only a clear lack of consensus regarding the meanings of the preposition, but also the need for a new analytical approach. In our view, the semantic approach by the *DGENT* provides a good beginning.

⁷ Louw & Nida (eds.), s.v. *διά*.

2. The Preposition *διά*.

2.1. Preliminary Observations

The preposition *διά* appears 667 times in the NT and is sixth in frequency⁸ among occurrences within the so-called proper —or (more recently) "primary"— prepositions. The morpho-lexeme appears combined with two cases, genitive and accusative. Given that it does not have a clear Indo-European etymology, P. Bortone suggests that *διά* may have been a Greek innovation. Even if its origin is uncertain, *διά* is generally related to the root (*dis-) of the numeral *δύο* (two),⁹ meaning "interval between two points" (= between). From this meaning the notion of "step through and outside of" (= through) probably developed, since the idea of the interval leads naturally to that of passing between two objects.¹⁰

3. Semantic Analysis of the Preposition *διά* in New Testament Greek

A semantic analysis of the preposition *διά*, following the same methodological principles applied by the *DGENT* on the basis of an exhaustive study of the verses in which this preposition appears, has helped us to identify eight different meanings in the NT *corpus*. In this section, we will show how we determined these eight different meanings, and the particular reasons for our categorizations, explaining how the shift from one meaning to another has happened.

We have established two main sections according to the literal and figurative meanings of the preposition. To facilitate the reading we provide only a few examples

⁸ Due to the very high frequency of appearances by this morpho-lexeme in the NT, we have focused on the examples cited by the dictionaries. To these, we also add a number of citations, constituting approximately 80% of the examples presented.

⁹ This can be seen in Harris, *Prepositions and Theology*, 69; Bortone, *Greek Prepositions*, 140, footnote 56; Luraghi, *On the Meaning of Prepositions and Cases*, 168-169; Chantraine, *Dictionnaire étymologique*, 275-276.

¹⁰ We wish to note, along with Delgado Jara, "Estudio de los valores," 164, that *διά*'s use with accusative decreases in Hellenistic Greek with respect to Classical Greek, while its appearance with genitive increases. Thus, with accusative, *διά* loses its old spatial use, which seems to trace back exclusively to poetic usage, and its function remains almost exclusively limited to the cause. See Luraghi, *On the Meaning of Prepositions and Cases*, 184. See also in this regard Vela Tejada, "La reestructuración," 238. In contrast, *διά* with genitive retains its particular value after Homer, but acquires further capacity to express other abstract notions such as temporary and instrumental value. This is clear in *Koine* Greek, where *διά* + genitive is generally used to denote instrument instead of the old instrumental dative, common in Classical Greek. In this latter function, the preposition has the faculty of disambiguation of the dative. See Vela Tejada, "La reestructuración," 247; Moulton, *A Grammar of New Testament Greek*, 261, quoted by Harris, *Prepositions and Theology*, 14.

to illustrate each section, and offer the rest of the NT cases in which this preposition appears in an appendix at the end of the thesis.

3.1. *Literal Meanings of the Preposition.*

The use of *διά* has in the NT *corpus* four literal meanings, which are explained below.

3.1.1. *Sememe I. Lexical Meaning of *διά*: Local Meaning*

The preposition *διά* has a lexical meaning with local value when it is constructed with genitive and is generally combined with verbs of motion or extension. The same meaning also appears when an action takes place through a space or object, denoting a unidirectional and continuous path through a space. It can consequently be defined as follows: "Mark of direction from a point to its opposite, passing through." It translates as 'through,' 'along,' 'through the middle of,' 'by,' 'between.'

This literal meaning can be found in the following NT passages:

1. With singular or plural genitive:

a) Meaning passing through something.

Matt 19:24: *πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ* *again I tell you, it is easier for a camel to go **through the eye of a needle** than for someone who is rich to enter the kingdom of God.*

b) Referring to geographical areas or surfaces.

Acts 20:3: *ἐγένετο γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας* *he decided to return **through Macedonia.***

2. With plural genitive and personal noun: 'between,' 'in between,' 'among.'

2Cor 1:16: *δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς* *I thought I would go to Macedonia **via you**, and from Macedonia to return again to Corinth.*

3. With expressive meaning, in the expression *διά μέσου / μέσον*.¹¹

¹¹ In Hellenistic Greek, *διά* + accusative with spatial meaning is infrequent. See Vela Tejada, "La reestructuración," 235-248.

Luke 4:30: αὐτὸς δὲ διελθὼν **διὰ μέσου** αὐτῶν ἐπορεύετο *but he passed through the midst of them and went on his way.*

3.1.2. Sememe II. Temporal Meaning of διὰ: Duration

The analysis of this preposition in other passages of the NT reveals a second meaning of διὰ by extension of spatial notions: combined with genitive, when it appears with words that indicate a lapse of time preceded by ὅλος and πᾶς, διὰ sometimes acquires a temporal sense, denoting duration. In these cases, its definition is "over a certain period of time." It translates as 'during,' 'in.' Hence, the morpho-lexeme denotes simultaneity regarding a certain period of time during which a specified action or state takes place. This meaning appears in the following NT passages:

— Followed by ὅλος and πᾶς, indicating that the action or state develops during an entire period.

Luke 5:5: **δι' ὅλης νυκτὸς** κοπιάσαντες οὐδὲν ἐλάβομεν *we have worked during all the night / all night long but have caught nothing. Yet if you say so, I will let down the nets.*

— Special case: In the expression διὰ παντὸς [τοῦ χρόνου]: 'all the time,' 'always,' 'continually,' 'constantly'.

Matt 18:10: Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς **διὰ παντὸς** βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς *Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continuously see the face of my Father in heaven.*

3.1.3. Sememe III. Temporal Meaning of διὰ: Interval

Scrutiny of other NT verses reveals the existence of a third meaning of the preposition, again by extension of spatial notions, when διὰ is combined with quantity determiners, referring to an interval within a time continuum, during which something is done or something happens, or indicating periodicity. Depending on the context, it may indicate both continuity and intermittency (repetition) of an event over a period

of time.¹² In these cases, the third meaning of the preposition arises. Its definition is "within a certain period of time." It can be translated as 'in', 'during'. This new meaning is present in the following NT passages:

Mark 14:58: ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ **διὰ τριῶν ἡμερῶν** ἄλλον ἀχειροποίητον οἰκοδομήσω *I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.*

— In the expression διὰ νύκτος 'at night,' 'during the night.'

Acts 5:19: Ἄγγελος δὲ κυρίου **διὰ νυκτὸς** ἀνοίξας τὰς θύρας τῆς φυλακῆς... *But during the night an angel of the Lord opened the prison doors, brought them out, and said...*

3.1.4. Sememe IV. Temporal Meaning of διὰ: Time Elapsed

We have observed a recurrent notion that also arises by extension of the spatial notions when διὰ appears exclusively with verbs in aorist and in the expressions δι' ἡμερῶν ('after a few days' / 'a few days past') and δι' ἐτῶν ('after a few years' / 'a few years past'). On this occasion the preposition denotes a fourth meaning of time elapsed. Its definition is "past a certain period of time". It is translated as 'after.' This notion can be observed in the following NT passage:

Gal 2:1: Ἐπειτα **διὰ δεκατεσσάρων ἐτῶν** πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ *Then after fourteen years I went up again to Jerusalem with Barnabas.*

3.2. Figurative (or Extensive) Meanings of the Preposition

In many NT verses, διὰ acquires a figurative sense and presents four meanings (fifth, sixth, seventh and eighth sememes) that we distinguish below.

3.2.1. Sememe V: Instrument

¹² Harris, *Prepositions and Theology*, 70. See also Martínez Vázquez, Ruiz Yamuza & Fernández Garrido, *Gramática funcional-cognitiva*, 209, who argues for this iterative value, which specifies how often an event repeats itself. He further claims that in this case the frequency tends to express itself in conventional time units. Furthermore, according to Harris, *Prepositions and Theology*, 69, this notion is consistent with the possible etymological origin of the preposition from (*dis) of the numeral δύο (two), expressing the idea of "between."

When *διά* takes on a genitive of thing or person, this being the means by which the verbal action is performed, the preposition indicates instrumentality (or means) or mediation. The instrumental value was developed metaphorically, originating from the local meaning of the preposition, when the preposition was combined with a non-local point of reference, marking the means through which an action takes place before it is accomplished: the so-called "channel metaphor." In this metaphor, the instrument or intermediary is conceived as a channel for the control and intentionality of the agent performing an action.¹³ The definition is "by means of." It translates as, 'with,' 'by,' 'through.' The morpho-lexeme here denotes the instrumental relation between an action that is performed, a state, and the reality (material or not) that is used to perform it.¹⁴

To the previous we should add that the function of the instrument is usually expressed by a reality, material or otherwise, used by an agent, explicitly or implicitly, to execute an action.¹⁵ Meanwhile, the intermediary function is generally assigned to animated beings and, unlike with the instrumental value, the agent performs no action making use of the intermediary, but rather it is the intermediary who carries the action out on behalf of the agent.¹⁶ Finally, it is noteworthy that lack of intentionality and control is what differentiates the intermediary from the agent, although, in such cases, the latter carries only an inactive control over the outcome of the action.¹⁷ The instrumental or intermediary examples can be located, in the following passages of the NT:

1. Indicating, properly, instrumental value with a non-personal noun:

a) When it is combined with material entities.

¹³ Luraghi, "Cause and Instrument Expressions," 300.

¹⁴ See, for example, Acts 8:20: τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας **διὰ χρημάτων** κτᾶσθαι "May your silver perish with you, because you thought you could obtain God's gift **with money!**"

¹⁵ Harris, *Prepositions and Theology*, 70, and Luraghi, *On the Meaning of Prepositions and Cases*, 322. See also, Martínez Vázquez, Ruiz Yamuza & Fernández Garrido, *Gramática funcional-cognitiva*, 138.

¹⁶ Some authors, such as S. Luraghi, "Determinazioni di Causa e Strumento," 140-141, do not strictly distinguish between the instrumental and mediation values, but consider that the intermediary is a non-prototypical kind of instrument.

¹⁷ Luraghi, *On the Meaning of Prepositions and Cases*, 179, 323; "Cause and Instrument Expressions," 300. See, for example, the intermediary value in Matt 1:22, where the intermediary performs the action on behalf of the agent: τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου **διὰ τοῦ προφήτου** λέγοντος *all this took place to fulfill what had been spoken by the Lord **through the prophet.***

Acts 8:20: τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας **διὰ χρημάτων** κτᾶσθαι *May your silver perish with you, because you thought you could obtain God's gift **with money!***

b) When it is combined with non-material entities.

Mark 16:20: ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος **διὰ τῶν** ἐπακολουθούντων **σημείων** *and they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message **by the signs** that accompanied it.*

– When the preposition is combined with different demonstrative and relative pronouns whose antecedent is a not material reality.

Heb 7:19: ...ἐπεισαγωγῆ δὲ κρείττονος ἐλπίδος **δι' ἧς** ἐγγίζομεν τῷ θεῷ ...*there is, on the other hand, the introduction of a better hope, **through which** we approach God.*

2. Indicating mediation with personal noun (or assimilated).

Rom 1:2: ὁ προεπηγγείλατο **διὰ τῶν προφητῶν** αὐτοῦ ἐν γραφαῖς ἁγίαις *which he promised beforehand **through his prophets** in the holy scriptures.*

– When the preposition is combined with demonstrative and relative pronouns, whose antecedent is personal.

Col 3:17: καὶ πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ **δι' αὐτοῦ** *and whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father **through him.***

– It also appears with this meaning in several idioms:

- Διὰ στόματος 'by' / 'through mouth.'

Luke 1:70: καθὼς ἐλάλησεν **διὰ στόματος** τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ *as he spoke **through the mouth** of his holy prophets from of old.*¹⁸

- Διὰ χειρὸς 'by the hand' / 'with hand' / 'by means of' / 'by his own means.'

Acts 19:26: ...λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ **διὰ χειρῶν** γινόμενοι ...*saying that gods made **with hands** are not gods.*

3. In some cases, by extension of the instrumental and mediation values, the following semantic nuances may appear:¹⁹

a) Indicating agent: with genitive of person and verb in the passive voice (διὰ in place of ὑπό), when it is clear from the context that the intermediary is also the subject or principal agent of the action. It is therefore a case halfway between the function of intermediary and that of agent. However, we cannot strictly say that διὰ + genitive expresses agentivity, but only intermediary agentivity (unlike ὑπό which expresses direct agentivity with a verb in the passive voice), since the agent is not properly formulated as such,²⁰ given that it is an intermediary who exercises control over the action and performs it by itself.²¹

This value of the preposition διὰ appears in the following verses of the NT:

Heb 13:11: ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια **διὰ τοῦ ἀρχιερέως**, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς *for the bodies of those animals whose blood is brought into the sanctuary **by the high priest** as a sacrifice for sin are burned outside the camp.*

¹⁸ Here, both στόμα 'mouth' and χεῖρ 'hand,' despite being organs of the human body, are identified with the person in himself and are therefore considered within the mediation section.

¹⁹ According to Martínez Vázquez, Ruiz Yamuza & Fernández Garrido, *Gramática funcional-cognitiva*, 138, this phenomenon is due to the confluence of the instrumental function with other values that adjoin instrumentality, because to some extent they derive from a metaphorical understanding of the instrumental value.

²⁰ Luraghi, *On the Meaning of Prepositions and Cases*, 180. As we have mentioned before in chapter I, p. 39-40, due to the influence of cognitive grammar, the agent here has been defined as a radial category structured around a prototype that is often characterized by a number of properties.

²¹ With regard to the agent's semantic features with respect to the intermediary of an action, see below, chapter VII, section 3, pp. 170-171 (The conceptual "continuum" cause-agent-intermediary), and Martínez Vázquez, "La función semántica 'agente'," 493.

— When the preposition is combined with demonstrative, personal and relative pronouns, whose antecedent is personal.

1Cor 1:9: πιστὸς ὁ θεός, **δι’ οὗ** ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν *God is faithful; **by him** you were called into the fellowship of his Son, Jesus Christ our Lord.*

b) Indicating mode. This is another extension of the instrumental meaning of *διά* + genitive that occurs when the morpho-lexeme takes on a modal genitive, indicating how the action is performed. As Zerwick argues, the means by which something is done can also be considered a way to do it.²²

Rom 8:25: εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, **δι’ ὑπομονῆς** ἀπεκδεχόμεθα *but if we hope for what we do not see, we wait for it **with patience.***

—Idioms:

- *Διὰ βραχέων / δι’ ὀλίγων* ‘briefly.’

Heb 13:22: Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ **διὰ βραχέων** ἐπέστειλα ὑμῖν *I appeal to you, brothers and sisters, bear with my word of exhortation, for I have written to you **briefly.***

c) Indicating concomitant circumstance, condition or state.²³ This occurs quite frequently; by extension of the instrumental value, *διά* + genitive expresses the circumstances surrounding an action, or the state or condition in which someone is. It overlaps with the preposition *ἐν* in this function, generally with abstract or action nouns.²⁴

2Cor 2:4: ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν **διὰ πολλῶν δακρύων**, οὐχ ἵνα λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς *for I wrote you out of much distress and anguish of heart and **with many tears,** not to cause you pain, but to let you know the abundant love that I have for you.*

²² Zerwick, *Graecitas Biblica*, 112-115.

²³ The lexicon of Zorell considers the value of condition or state as an independent meaning and not derived from the instrumental value. The lexicon of Thayer claims it derives from a metaphorical interpretation of the local meaning of *διά*. We, however, agree with Zerwick, *Graecitas Biblica*, 112-115, who considers it an extension of instrumentality.

²⁴ Harris, *Prepositions and Theology*, 77.

3.2.2. Sememe VI: Cause

διά + accusative of thing or person, frequently accompanied by a non-intentional verb, appears to be the most common expression of cause (retrospective value).²⁵ The causal value seems to have been developed metaphorically from the local meaning of the preposition, as in the case of the instrumental value, through the "channel metaphor." In this metaphor, cause is conceived as a channel for the action. However, this is also sometimes expressed with genitive. Often in these cases, it is not easy to separate the instrument from the cause. The definition of this meaning is "For the reason that." It translates as, 'because,' 'due to,' 'for,' 'by.' The preposition indicates, this time, the causal link between two related terms.²⁶

The following texts from the NT demonstrate the causal value of διά + accusative or genitive:

A. With accusative:

1. With non-personal or personal noun:

a) With non-personal noun (nouns, mainly abstract).

Matt 27:18: ἦδει γὰρ ὅτι **διὰ φθόνον** παρέδωκαν αὐτόν *for he knew that they had handed Him over **because of envy***; cf. Mark 15,10.

— With pronoun whose antecedent is a non-personal noun.

2Pet 3:12: προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας **δι' ἣν** οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται *waiting for and hastening the coming of the day of God, **because of which** the heavens will be set ablaze and dissolved, and the elements will melt with fire.*

²⁵ Cause is a meaning that always refers to a previous action in time, hence its name as a "retrospective value."

²⁶ The causal function may also be given to a very large and diverse number of entities, making it nearly impossible to specify the lexical features by which the preposition expresses this value, although it is more common for this meaning to appear in uncontrolled and unintentional actions. See Luraghi, *On the Meaning of Prepositions and Cases*, 36-38. For more information about the causal value, see chapter VII, pp. 166-168. On the difference between subjective cause, or reason (also called psychological or internal cause), and objective cause, or external cause, see chapter VII, footnote 35, p. 167. However, because it exceeds the scope of this chapter, we have omitted a classification based on the values of subjective or objective cause.

b) With personal noun.

Luke 8:19: Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ **διὰ τὸν ὄχλον** *Then his mother and his brothers came to him, but they could not reach him **because of the crowd.***

— With pronoun whose antecedent is a personal noun.

John 6:57b: καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κάγω ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκεῖνος ζήσει **δι' ἐμέ** *just as the living Father sent me, and I live because of the Father, so whoever eats me will live **because of me.***

2. With a connective character: using the demonstrative pronoun οὗτος ('that'), in the construction διὰ τοῦτο 'for this reason.'

1Thes 3:7a: **διὰ τοῦτο** παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως **for this reason**, *brothers and sisters, during all our distress and persecution we have been encouraged about you because of your faith.*

— Together with αἰτία 'reason,' 'cause,': acquires emphatic value.

Acts 28:20: **διὰ ταύτην** οὖν τὴν **αἰτίαν** παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι **for this reason** *therefore I have asked to see you and speak with you.*

— Followed or preceded by causal proposition, introduced by the conjunction ὅτι, 'because:'

- In the construction διὰ τοῦτο... ὅτι 'for this reason... because.'

Matt 13:13: **διὰ τοῦτο** ἐν παραβολαῖς αὐτοῖς λαλῶ, **ὅτι** βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν **the reason** *I speak to them in parables is **because** seeing they do not perceive, and hearing they do not listen, nor do they understand.*

- In the construction ὅτι... διὰ τοῦτο 'because... for this reason.'

John 15:19: εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· **ὅτι** δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, **διὰ τοῦτο** μισεῖ ὑμᾶς ὁ

κόσμος *if you belonged to the world, the world would love you as its own. **Because** you do not belong to the world, but I have chosen you out of the world—**for this reason** the world hates you.*

3. With the relative pronoun ὅς ‘who,’ ‘what,’ preceded or accompanied by αἰτία, ‘reason,’ ‘cause.’

Luke 8:47: ἤλθεν καὶ προσπεσοῦσα αὐτῷ **δι’ ἣν αἰτίαν** ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα *falling down before him, she declared in the presence of all the people **the reason why** she had touched him, and how she had been immediately healed.*

4. With the interrogative pronoun, τίς (‘who?,’ ‘what?’), in direct interrogative propositions, in the construction διὰ τί, ‘why.’

Rev 17:7: Καὶ εἶπέν μοι ὁ ἄγγελος· **διὰ τί** ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα *But the angel said to me: **Why** are you so amazed? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her.*

5. With a nominalized infinitive introducing a causal proposition.

Luke 9:7: Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει **διὰ τὸ λέγεσθαι ὑπὸ τινῶν** ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν *Now Herod the ruler heard about all that had taken place, and he was perplexed, **because it was said by some** that John had been raised from the dead.*

B. With genitive:

Although the causal expression is typical of διὰ with accusative, the existence of this same value with genitive is explained by the historical increase of synonymy in the Greek prepositional system, which brought about (among other phenomena) the semantic convergence of combinations of the same preposition with different cases²⁷ (in this case, διὰ + genitive / διὰ + accusative = cause).

²⁷ Bortone, *Greek Prepositions*, 165.

a) With a non-personal noun.

John 17:20: Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων **διὰ τοῦ λόγου αὐτῶν** εἰς ἐμέ *I ask not only on behalf of these, but also on behalf of those who will believe in me **because of their word.***

— With different demonstrative pronouns whose antecedent may or may not be a material reality.

John 1:3: πάντα **δι’ αὐτοῦ** ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν... *all things came into being **because of him**, and without him not one thing came into being. What has come into being...*²⁸

— In the syntagma διὰ θελήματος θεοῦ ‘by God’s plan’ / ‘will.’

1Cor 1:1: Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ **διὰ θελήματος θεοῦ** καὶ Σωσθένης ὁ ἀδελφὸς... *Paul, called to be an apostle of Christ Jesus **by the will of God**, and our brother Sosthenes...*

b) With a personal term.

Rom 5:1: Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν **διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ** *Therefore, since we are justified by faith, we have peace with God **because of our Lord Jesus Christ.***

— With personal, demonstrative, relative and numeral pronouns, whose antecedent is personal.

Rom 5:2: **δι’ οὗ** καὶ τὴν προσαγωγὴν ἐσχίκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ **by whom** *we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.*

3.2.3. Sememe VII: Purpose

²⁸ According to Zerwick & Grosvenor, *Grammatical Analysis*, 285, and Harris, *Prepositions and Theology*, 70, the idea of mediation cannot be predominant when using the preposition with genitive, particularly in examples concerning the creative or redemptive action of Christ, given that the value of mediation can easily be extended to the main cause, as in the case of God as creator.

There is no consensus regarding the existence of a prospective (telic) meaning of *διά*. However, the fact that *διά* + accusative expressing final cause does appear occasionally in Classical and Hellenistic Greek²⁹ allows us to establish a seventh meaning in the NT. In these cases, *διά* + accusative shows an extension of the causal value and denotes final cause. With this meaning, the preposition appears, generally, with accusative of thing (abstract noun of action or state) and intentional verbs of transitive or intransitive character. It may also appear in shorter sentences composed of the syntagma *διά τοῦτο*. In all these cases it expresses the purpose for which the agent performs a certain action. Its definition is "With the purpose of," and translates as 'for.' Due to the close proximity between the cause and the purpose, which can also be seen as the reason for the action, scholars have been unable to reach a consensus regarding the prospective (telic) value of the preposition.³⁰ The reason, however, pre-exists the fact³¹, whereas the purpose is its consequence.³² Taking this observation into account, the final value of the morpho-lexeme with accusative can be seen in the following passages:³³

Mark 2:27b: καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος **διὰ τὸ σάββατον** *then he said to them: The sabbath was made for humankind, and not humankind for the sabbath.*

— With the demonstrative pronoun οὗτος followed or preceded by a final proposition introduced by the ἵνα conjunction:

- In the construction *διά τοῦτο... ἵνα* 'for that ... so that / in order that.'

2Cor 13:10: **Διὰ τοῦτο** ταῦτα ἀπὼν γράφω, **ἵνα** παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν **For I write these things while I am away from you, so that when I come, I may not have to be**

²⁹ Harris, *Prepositions and Theology*, 80.

³⁰ Luraghi, *On the Meaning of Prepositions and Cases*, 188.

³¹ See Matt 27:18: ἦδει γὰρ ὅτι **διὰ φθόνον** αὐτὸν παρέδωκεν *because he knew he had been handed over to him out of envy.*

³² This can be seen in Rom 4:25b: ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη **διὰ τὴν ἡμῶν δικαίωσιν** *who was handed over to death because of / for our trespasses and was raised for our justification.*

³³ Harris, *Prepositions and Theology*, 82, notes that when the typical causal meaning of the preposition with accusative can satisfactorily be determined within a certain context, this notion may be preferred to the possible exceptional use.

severe in using the authority that the Lord has given me for building up and not for tearing down.

- In the construction ἵνα... διὰ τοῦτο 'so that ... for that.'

John 1:31: *κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων I myself did not know him; but I came baptizing with water so that he might be revealed to Israel.*

3.2.4. Sememe VIII: Profit

As a further extension of the causal value,³⁴ the preposition denotes the ethical direction of an action or state, substituting a dative of advantage and pointing out the person on behalf of whom the verbal action is executed or a certain state occurs. This meaning occurs when the morpho-lexeme is combined exclusively with accusative of person (or assimilated)³⁵ and, generally, appears with intentional verbs of transitive or intransitive character. In these cases, we detect an eighth meaning in which the preposition expresses profit. The definition is the following: "For the benefit of someone." Its translation is 'for.'

The notion of profit appears in the following verses of the NT:

1Cor 9:10ab: *ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν or does he not speak entirely for us / for our sake? It was indeed written for us / for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop.*

4. A Case of Dispute Over the Value of the Preposition διὰ in the New Testament

In what follows, we offer a case study that shows the usefulness of our methodology in clarifying NT passages when the interpretation is not completely clear. Additionally, our test case will demonstrate that previous studies often distort the proper understanding of the passages. With this in mind, we focus on the preposition διὰ,

³⁴ Specifically, of the subjective cause or reason.

³⁵ With regard to "assimilated," we refer to cases of personification.

especially when used to denote profit and cause, in order to show how the accurate translation of the morpho-lexeme is essential for exegesis.

4.1. 1Cor 11:9: The Role of Woman with Respect to Man at the Moment of Creation

A survey of dictionaries³⁶ and translations³⁷ shows that the interpretation of the meaning of the preposition *διά* in 1Cor 11:9: γὰρ οὐκ ἐκτίσθη ἀνὴρ **διὰ τὴν γυναῖκα** ἀλλὰ γυνὴ **διὰ τὸν ἄνδρα**, is not unanimous. Depending on its interpretation, the role or function attributed to woman at the moment of creation is obviously diverse.

Thayer, Zorell, A. Robertson & A. Plummer claim the morpho-lexeme denotes profit in this verse.³⁸ Accordingly, the translations *NRSV* (1989), *NC* (1999) and *NKJV* (1982) present the morpho-lexeme as articulating the role of profit:

NRSV (1989): "Neither was man created **for the sake of woman**, but woman **for the sake of man**."

NC (1999): "ni fue creado el varón **para la mujer**, sino la mujer **para el varón**."³⁹

NKJV (1982): "Nor was man created **for the woman**, but woman **for the man**. For this reason the woman ought to have a symbol of authority on her head, because of the angels."

As far as *RVA* (2015) and *C&I* (2015) are concerned, they disagree with the above translations, interpreting *διά* as denoting cause:

RVA (2015): "Además, el hombre no fue creado **a causa de la mujer**, sino la mujer **a causa del hombre**."⁴⁰

C&I (2015): "Pues incluso no fue creado [el] varón **por causa de la mujer**, sino [la] mujer **a causa del varón**."⁴¹

To elucidate which of the two prepositional values is present in 1Cor 11:9, it is necessary once again to pay special attention to the context in which the preposition

³⁶ *LSJ*, s.v. *διά*; *DGE*, s.v. *διά*; Zorell, 285-290, s.v. *διά*; Thayer, s.v. *διά*; *BDAG*, s.v. *διά*; Louw & Nida (eds.), s.v. *διά*.

³⁷ Biblegateway (ed.), *NRSV*; Biblegateway (ed.), *NKJV*; Biblegateway (ed.), *RVA* (2015); Nacar & Colunga, *Sagrada Biblia*; Cantera & Iglesias, *Sagrada Biblia*.

³⁸ Zorell, 285-290; A. Robertson & A. Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (Edinburgh: T & T Clark, 1971) 231.

³⁹ *NC* (1999): "neither was the man created **for the woman**, but the woman **for the man**."

⁴⁰ *RVA* (2015): "In addition, man was not created **because of women**, but women **because of man**."

⁴¹ *C&I* (2015): "For even the man was not created **because of the woman**, but [the] woman **because of the man**."

appears. When one notices the verb κτίζω 'create' that accompanies the morpho-lexeme in this passage, one cannot accept the explanation of διά as having a causal value. While the causal meaning expresses only a certain degree of intentionality and control, the verb κτίζω expresses a decidedly controlled and intentional action.⁴²

Furthermore, the context seems to support the profit function of διά here, since this usage usually occurs when the preposition appears with accusative of person and intentional verbs of transitive or intransitive character; in this case, it also articulates with κτίζω, a clearly transitive and intentional verb.⁴³

The rhetoric of Paul's reasoning supports this interpretation of the prepositional value in this circumstance. As a Jewish Christian author, Paul justifies his defense of female submission to man by resorting to the Creation story as narrated in Gen 2:18; 2:20, and 2:23.⁴⁴ This text indeed affirms that woman was made from man and for man as an assistant and companion. In addition, in 1Cor 11:3: Θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός, Paul uses the metaphor to sketch an ascending hierarchy, placing woman under the authority of man, man under the authority of Christ, and Christ under that of God, since "Christ is the head of man," "man is the head of the woman," and "God is" the head of Christ. This offers a synthetic formulation of a Christian theology of creation.⁴⁵ However, the 1Cor 11:11⁴⁶ attenuates the severity of the verses 1Cor 11:8-9,⁴⁷ since it affirms that men and women, as Christians, are interdependent or equal before the Lord. Paul's world is not our world; therefore we can conclude that, according to Paul's logic, the social

⁴² For more information about the causal role, see footnote 35, chapter VII, p. 167.

⁴³ The same value of the preposition can be seen in 1Cor 11:9ab: καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ **διὰ τὴν γυναῖκα** ἀλλὰ γυνὴ **διὰ τὸν ἄνδρα** "neither was man created **for woman / for the sake of woman**, but woman **for man / for the sake of man**."

⁴⁴ Gen 2:18: "Then the LORD God said: It is not good that the man should be alone; I will make him a helper as his partner." Gen 2:23: "Then the man said: this at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken. Gen 2:20: "The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner."

⁴⁵ 1Cor 11:2: "I commend you because you remember me in everything and maintain the traditions just as I handed them on to you." 1Cor 11:3: "But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ."

⁴⁶ 1Cor 11:11: "Nevertheless, in the Lord woman is not independent of man or man independent of woman."

⁴⁷ 1Cor 8:8: "Indeed, man was not made from woman, but woman from man."

inequality between men and women is not incompatible with their equality as Christians.⁴⁸

Consequently, our interpretation of the morpho-lexeme's value in 1Cor 11:9: γὰρ οὐκ ἐκτίσθη ἀνὴρ **διὰ τὴν γυναῖκα** ἀλλὰ γυνὴ **διὰ τὸν ἄνδρα** "nor was man created for woman, but woman for man,"⁴⁹ not only responds to the contextual factor that influences this meaning, and the construction that normally carries this meaning, but also agrees with Paul's rhetoric. In fact, Paul's passage reflects very well women's hierarchically inferior position with respect to men, and their inferior social position in the cultural context of Jesus's age.

Conclusion

The semantic analysis of the preposition *διὰ* carried out in this chapter is a fruitful example of the difficulties that students of this ambiguous, complex and polysemic grammatical category —often exposed to gradations and shades of meaning— have to face.

The use of methodological principles of semantic analysis in the *DGENT* has helped to deduce the different meanings that *διὰ* acquires in context, detecting the existence of the eight meanings outlined mentioned above and showing that the different notions expressed by a preposition emerge as semantic extensions, in chain or around the original spatial notion, which constitutes its semic core. This also confirms both: a) that this grammatical category has a lexical meaning, and b) that it is possible to explain the precise connection between a broad range of prepositional meanings by elucidating the preposition's contextual factors.

Likewise, our analysis has made it possible to clarify the value of the preposition in 1Cor 11:9, where the confusion between a causal or profit value can alter the meaning of the morpho-lexeme concerning the role of women in creation, according to Paul.

⁴⁸ W. Larry Richards, *1 Corinthians* (Nampa: Pacific Press Publishing Association, 1997) 187-195 and R.A. Horsley, *1 Corinthians* (Nashville: Abindong Press, 1998) 155-157.

⁴⁹ 1Cor 11:9: "ni tampoco fue creado el hombre **para la mujer**, sino la mujer **para el hombre**."

Chapter V. The Preposition εἰς in New Testament Greek: A New Approach to Testimonies of the New Testament¹

Introduction

The broad spectrum of possible meanings for the preposition εἰς makes contextual analysis a fundamental element for clarification. This is particularly true for Hellenistic Greek within which NT Greek is framed.² This period is characterized, as we have mentioned before, by a significant decrease in subtlety compared to Classical Greek and a growing laxity in the use of εἰς. This preposition soon began to overlap with ἐν, πρὸς and ἐπί in some semantic values.³

The semantic analysis of the morpho-lexeme carried out in this chapter will help to illuminate two NT verses where the meaning of the morpho-lexeme has been the subject of several translations and interpretations, by isolating the intervening contextual factor that influences the meaning of the preposition. The first of these is Acts 7:53, for which there is no consensus on the role of the angels in the enactment of Jewish Law. We will try to determine whether the preposition has a causal, instrumental or relational value. We will also examine Matt 3:11, where the value of the morpho-lexeme could either mean that, according to Matthew, *metanoia* ('conversion') constitutes the purpose of John's baptism, or, on the contrary, could express the (subjective) cause of the same and its condition. Finally, we will offer some conclusions.

1. The Preposition εἰς in Major Dictionaries of Classical Greek and New Testament Greek

On the basis of *DGENT's* methodology applied in this study, we begin, as with any other lexeme or morpho-lexeme, by locating its uses in the main bilingual dictionaries

¹ A preliminary study of the contents of this chapter, in my article M. Merino Hernández, "La preposición εἰς en el griego del Nuevo Testamento. Ensayo de análisis semántico," still in press, will be published in the 72nd issue of the *Humanitas* journal.

² Porter, *Idioms*, 139 and Harris, *Prepositions and Theology*, 27.

³ See chapter II, pp. 53-54.

of Classical Greek and NT Greek.⁴

*LSJ*⁵ presents five large sections. Thus, the preposition may indicate:

I. of Place: 1. a) the oldest and commonest usage: 'into' or 'to;' b) Ep. and Ion. also w. acc. of person; also in Att. with collective nouns or plural. 2. with verbs expressing "resting" a place, when a previous motion 'into' or to it is implied. 3. with verbs of saying or speaking, εἰς relates to the persons 'to' or 'before' whom one speaks. 4. elliptical usages: a) after verbs which have no sense of motion to or into a place; b) participles signifying motion are freq. omitted with εἰς; c. gen. mostly of proper names.

II. of time: 1. to denote a certain point or limit of time, 'up to,' 'until;' 2. to determine a period.

III. 1. to express measure or limit, without reference to time; 2. freq. with numerals; 3. distributive.

IV. 1. a) to express relation, 'towards,' 'in regard to;' b) of the subject of a work, esp. in titles; 2. 'in regard to;' 3. of manner.

V. 1. of an end or limit; 2. of purpose or object."

The *BDAG*⁶ proposes the following ten sections in its analysis of εἰς:

"1. extension involving a goal or place, 'into,' 'in,' 'toward,' 'to:' a) 'into,' 'toward,' 'to' after verbs of going, or those that include motion toward a place: α. extension toward, in the direction of, a specific place to be reached. Hence w. nouns that denote an accessible place; β. with focus on the area within the point reached. After verbs of sending, moving, etc., which result in movement or include a movement of the body 'to,' 'into,' 'among;' γ. of movement directed at a surface of an area 'on,' 'in;' δ. of a position within a certain area 'be at,' 'be in,' 'be on' εἰς is freq. used where ἐν would be expected; ε. of presence in an area determined by other objects, esp. after verbs of sending, moving, etc. including; b) of direction toward something without ref. to bodily motion: α. w. verbs of looking; β. after verbs of saying, teaching, proclaiming,

⁴ See *LSJ*, s.v. εἰς; Zorell, 374-380, s.v. εἰς; Thayer, s.v. εἰς; *BDAG*, s.v. εἰς; Louw & Nida (eds.), s.v. εἰς. It was not possible to consult the *DGE* dictionary, because the lemma corresponding to the preposition we are dealing with has not been published yet.

⁵ *LSJ*, s.v. εἰς.

⁶ *BDAG*, s.v. εἰς.

preaching, etc; γ. the same is true of βαπτίζεσθαι εἰς τὸν Ἰορδάνην these expr. look like exx. of the interchange of εἰς and ἐν, but were orig. formed on the analogy.

2. extension in time, 'to,' 'until,' 'on:' a) w. indication of specific time: α. up to which someth. continues εἰς τέλος 'to the end;' β. at which someth. takes place; b) to indicate duration of time 'for,' 'throughout.'

3. marker of degree, 'up to:' εἰς τέλος 'completely,' 'fully,' 'absolutely.'

4. marker of goals involving affective / abstract / suitability aspects, 'into,' 'to:' a) of entry into a state of being w. verbs of going, coming, leading, etc., used in a fig. sense; b) of change from one state to another w. verbs of changing; c) of actions or feelings directed in someone's direction in hostile or friendly sense: α. in a hostile sense; β. in a friendly sense; d) w. the vocation, use, or end indicated 'for,' 'as;' e) w. the result of an action or condition indicated 'into,' 'to,' 'so that;' f) to denote purpose 'in order to,' 'to;' g) as in mod. Gk., it is used for the dat., esp. the dat. of advantage, but also= 'for' in general.

5. marker of a specific point of reference, 'for,' 'to,' 'with respect to,' 'with reference to.'

6. marker of a guarantee, 'by.'

7. distributive marker.

8. the predicate nom. and the predicate acc. are somet. replaced by εἰς w. acc. under Semitic influence, which has strengthened Gk. tendencies in the same direction: a) predicate nom: α. w. γίνεσθαι; β. w. εἶναι; γ. λογίζεσθαι εἰς; b) predicate acc.

9. marker of instrumentality, 'by,' 'with.'

10. Other uses of εἰς: a) 'at,' 'in the face of;' b) for βαπτίζω εἰς; c) μένειν εἰς 'remain with;' d) in pregnant constructions."

The lemma for εἰς offered by Zorell⁷ presents three basic sections, each with several different meanings offered:

"I. *de loco*: 1. sensu maxime proprio *de ingressu intro in locum, rem, personam*; 2. *in alcs. rei locive superficiem* = ἐπί c. accus. ; 3. *universim de re vel loco, qui est terminus-ad-quem* alcs. motus = *ad, in*; 4. *de directione versus locum* = *versus*; 5. *de*

⁷ Zorell, 374-380, s.v. εἰς.

loco ubi alqd. fit, ubi alqs. est = ἐν (plerumque εἰς refertur ad suppressum verbum motus, quod menti scriptoris obversabatur).

II. *de tempore*: 1. *de tempore quod est terminus s. finis qui spectatur = pro, ad*; 2. *de extensione ac duratione per temporis spatium*; 3. *de tempore futuro quo alqd. fiet*.

III. varie εἰς praepositio usurpatur *ad designandum terminum-ad-quem actionum, eventuum etc.*: 1. *post verba immutandi, fiendi, dissolvendi, conjungendi ets. indicatur quid tali mutatione oriatur s. existat*; 2. *eventus s. successus bonus aut malus nonnunquam indicatur per εἰς c. accus. cum connotatione interdum finis ut intenti saltem implicite*; 3. *terminus in quem actio tendit indicatur per εἰς c. acc. in verbis vocandi, mittendi, servandi, destinandi, praeparandi ets.*; 4. *indicatur terminus ad quem in tentio agentis dirigitur, id quod in agendo spectatur*; 5. *indicatur terminus alcs. relationis = quod spectat..., quod attinet ad, ad, erga, contra*: ita a) post verba; b) cum adjectivis; c) cum substantivis; 6. *indicatur id ad quod in agendo respicitur tamquam ad causam impulsivam = ratione habita alcs. rei, impulsus alqa. re*; 7. εἰς τινα significat *in alcs. usum, commodum, honorem etc.*; 8. ubi poni poterant duo nominativi (subj. et praedic.) aut duo accusativi (obj. et praedic.), *loco casus praedictivi nonnunquam usurpatur εἰς c. accus. (εἰς)= loco, ut als."*

Thayer⁸ divides its entry into three large sections:

"A. properly:

I. of place, after verbs of going, coming, sailing, flying, falling, living, leading, carrying, throwing, sending, etc.: 1. of a place entered, or of entrance into a place, 'into:' and a) it stands before nouns designating an open place, a hollow thing, or one in which an object can be hidden; b) before names of cities, villages, and countries, εἰς may be rendered simply 'to,' 'toward;' c) elliptical expressions; d. means 'among (in among)' before nouns comprising a multitude; 2. if the surface only of the place entered is touched or occupied, εἰς, like the Latin 'in,' may (often) be rendered 'on,' 'upon,' to mark the limit reached, or where one sets foot; 3. of motion (not into a place itself, but) into the vicinity of a place; where it may be rendered 'to,' 'near,' 'toward;' 4. of the limit to which; with the accusative of place, 'as far as,' 'even to;' with the

⁸ Thayer, s.v. εἰς.

accusative plural of person 'to,' 'unto;' 5. of local direction: a) after verbs of seeing; b) after verbs of saying, teaching, announcing, etc.

II. of time: 1. it denotes entrance into period which is penetrated, as it were, i. e. duration 'through' a time; 2. of the time in which a thing is done; because he who does or experiences a thing at any time is conceived of as, so to speak, entering into that time; 3. of the (temporal) limit for which anything is or is done; Latin *in*; our 'for,' 'unto;' 4. of the (temporal) limit to which; 'unto,' i. e. 'even to,' 'until.'

B. used metaphorically:

I. εἰς retains the force of entering into anything: 1. where one thing is said to be changed into another, or to be separated into parts, or where several persons or things are said to be collected or combined into one, etc.; 2. after verbs of going, coming, leading, etc., εἰς is joined to nouns designating the conditional state into which one passes, falls, etc.; 3. it is used of the business which one enters into, i. e. of what he undertakes.

II. εἰς after words indicating motion or direction or end; 1. it denotes motion to something, after verbs of going, coming, leading, calling, etc., and answers to the Latin *ad*, 'to;' 2. of ethical direction or reference: a) universally, of acts in which the mind is directed 'toward,' or looks 'to,' something; b) for one's advantage or disadvantage: α. 'for,' 'for the benefit of,' 'to the advantage of;' β. 'unto' in a disadvantageous sense ('against'); c) of the mood or inclination, affecting one toward any person or thing; of one's mode of action toward: a. in a good sense; b. in a bad sense; d) of reference or relation; 'with respect to,' 'in reference to;' 'as regards;' e) with the accusative of the person 'toward' (German 'nach einem hin'), but in sense nearly equivalent to the simple dative 'to,' 'unto,' after verbs of approving, manifesting, showing oneself; 3. it denotes the end; and a) the end to which a thing reaches or extends, i. e. measure or degree; b) the end which a thing is adapted to attain; c) the end which one has in view, i. e. object, purpose: α. associated with other prepositions; β. shorter phrases; γ. universally, and in many other examples especially after verbs of appointing, choosing, preparing, doing, coming, sending, etc.; δ. εἰς τί, indicating purpose, often depends not on any one preceding word with which it coalesces into a single phrase, but has the force of a telic clause added to the already complete preceding statement; ε. εἰς τὸ,

followed by an infinitive, a favorite construction found in Paul is like the Latin *ad* with the gerundive. It is of two kinds; either αα. εἰς τὸ, combines with the verb on which it depends into a single sentence; ββ. εἰς τὸ, with the infinitive has the force of a separate telic clause; δ. the end by which a thing is completed, i. e. the result or effect.

C. constructions that are peculiar in some respects:

1. various forms of pregnant and brachylogical construction; 2. akin to this is the very common use of εἰς after verbs signifying rest or continuance in a place, because the idea of a previous motion into the place spoken of is involved.

D. adverbial phrases: εἰς τέλος; εἰς τὸ πάλιν; εἰς τὸ παντελής; εἰς κενόν, etc."

Finally, Louw & Nida⁹ presents the following sections for the morpho-lexeme:

"1. extension toward a special goal - 'to,' 'toward,' 'in the direction of;' 2. extension toward a goal which is inside an area - 'into;' 3. a position on the surface of an area - 'on,' 'at;' 4. a position defined as being within certain limits - 'inside,' 'within,' 'in;' 5. a position within an area determined by other objects and distributed among such objects - 'among,' 'with;' 6. a marker of intent, often with the implication of expected result - 'for the purpose of,' 'in order to;' 7. markers of result, with the probable implication of a preceding process - 'with the result that,' 'so that as a result,' 'to cause;' 8. markers of the means by which one event makes another event possible - 'by means of,' 'through,' 'by;' 9. markers of content as a means of specifying a particular referent - 'concerning,' 'with respect to,' 'with reference to,' 'about,' 'in;' 10. a degree extending to a particular point as marked by the context - 'to the point of,' 'to the extent of,' 'to the degree that,' 'up to;' 11. markers of a change of state - 'from ... to,' 'to,' 'for;' 12. a marker of an involved experiencer - 'to,' 'toward,' 'for;' 13. a marker of persons benefited by an event, with the implication of something directed to them - 'for,' 'on behalf of;' 14. markers of objects which serve as symbolic substitutes for supernatural persons or powers presumed to act as guarantors of compliance with oaths - 'by;' 15. a marker of an extent of time - 'for,' 'in,' 'at;' 16. a marker of a unit of time - 'on,' 'at,' 'for;' 17. the continuous extent of time up to a point - 'until,' 'to,' 'at last,' 'at length;' 18. or the more elaborate expressions; unlimited duration of time, with particular focus upon the future - 'always,' 'forever,'

⁹ Louw & Nida (eds.), s.v. εἰς.

‘forever and ever,’ ‘eternally;’ 19. εἰς τὰ ἄμετρα (an idiom, literally ‘into that which is not measured’) a point on a scale going beyond what is expected - ‘excessive,’ ‘beyond measure;’ 20. εἰμί...εἰς (an idiom, literally ‘to be into’): to change from one state to another - ‘to change,’ ‘to become;’ 21. ἀπὸ... εἰς, markers of a change of state - ‘from ... to,’ ‘to,’ ‘for;’ 22. ἐκ...εἰς (an idiomatic frame, literally ‘from ... to ...’) a degree of totality emphasizing exclusiveness or the elimination of other possibilities - ‘completely,’ ‘entirely,’ ‘exclusively a matter of;’ 23. εἰς τὸ πάλιν a subsequent point of time involving repetition - ‘again;’ 24. εἰς τὸ παντελές (an idiom, literally ‘into end’): a degree of completeness, with the possible implication of purpose or result - ‘completely,’ ‘totally,’ ‘entirely,’ ‘wholly;’ 25. εἰς τοὺς αἰῶνας (an idiom, literally ‘yesterday,’ ‘today,’ and ‘forever’) an unlimited extension of time, from the past into the future - ‘always,’ ‘eternally,’ ‘past and present and future;’ 26. ἐπιβάλλω τὴν χεῖρα ἐπ’ ἄροτρον καὶ βλέπω εἰς τὰ ὀπίσω (a Semitic idiom, literally ‘one who puts his hand to the plow and looks back’) to begin some activity requiring close attention but then to change one's mind about proceeding - ‘to start to do something and then to hesitate, to begin but have second thoughts about continuing;’ 27. τίθεμαι εἰς τὰ ὦτα (an idiom, literally ‘put into the ears’) to listen carefully to, with the implication of not forgetting - ‘to listen carefully to;’ 28. τίθεμαι εἰς τὰ ὦτα (an idiom, literally ‘to place in the ears’) to continue to bear something in mind - ‘to bear in mind,’ ‘to remember well,’ ‘to not forget;’ 30. ἀποβαίνω εἰς (an idiom, literally ‘to go away into’) to result in a state - ‘to result in,’ ‘to lead to;’ 29. ἔρχομαι... εἰς (an idiom, literally ‘to come into’) to result in a state - ‘to result in,’ ‘to end up being;’ 30. κατέχω εἰς (a nautical idiom, literally ‘to control toward’) to control the movement of a ship to a particular point - ‘to steer,’ ‘to head for;’ 31. εἰς χολὴν πικρίας εἰμί (an idiom, literally ‘to be in the gall of bitterness’) to be particularly envious or resentful of someone - ‘to be very jealous,’ ‘to be terribly envious,’ ‘to be bitterly envious;’ 32. εἰς τὸ οὖς (idioms, literally ‘into the ear’ and ‘to the ear’) pertaining to what is known only by those who hear a particular message in private - ‘in secret,’ ‘in private,’ ‘privately;’ 33. ἀπέρχομαι εἰς τὰ ὀπίσω (an idiom, literally ‘to go back to what lies behind’) to cease being a follower or disciple of - ‘to no longer be a disciple,’ ‘to no longer follow;’ 34. εἰς τὸ χεῖρον ἔρχομαι (an idiom, literally ‘to come to the worse’) to become increasingly more sick - ‘to get worse,’ ‘to become more sick;’ 35. εἰσφέρω εἰς τὰς ἀκοὰς (an idiom, literally ‘to bring into the

ears') to cause someone to hear - 'to cause to hear,' 'to make hear;' 36. εἰσφέρω εἰς τὰς ἀκοὰς (an idiom, literally 'to bring into the ears') to bring something to the attention of people by means of speech, but probably not in a formal or open manner - 'to bring to the attention of,' 'to speak about to.'

According to this presentation of the analysis of εἰς in the main dictionaries of Classical and NT Greek, we can deduce that there is no accord regarding the meanings of the preposition εἰς. In our view, this lack of consensus shows the use of applying a rigorous semantic perspective to an analysis of the preposition.

2. The Preposition εἰς

2.1. Preliminary Observations

The prepositional morpho-lexeme εἰς or ἐς exists within the prepositional category known as proper or primary. The preposition is the second-most frequent of all prepositions in the NT (2112)¹⁰ after ἐν (2.752),¹¹ and shows a wide use during the different periods of the *Koiné*.

It appears only with the accusative case, and its two phonetic treatments (εἰς or ἐς) seem to derive from the preposition ἐν, since εἰς was a late variant of the latter.¹² Given the etymological relation between εἰς and ἐν, the lack of distinction between movement and rest in some of the values of both prepositions is not infrequent: εἰς is sometimes used instead of ἐν and vice versa;¹³ although this last use (ἐν instead of εἰς) is rarer in the Hellenistic *Koiné*. Despite this lack of distinction, the preposition εἰς

¹⁰ Due to the very high frequency of appearances by this morpho-lexeme in the NT, we have studied all of the examples that are cited in the dictionaries referenced, adding also a number of citations that constitute approximately 60% of the examples presented.

¹¹ Delgado Jara, "Estudio de los valores," 151; Porter, *Idioms*, 151.

¹² When a final sigma was added (ἐν + σ) before vowel or consonant, we had ἐνς; the ν fell and ἐνς became ἐς (an Ionic-Doric form of εἰς); finally, by compensatory lengthening of the vowel ἐ, which became εἰ, we get εἰς. There are examples of both forms in archaic and Classical Greek literature. See Porter, *Idioms*, 151.

¹³ During the *Koiné*, therefore, confusion between the notion of movement and rest that distinguishes εἰς from ἐν is common and they become interchangeable. In fact, in Classical times, albeit infrequently, εἰς was already being used after a verb of rest, when the context implied previous movement. Vice versa, ἐν could accompany a verb of movement when, implicitly, there was an idea of rest subsequent to the movement ("praegnans construction"). See Harris, *Prepositions and Theology*, 83, 85; Zerwick, *Graecitas Biblica*, 99-110; Bortone, *Greek Prepositions*, 186; Moulton, *A Grammar of New Testament Greek*, 257. This last overlap, which happens both in a literal and metaphorical sense, ended with the replacement of ἐν by εἰς in Hellenistic Greek. The confusion between εἰς and ἐν is also widely attested in non-literary papyri, on which see Luraghi, *On the Meaning of Prepositions and Cases*, 332.

quickly became limited to the use with accusative of movement,¹⁴ indicating direction towards the inside or the immediate surroundings of a space. The preposition marks, so to speak, the trajectory that gave rise to the notion of position that ἐν denotes.¹⁵ From this basic meaning are derived, metaphorically or by extension¹⁶ other notions such as purpose, result, advantage or disadvantage, etc.

It is opposite of ἐκς (ἐξ), which represents movement from the inside to the outside of a surface or object. Likewise, εἰς is the opposite of ἐν, a morpho-lexeme with which it shares the so-called "container metaphor."¹⁷

In addition, it is necessary to say that in the Hellenistic period there is also a common overlap between εἰς and πρὸς. The dissolution of the distinction between εἰς and πρὸς + accusative case parallels the overlap between ἀπό and ἐκ.¹⁸ Indeed, the *ad quem* term of the movement of εἰς is not often located in the thing itself, which is characteristic of this preposition, denoting entry into a place ('towards the inside of'), but to its proximity, which would correspond, in general, to πρὸς. Consequently, εἰς is generally used with non-personal terms and πρὸς with personal terms.¹⁹ As we shall see, there are two other special cases. Sometimes εἰς is substituted for the simple dative case. At other times, εἰς appears instead of ἐπί + accusative case in the NT.²⁰

3. Semantic Analysis of the Preposition εἰς in the New Testament

In this section, we will distinguish between the literal and metaphorical meanings of the preposition. To facilitate the reading we offer only a few examples to illustrate each section and include the rest of the verses in which this preposition appears in a separate appendix at the end of the thesis.

¹⁴ Bortone, *Greek Prepositions*, 162; as well Harris, *Prepositions and Theology*, 83-84.

¹⁵ Alexandre, *Gramática de Griego*, 205; Chantraine, *Dictionnaire étymologique*, 326; A.N. Jannaris, *An Historical Greek Grammar Chiefly of the Attic Dialect as Written and Spoken from Classical Antiquity Down to the Present Time* (Hildesheim: Georg Olms Verlag, 2005) 376; Dutton, *Studies in Greek Prepositional Phrases*, 82; Porter, *Idioms*, 151.

¹⁶ Porter, *Idioms*, 152.

¹⁷ This metaphor occurs when both morpho-lexemes appear with non-local reference points that are conceived as containers (because words contain and transport thoughts and feelings), according to Luraghi in *On the Meaning of Prepositions and Cases*, 376.

¹⁸ See chapter VII, p. 164-165.

¹⁹ Zerwick, *Graecitas Biblica*, 97-98; Harris, *Prepositions and Theology*, 81-82.

²⁰ Moulton, *A Grammar of New Testament Greek*, 254.

3.1. Literal Meanings of the Preposition.

After a detailed study of the verses in which this preposition appears, we can deduce that the use of εἰς appears in the NT *corpus* with four literal meanings, which are explained below.

3.1.1. Sememe I. Lexical Meaning of εἰς: Dynamic Local Meaning

Firstly, the morpho-lexeme has a local lexical meaning, generally when it appears with verbs or verbal expressions that imply movement (displacement or extension), denoting the end of a continuous movement towards the inside of a space or towards the opposing side (proximity)²¹ of a particular location.

Its definition is: "Mark of direction towards the inside or the vicinity of a place or term located on the opposite side." It is translated as 'to,' 'towards,' 'into,' 'in,' 'in the direction of,' 'at,' 'among,' 'between,' 'with,' 'in the middle of,' 'before,' 'on,' 'until.' We have noticed that this first meaning appears in the following NT contexts:

I. Referring to the entry into a place, generally with verbs of movement composed by the preverbs διά, εἰς and ἐν and some simple verbs:²²

I.1. With nouns, noun-adjectives or pronouns that name or refer to, literally or figuratively, a delimited space or an open or accessible space:

a) Entry into a building or construction.

Matt 2:11: ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν *on entering into the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.*

²¹ In fact, already in Homer, εἰς has a less precise meaning, extending to the notion of "towards the opposing side (proximity)" from the original "towards the inside of." See Luraghi, "Greek Prepositions," 495-496.

²² Verbs like βάλλω, γίνομαι, πίπτω, σπείρω and ἔρχομαι. According to Porter, *Idioms*, 141, preverbs that are part of verbs of movement usually maintain their basic meaning. Consequently, διά, εἰς and ἐν reinforce, in some way, the idea of "entry", the lexical meaning of the morpho-lexeme. In examples in which the preposition is governed by a simple verb, it is the context that determines whether the preposition retains its basic notion of entry or appears in a broad sense, that is, indicating only direction.

— In the expression εἰς τὰ ἴδια ‘to his (house).’

John 1:11: **εἰς τὰ ἴδια** ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον *he came to his (house) / to what was his own, and his own people did not accept him.*

b) Entry into an object.

Matt 24:38: ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε **εἰς τὴν κιβωτόν** *for in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark; cf. Luke 17:27.*

— In an elliptical construction with a verb of implicit movement.

1Pet 3:20: ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ **εἰς ἣν** ὀλίγοι, τοῦτ’ ἔστιν ὀκτώ ψυχαί, διεσώθησαν δι’ ὕδατος *who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.*

c) Entry into the body or into a part of the body of an animated being.

Luke 22:3: Εἰσῆλθεν δὲ σατανᾶς **εἰς Ἰούδαν** τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα *Then Satan entered into Judas called Iscariot, who was one of the twelve.*

—In the expression εἰσφέρω εἰς τὰς ἀκοὰς ‘to bring to the ears,’ ‘to make listen.’

Acts 17:20: ξενίζοντα γὰρ τινα εἰσφέρεις **εἰς τὰς ἀκοὰς ἡμῶν**· βουλόμεθα οὖν γινῶναι τίνα θέλει ταῦτα εἶναι *for you are bringing some strange things to our ears. Therefore we want to know what these things mean.*

d) Entry into a geographical space.

Luke 10:38: Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν **εἰς κώμην τινά**· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν *Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home.*

—In an elliptical construction with a verb of implicit movement.

Acts 27:40a: τὰς ἀγκύρας περιελόντες εἶων **εἰς τὴν θάλασσαν**, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεοῦση κατεῖχον εἰς τὸν αἰγιαλὸν *so they cast off the anchors and left them **in the sea**. At the same time they loosened the ropes that tied the steering-oars; then hoisting the foresail to the wind, they approached the beach.*

— With toponyms.

Acts 10:24: τῇ δὲ ἐπαύριον εἰσηλθεν **εἰς τὴν Καισάρειαν**. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους *the following day they came **to Caesarea**. Cornelius was expecting them and had called together his relatives and close friends.*

e) Entry into other domains.

Heb 6:19: ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην **εἰς τὸ ἐσώτερον τοῦ καταπετάσματος** *we have this hope, a sure and steadfast anchor of the soul, a hope that **enters the inner shrine behind the curtain**.*

—In an elliptical construction with a verb of implicit movement.

Matt 5:22: ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· μωρέ, ἔνοχος ἔσται **εἰς τὴν γέενναν** τοῦ πυρός *but I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, You fool, you will be liable **to the hell of fire**.*

1.2. Before a collective or plural name, denoting entry into an area delimited by the presence and distribution of such persons or objects:²³

a) With a personal term.

²³ Generally, with verbs of movement composed of the preverbs εἰς, ἐν and διά and simple verbs such as βάλλω, γίνομαι, πίπτω and σπείρω.

Jas 2:2: ἐὰν γὰρ εἰσέλθῃ **εἰς συναγωγὴν** ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι...- *for if a person with gold rings and in fine clothes comes **into your assembly**, and if a poor person in dirty clothes also comes in...*

b) With a non-personal term.

Mark 4:7: καὶ ἄλλο ἔπεσεν **εἰς τὰς ἀκάνθας**, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν *other seed fell **among thorns**, and the thorns grew up and choked it, and it yielded no grain.*

II. In a broad sense, when εἰς denotes simply direction, extension or arrival in the proximity of a place (εἰς by πρὸς + accusative case), generally with verbs of movement composed of the preverbs ἀνά, ἀπό, ἐκ, ἐπί, μετά, περί, παρά, πρό and ὑπό and some simple verbs,²⁴ especially when the idea of entrance cannot be deduced from the context:²⁵

II.1. With nouns (or pronouns) that name, literally or figuratively, a delimited and open space or an accessible space:

a) Direction towards a building or construction.

John 7:14: Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς **εἰς τὸ ἱερὸν** καὶ ἐδίδασκεν *About the middle of the festival Jesus went up **to the temple** and began to teach.*

—In the expression εἰς τὰ ἴδια ‘to its (house).’

Acts 21:6b: ἀπησπασάμεθα ἀλλήλους καὶ ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν **εἰς τὰ ἴδια** *and said farewell to one another. Then we went on board the ship, and they **returned home**.*

b) Direction towards a geographical space.

²⁴ Such as ἔρχομαι, ἄγω, ἐγγίζω, ἔλκω, στρέφω, πέμπω, πέτομαι, πορεύομαι, σκορπίζω, φέρω, φεύγω, ὀρμάω, etc.

²⁵ In examples in which the preposition is governed by a simple verb, it is the context that determines whether or not the idea of entry is denoted.

Mark 11:2a: καὶ λέγει αὐτοῖς· ὑπάγετε **εἰς τὴν κώμην** τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ’ ὃν οὐδεὶς οὕπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε *and said to them: Go **to the village** ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it.*

— With toponyms.

Rev 1:11b-h: λεγούσης· ὃ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, **εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν** *saying: Write in a book what you see and send it to the seven churches, **to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.***

— In an elliptical construction with a verb of implicit movement.

Acts 7:9: Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο **εἰς Αἴγυπτον**. καὶ ἦν ὁ θεὸς μετ’ αὐτοῦ *The patriarchs, jealous of Joseph, sold him **to Egypt**; but God was with him.*

c) Direction towards other domains.

1Pet 3:22: ὃς ἐστὶν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς **εἰς οὐρανόν** ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων *who has gone **to heaven** and is at the right hand of God, with angels, authorities, and powers made subject to him.*

— In the syntagma εἰς τὰ ὀπίσω, ‘back,’ ‘backwards.’

Mark 13:16b: καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω **εἰς τὰ ὀπίσω** ἄραι τὸ ἱμάτιον αὐτοῦ *the one in the field must not **turn back** to get a coat.*

II.2. Before a collective or plural name, denoting direction or extension.

Gal 2:8b: ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ **εἰς τὰ ἔθνη** *(for he who worked effectively through Peter for the apostleship of the circumcised also worked through me in sending me **to the Gentiles**).*

—In an elliptical construction with a verb of implicit movement.

Gal 2:9ab: γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς **εἰς τὰ ἔθνη**, αὐτοὶ δὲ **εἰς τὴν περιτομήν** *and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go **to the Gentiles** and they **to the circumcised**.*

III. With nouns or expressions that name, literally or figuratively, the surface of an area, denoting stepping onto or contact over it (εἰς by ἐπί + accusative case).

Rev 8:5: καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν καὶ ἐγένετο αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν **εἰς τὴν γῆν**, καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός *then the angel took the censer and filled it with fire from the altar and threw it **on the earth**; and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.*

IV. In contrast to ἀπὸ and ἐκ, denoting limit reached.

John 4:54: Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας **εἰς τὴν Γαλιλαίαν** *Now this was the second sign that Jesus did after coming from Judea **to Galilee**.*

— In an elliptical construction with a verb of implicit movement.

Luke 17:24: ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν **εἰς τὴν ὑπ' οὐρανὸν** λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ] *for as the lightning flashes and lights up the sky from one side **to the other**, so will the Son of Man be in his day.*

3.1.2. Sememe II: Static Local Meaning of εἰς (εἰς for ἐν).

The analysis of εἰς in other NT passages reveals that the preposition acquires a second meaning with static local value when the morpho-lexeme is articulated with verbs or verbal expressions of state, position, situation, communication, happening, vision,

hearing and physical contact, etc. The semantic content of these kinds of verbs and expressions cancels the dynamic force of the movement of the preposition,²⁶ which overlaps, in this case, with ἐν. Therefore, εἰς points out the place where a thing is located or where an action happens, both on geographical and figurative planes; often, the idea of a previous movement towards the place which one speaks about is implicit or understood.

It is remarkable that grammars and studies have frequently supposed a heterogeneous use of εἰς with this value among the NT authors. According to general opinion, the Hellenistic confusion between εἰς and ἐν²⁷ (ἐν more rarely for εἰς) in a local sense, which can sometimes be explained by a "pregnant construction,"²⁸ does not occur regularly in any NT book. According to this view, this value allegedly does not appear in Matthew (unlike Mark, Luke and Acts), nor in the Epistles (with the exception of 1Pet 5:12), nor the Gospel of John and Revelation. In contrast, however, our analysis shows that such overlapping between εἰς and ἐν frequently occurs in the books mentioned.²⁹

In this section we explore εἰς when defined as: "Mark of position or situation in the inside or on the surface of a place or term." It is translated: 'inside,' 'within,' 'in;' 'among,' 'between,' 'before;' 'at,' 'on.' It appears with this meaning in the following NT passages:

²⁶ In contrast, when a verb of movement is used with a static preposition, the verb is usually the dominant element, so the entire construction indicates movement. See Wallace, *Greek Grammar Beyond the Basics*, 359.

²⁷ Although εἰς and ἐν already shared some common characteristics in Classical Greek, the assimilation of ἐν by εἰς is associated with the progressive disappearance of the dative case characteristic of Hellenistic Greek. See Harris, *Prepositions and Theology*, 84-85. The overlap between both prepositions became very frequent from the 300 B.C.E. NT Greek belongs to the middle of this period. See I. de la Potterie, "L'emploi dynamique de εἰς dans Saint Jean et ses incidences théologiques," *Bib* 43 (1962) 366. However, examples from Classical Greek are not lacking, although they are generally explained as examples of pregnant construction. See Robertson, *Grammar of the Greek New Testament*, 591-593.

²⁸ The pregnant construction consists of an apparent syntactic anomaly, due to which a static verb is articulated with a prepositional phrase of dynamic value, or else a verb of movement is combined with a static prepositional phrase. See T. Nikitina & B. Maslov, "Redefining Constructio Praegnans: On the Variation between Allative and Locative Expressions in Ancient Greek," *JGL* 13 (2013) 105, 115.

²⁹ The results of our study are closer to those of Blass & Debrunner, who claim that no NT writer, with the exception of Matthew, is totally free from the substitution of ἐν for εἰς in a local meaning, or is completely innocent of its use. See Blass & Debrunner, *A Greek Grammar*, 110-111.

1. Indicating position or situation inside something, with nouns, noun-adjectives and pronouns that name or refer to a delimited and open space or to an accessible space both real and figurative:

a) Position in a building or construction.

Mark 10:10: Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν
Then in the house the disciples asked him again about this matter.

— In pregnant construction when the idea of a previous movement is explicit in the same phrase, creating a type of attraction between the verb of movement and the preposition governed, in fact, by a verb of repose.

John 9:7: ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ *go wash in the pool of Siloé.*

b) Position in an object.

Luke 11:7: μή μοι κόπους παρέχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι *do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.*

c) Position in the body or inside a part of the human body.

Heb 8:10a: ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν *this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people.*

— In the expression τίθημι εἰς τὰ ὦτα: 'listen carefully.'

Luke 9:44a: θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων *let these words sink into your ears: The Son of Man is going to be betrayed into human hands.*

d) Exclusively, with immersion verbs, in pregnant construction, with place names.

Mark 1:9: ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη **εἰς τὸν Ἰορδάνην** ὑπὸ Ἰωάννου *in those days Jesus came from Nazareth of Galilee and was baptized by John **in the Jordan**.*³⁰

e) Position in other domains.

Phil 4:17: οὐχ ὄτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα **εἰς λόγον** ὑμῶν *not that I seek the gift, but I seek the profit that accumulates **in your account**.*

2. Denoting position or situation within an area delimited by the presence and distribution of persons or objects in the syntagma εἰς τὸ μέσον 'in the middle' or before a collective or plural name:

a) Before collective or plural name.

Acts 2:22: Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ **εἰς ὑμᾶς** δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν... *You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested **among you** by God with deeds of power, wonders, and signs that God did through him among you...*

b) In the syntagma εἰς τὸ μέσον / εἰς μέσον 'in the middle.'

Mark 14:60: ἀναστὰς ὁ ἀρχιερεὺς **εἰς μέσον** ἐπηρώτησεν τὸν Ἰησοῦν λέγων... *then the high priest stood up **in the middle** of them and asked Jesus...*

— In pregnant construction.

John 20:26: Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη **εἰς τὸ μέσον** καὶ εἶπεν· εἰρήνη ὑμῖν *A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood **in the middle** and said: Peace be with you.*

³⁰ Moulton, *A Grammar of New Testament Greek*, 254, also points out that this is probably a pregnant construction.

3. In a broad sense, excluding the idea of interiority, generally with nouns, noun-adjectives and pronouns that denote or refer to geographical spaces, as well as when εἰς is governed by verbs or expressions of communication, vision and hearing:

a) Position in a geographical space.

Luke 21:37: Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν *Every day he was teaching in the temple, and at night he would go out and spend the night on the Mount of Olives, as it was called.*

— With toponyms.

Acts 25:4: ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι *Festus replied that Paul was being kept at Caesarea, and that he himself intended to go there shortly.*

— In pregnant construction.

Matt 2:23: καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῆ τὸ ρηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται *there he made his home in a town called Nazareth, so that what had been spoken by the prophets might be fulfilled: He will be called a Nazorean.*

b) With verbs or expressions of communication, vision and hearing:

— With verbs of vision.

Acts 13:9: Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν *But Saul, also known as Paul, filled with the Holy Spirit, looked intently at him.*

- In the syntagma βλέπω εἰς τὰ ὀπίσω 'look back' / 'backwards.'

Luke 9:62: εἶπεν δὲ [πρὸς αὐτὸν] ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ *Jesus said to him: No one who puts a hand to the plow and looks back is fit for the kingdom of God.*

- In pregnant construction.

Matt 11:7: Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐξήλθατε **εἰς τὴν ἔρημον** θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
*As they went away, Jesus began to speak to the crowds about John: What did you go out **to the wilderness** to look at? A reed shaken by the wind?*

— With communication verbs.

John 8:26: πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ **εἰς τὸν κόσμον** *I have much to say about you and much to condemn; but the one who sent me is true, and I declare **to the world** what I have heard from him.*

- In pregnant construction.

Luke 8:34ab: Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν **εἰς τὴν πόλιν** καὶ **εἰς τοὺς ἀγρούς** *When the swineherds saw what had happened, they ran off and told it **in the city** and **in the country**.*

— With verbs of hearing.

- In the idiom εἰς τὸ οὖς ἀκούω 'listen in the ear,' 'hear in private.'

Matt 10:27: ὁ **εἰς τὸ οὖς** ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων *what you hear **in private**, proclaim from the housetops.*

- In an elliptical construction.

1Pet 3:12: ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίου καὶ ὦτα αὐτοῦ **εἰς δέησιν αὐτῶν**, πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά *for the eyes of the Lord are on the righteous, and his ears are open **to their prayer**. But the face of the Lord is against those who do evil.*

c) In the syntagma εἰς πρόσωπον + gen. plural or before collective or plural name of person, denoting position or situation next to a delimited area.

2Cor 8:24b: τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι **εἰς πρόσωπον τῶν ἐκκλησιῶν** *therefore openly **before the churches**, show them the proof of your love and of our boasting on your behalf.*

—In pregnant construction.

Acts 22:30: Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν **εἰς αὐτούς** *Since he wanted to find out what Paul was being accused of by the Jews, the next day he released him and ordered the chief priests and the entire council to meet. He brought Paul down and had him stand **before them**.*

4. Generally, when it appears governed by verbs that indicate physical contact and both non-personal and personal terms, the preposition denotes position or situation on the surface of an area, either literal or figurative (εἰς by ἐπί + accusative case).

Mark 13:3: Καὶ καθημένου αὐτοῦ **εἰς τὸ ὄρος τῶν ἐλαιῶν** κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας... *When he was sitting **on the Mount of Olives** opposite the temple, Peter, James, John, and Andrew asked him privately...*

—In pregnant construction.

John 19:13: ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος **εἰς τόπον λεγόμενον Λιθόστρωτον**, Ἑβραϊστὶ δὲ Γαββαθα *when Pilate heard these words, he brought Jesus outside and sat on the judge's bench **at a place called The Stone Pavement**, or in Hebrew Gabbatha.*

3.1.3. Sememe III: Temporal limit

The reading of other passages of the NT reveals a third meaning. In the following cases, the preposition denotes a temporal limit of an action or state by extension of the dynamic local meaning of εἰς, when it governs terms that indicate time lapse and appears with verbs or durative expressions of preservation, survival, custody, preparation, etc., suggesting projection into the future.

The definition we propose for this sememe is: "Time limit mark that determines the length of time something lasts." It is translated as 'until,' 'until when;' 'for,' 'in,' 'on.' This meaning can be seen in the following NT passages:

1. Denoting specific time:

a) A time limit until which an action or state continues.

Acts 4:3b: ἔθεντο εἰς τήρησιν **εἰς τὴν αὔριον**. ἦν γὰρ ἑσπέρα ἤδη *so they arrested them and put them in custody **until the next day**, for it was already evening.*

— In the idiom εἰς τέλος 'until the end' / 'end;' 'continuously,' 'constantly.'

John 13:1: Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ **εἰς τέλος** ἠγάπησεν αὐτούς *Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them **until the end**.*

b) Time limit with certain final nuance, regarded as the destination or purpose of an action or state.

Eph 4:30: καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε **εἰς ἡμέραν ἀπολυτρώσεως** *and do not grieve the Holy Spirit of God, with which you were marked with a seal **for the day of redemption**.*

2. Denoting extension or duration of an indeterminate length of time in several idioms:

a) εἰς γενεὰς καὶ γενεὰς: 'from generation to generation.'

Luke 1:50: τὸ ἔλεος αὐτοῦ **εἰς γενεὰς καὶ γενεὰς** τοῖς φοβουμένοις αὐτόν *his mercy is for those who fear him **from generation to generation**.*

b) In the expression εἰς τὸν αἰῶνα / εἰς τοὺς αἰῶνας / εἰς αἰῶνα 'forever,' 'eternally.'

1Pet 1:25a: τὸ δὲ ῥῆμα κυρίου μένει **εἰς τὸν αἰῶνα**. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς *but the word of the Lord endures forever: that word is the good news that was announced to you.*

— Sometimes, the preposition is articulated in more elaborate expressions that use ὁ αἰών. These are emphatic and appear, above all, in the solemn style of doxologies, such as:

- εἰς ἡμέραν αἰῶνος ‘until the day of eternity’ / ‘until the eternal day.’

2Pet 3:18: αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ δόξα καὶ νῦν καὶ **εἰς ἡμέραν αἰῶνος**. [ἀμήν] *but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and until / to the day of eternity. Amen.*

- εἰς πάντας τοὺς αἰῶνας ‘for all ages’.

Jude 25: μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντός τοῦ αἰῶνος καὶ νῦν καὶ **εἰς πάντας τοὺς αἰῶνας**, ἀμήν *to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and for all ages / forever. Amen.*

- εἰς τοὺς αἰῶνας τῶν αἰώνων / εἰς τὸν αἰῶνα τοῦ αἰῶνος ‘for ever and ever.’

2Tim 4:18b: ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἢ δόξα **εἰς τοὺς αἰῶνας τῶν αἰώνων**, ἀμήν *the Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.*

c) εἰς τὸ διηνεκές ‘always,’ ‘forever.’

Heb 10:12: οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν **εἰς τὸ διηνεκές** ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ *but when Christ had offered forever / for all time a single sacrifice for sins, he sat down at the right hand of God.*

d) εἰς τὸ παντελές ‘forever.’

Heb 7:25a: ὁθεν καὶ σώζειν εἰς τὸ παντελές δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν *consequently he is able forever / for all time to save those who approach God through him, since he always lives to make intercession for them.*³¹

3.1.4. Sememe IV: Moment in Time (εἰς for ἐν).

In the same way, regarding the use of εἰς in other NT texts, it can be argued that, by extension of the static local meaning of the preposition, when the morpho-lexeme appears with terms that indicate time lapse, and generally with explicit or implicit verbs in the future or subjunctive, εἰς appears instead of ἐν and denotes an exact moment in time.

Its definition, in this case, is: "Mark that indicates a certain moment or point in time" and is translated as 'in,' 'on,' 'to,' 'at.' We can see this use in the following passages:

Matt 28:1: Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον *After the sabbath, as the first of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.*

— In the idiom τὸ πάλιν 'again,' implying the repetition of an action.

2Cor 13:2: ...ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι ...*that if I come again, I will not be lenient.*

3.2. Figurative (or Extensive) Meanings of the Preposition

However, as we will see below, in many NT contexts εἰς acquires a figurative meaning, acquiring a dynamic local meaning proper of the allative value as a psychological orientation of an action, event, etc., when the morpho-lexeme takes on non-local terms of reference (*ad quem* term). In these cases, the preposition presents five other meanings (fifth, sixth, seventh, eighth, ninth and tenth sememes) that we distinguish

³¹ Louw & Nida point out that it is possible to understand this phrase in both a temporal and a perfective sense, being translated in the latter as 'completely' (Louw & Nida [eds.], see εἰς).

below. Within this section we can also include the overlap between εἰς and ἐν, which leads to eleventh and twelfth sememes.

3.2.1. Sememe V: Purpose and Result

The study of other NT passages reveals a fifth meaning denoting the goal or purpose of an action,³² when the preposition appears, in the first place, generally governed by an intentional verb (or verbal expression) or, rarely, by a verbal noun close to an accusative of thing (abstract or concrete noun of action or state:³³ the latter is very common, particularly in the epistles); secondly, when it is next to a nominalized infinitive (followed or not by accusative case) and, thirdly, in shorter sentences composing syntagmas such as εἰς + τοῦτο, εἰς + ὃ or εἰς + τί.

The definition of this meaning is: "With the purpose of." It is translated as 'for,' 'to,' 'with the purpose of,' 'with the intention of,' 'in order to,' 'as,' 'in.' The following NT verses illustrate this value:

I. Following a verb (or verbal expression):

I.1. With abstract noun.

Luke 22:19: καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε **εἰς τὴν ἐμὴν ἀνάμνησιν** *then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying: This is my body, which is given for you to do this **in remembrance of me.***

— In the expression ἐκ + noun + εἰς + noun: 'by ... for,' 'from... to,' 'completely,' 'exclusively.'

³² The coding of the final complement by a dative case was rare and fell into disuse, being replaced in the Hellenistic period by prepositional phrases that could figuratively express purpose, such as ἐν, εἰς, ἐπί and πρὸς. See Alexandre, *Gramática de griego*, 326. To this we must add that, in a figurate sense, the purpose retains the original and proper implication of the preposition of movement towards a final point or destination. See Bendor-Samuel B.A., *The Exegesis and Translation of Prepositional Phrases*, 103, 110.

³³ The articulation of purpose by means of εἰς with concrete nouns shows that the process of semantic extension from the concret or local plane to that of the abstract is no longer produced by the presence of an abstract point of reference, as used to happen in Homeric Greek; in Hellenistic times, the final meaning of the preposition is already completely grammaticalized. See Bendor-Samuel B.A., *The Exegesis and Translation of Prepositional Phrases*, 116.

Rom 1:17: δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως **εἰς πίστιν**, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται *for in it the righteousness of God is revealed by / through faith **for faith**, as it is written: The one who is righteous will live by faith.*

— In the syntagma εἰς οὐδὲν ‘for nothing.’

Matt 5:13: Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; **εἰς οὐδὲν** ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων *You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good **for anything**, but is thrown out and trampled under foot.*

a) Followed by a final sentence introduced by ἵνα.

John 1:7: οὗτος ἦλθεν **εἰς μαρτυρίαν** ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ *he came as a witness **to testify to the light, in order that** all might believe by him.*

b) Followed by a final sentence introduced by ὅπως.

1Pet 2:9a: ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλῆιον ἱεράτευμα, ἔθνος ἅγιον, λαὸς **εἰς περιποίησιν, ὅπως** τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς *but you are a chosen race, a royal priesthood, a holy nation, **for the ownership of God, in order that** you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.*

I.2. With concrete noun, often in elliptical constructions.

Matt 10:10: μὴ πῆραν **εἰς ὁδὸν** μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ *no bag **for your journey**, or two tunics, or sandals, or a staff; for laborers deserve their food; cf. Mark 6:8a.*

I.3. In shorter sentences:

a) In the phrase εἰς τοῦτο *for that* / εἰς αὐτὸ τοῦτο ‘for that very thing.’

2Cor 5:5: ὁ δὲ κατεργασάμενος ἡμᾶς **εἰς αὐτὸ τοῦτο** θεός, ὁ δούς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος *he who has prepared us **for this very thing** is God, who has given us the Spirit as a guarantee.*

— Followed by ἵνα introducing a final proposition.

1John 3:8: ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει. **εἰς τοῦτο** ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, **ἵνα** λύσῃ τὰ ἔργα τοῦ διαβόλου *everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed **for this purpose, to destroy the works of the devil.***

— Followed by ὅπως introducing a final proposition.

Rom 9:17: λέγει γὰρ ἡ γραφὴ τῷ Φαραῶ ὅτι **εἰς αὐτὸ τοῦτο** ἐξήγειρά σε **ὅπως** ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ *for the scripture says to Pharaoh: I have raised you up **for the very purpose** of showing my power in you, **in order that** my name may be proclaimed in all the earth.*

— In the syntagma εἰς τοῦτο followed by infinitive.

Acts 26:16: ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου· **εἰς τοῦτο** γὰρ ὤφθην σοι, **προχειρίσασθαί** σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδές [με] ὧν τε ὀφθήσομαί σοι *but get up and stand on your feet; for I have appeared to you **for this purpose, to appoint** you to serve and testify to the things in which you have seen me and to those in which I will appear to you.*

b) In the construction εἰς + relative pronoun.

Col 3:15: καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, **εἰς ἣν** καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε *and let the peace of Christ rule in your hearts, **to which** indeed you were called in the one body. And be thankful.*

— Followed by a final proposition introduced by ἵνα.

2Thess 1:11: **Εἰς ὃ** καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, **ἵνα** ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως

ἐν δυνάμει **To this end** we always pray for you, **in order that** our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith.³⁴

I.4. With a neutral interrogative pronoun in the syntagma εἰς τί, introducing an interrogative proposition with final value, often in elliptical construction.

Matt 26:8: ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες· **εἰς τί** ἡ ἀπώλεια αὕτη; *but when the disciples saw it, they were angry and said: **For what** this waste?; cf. Mark 14:4.*

I.5. In the construction, very common in Paul, εἰς + τὸ + infinitive:

a) When the subject of the infinitive is the same as that of the main verb and the prepositional phrase with infinitive is combined with the verb on which it depends in the same sentence.

Matt 27:31: καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν **εἰς τὸ σταυρῶσαι** *after mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away **to crucify** him.*

b) When the subject of the infinitive is, explicitly or implicitly, different from that of the main verb and the prepositional phrase with infinitive has the strength of a separate clause (equivalent to ἵνα with subjunctive).

1Cor 10:6: Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, **εἰς τὸ μὴ εἶναι** ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν *Now these things occurred as examples for us, **in order that** we **might not desire** evil as they did.*

II. Rarely, when it is followed by a verbal noun, usually in an elliptical construction.

Rom 10:1: Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν **εἰς σωτηρίαν** *Brothers and sisters, my heart's desire and prayer to God for*

³⁴ In this particular passage, the final value of the construction εἰς + infinitive is attenuated. This occurs when the preposition is governed by transitive verbs of diction, will, thought, meaning, memory or forgetting, inchoative or terminative (in this case, of plea or exhortation), pointing rather to the object of verbal action. This phenomenon constitutes a sample of the laxity proper of the Hellenistic language.

them is for their salvation / that they may be saved.

II. With nuance of result: generally, when the morpho-lexeme is governed by a non-intentional verb and appears next to an accusative of thing (abstract noun of action or state) or nominalized infinitive (followed or not by accusative case) and sometimes preceded by a final sentence introduced by ἵνα, it acquires a consecutive or ecclastic nuance, denoting the result of a fact: ‘that [it turns out / ends in],’ ‘that [leads / leads to],’ ‘therefore,’ ‘hence,’ ‘thus,’ ‘so that,’ ‘so,’ ‘for’ (often, it is necessary to translate this in a non-literal way):³⁵

a) With abstract noun:

Rom 8:15: οὐ γὰρ ἐλάβετε πνεῦμα δουλείας **πάλιν εἰς φόβον** ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν· ἀββα ὁ πατήρ *for you did not receive a spirit of slavery so that you fall back into fear, but you have received a spirit of adoption. When we cry: Abba! Father!*

— In an elliptical construction.

Rom 6:16bc: οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας **εἰς θάνατον** ἢ ὑπακοῆς **εἰς δικαιοσύνην**; *do you not know that if you present yourselves to anyone to obey, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?*

— Often, preceded by ἵνα, whereby the preposition usually refers to a final result and ἵνα to an immediate objective.

1Pet 1:7: **ἵνα** τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῆ **εἰς ἔπαινον** καὶ **δόξαν** καὶ **τιμὴν** ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ **in order to the genuineness of your faith—being more**

³⁵ The similarity between the consecutive and final propositions is due to the fact that the consequence happens in both of them. However, the difference consists in the intentionality of the agent. Thus, the consecutive proposition refers to the term to which an action tends given its nature or necessity; in contrast, the final proposition gives the term to which the intentional action of the agent tends. See Zerwick, *Graecitas Biblica*, 406-415.

precious than gold that, though perishable, is tested by fire—so that may be found praise and glory and honor when Jesus Christ is revealed.

b) In the construction εἰς + infinitive, very common in Paul:³⁶

– When the subject of the infinitive is the same as that of the main verb and the prepositional phrase with infinitive is combined with the verb on which it depends in the same sentence.

Rom 7:4: ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, **εἰς τὸ γενέσθαι** ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ *In the same way, my friends, you have died to the law because of the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God.*

- Often, εἰς + τὸ + infinitive is preceded by ἵνα.

Rom 1:11: ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, **ἵνα** τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν **εἰς τὸ στηριχθῆναι** ὑμᾶς *for I am longing to see you in order that I may share with you some spiritual gift so that I may strengthen you.*

– When the subject of the infinitive is, explicitly or implicitly, different from the main verb.³⁷

Rom 6:12: Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι **εἰς τὸ ὑπακούειν** ταῖς ἐπιθυμίαις αὐτοῦ *Therefore, do not let sin exercise dominion in your mortal bodies so that you obey their passions.*

3.2.2. Sememe VI: Beginning or Change of State

The study of other NT passages shows that εἰς can indicate, on the one hand, an initiation of state or action, generally when it appears with accusative of thing

³⁶ In Hellenistic Greek, the limit between the consequence and the purpose becomes blurred in fact, some constructions which in Classical times denoted finality, such as εἰς + τὸ + infinitive, in Hellenistic times acquire consecutive value. See Zerwick, *Graecitas Biblica*, 406-415. Only the context can determine whether it is one value or the other.

³⁷ Some authors, such as N. Baumert, "Εἰς τὸ mit infinitive," *FILNEOT* 11 (1998) 24, argue that εἰς + infinitive + accusative case always has consecutive value, while εἰς + infinitive denotes purpose. However, Blass & Debrunner, *A Greek Grammar*, 402, states that both expressions are interchangeable. Our proposal is more in agreement with the latter.

(abstract noun of action or state) and verbs of movement, situation or donation, and on the other hand, can indicate a change of state, when it takes on an accusative of a thing or person (concrete or abstract noun) and verbs of change, happening, implementation, or result, as well as dissolution, separation or union.

The definition that we suggest is: "Mark of beginning of change of state or action;" hence, εἰς is translated as 'in,' 'to,' 'into.' We see this value in the following NT passages:

1. Denoting initiation of state or action.

Matt 6:13: καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ *and do not lead us into temptation, but rescue us from the evil one.*

— In the expression ἔρχομαι εἰς τὸ χεῖρον: 'worsen.'

Mark 5:26: καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα *she had endured much under many physicians, and had spent all that she had; and she was no better, but rather worsened / grew worse.*

2. Denoting change of state.

Acts 26:24: Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῇ φωνῇ φησιν· μαίνη, Παῦλε· τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει *while he was making this defense, Festus exclaimed: You are out of your mind, Paul! Too much learning is driving you into insanity / is driving you insane!*

— In contrast or opposition to ἀπὸ and ἐκ + genitive.

John 5:24b: Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν *Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.*

3. Special case: sometimes, εἰς + acc. appears to pleonastically replace the

predicative complement in nominative and accusative cases, due to the Semitic influence, especially in quotes from the Old Testament:³⁸

a) In place of a predicative complement in nominative case, with verbs that indicate happening, state or mental process:

— In the expression γίνομαι + εἰς + noun or pronoun in accusative case.

Luke 13:19b: ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠϋξήσεν καὶ **ἐγένετο εἰς δένδρον**, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκῆνωσεν ἐν τοῖς κλάδοις αὐτοῦ *It is like a mustard seed that someone took and sowed in the garden; it grew and **became a tree**, and the birds of the air made nests in its branches.*

— With εἰμί, explicitly or implicitly (generally, in the future) + εἰς + noun, noun-adjective in neutral gender, or pronoun in accusative case.

Eph 5:31: ἀντὶ τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ **ἔσονται οἱ δύο εἰς σάρκα μίαν** *for this reason a man will leave his father and mother and be joined to his wife, and the two will **become one flesh**.*

- Accompanied by dative:

Heb 1:5ab: Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· ἐγὼ **ἔσομαι αὐτῷ εἰς πατέρα**, καὶ αὐτὸς **ἔσται μοι εἰς υἱόν**; *For to which of the angels did God ever say: You are my Son; today I have begotten you? Or again: I **will be his Father**, and he **will be my Son**?*

— With λογίζομαι + εἰς + noun or pronoun in accusative case.

Rom 4:9: Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ· **ἐλογίσθη** τῷ Ἀβραάμ ἡ πίστις **εἰς δικαιοσύνην** *Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say: Faith was **reckoned** to Abraham **as righteousness**.*

³⁸ This construction is an example of the trend towards a greater expressivity, very common in Hellenistic Greek, to which a certain Semitic influence is often added in the NT. See Moulton, *A Grammar of New Testament Greek*, 253.

b) In place of a predicative complement in accusative case, with verbs of movement, donation, reception, possession, process, happening and industriousness:

— With ἀνατρέφω + εἰς + noun in accusative case.

Acts 7:21: ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ **ἀνεθρέψατο αὐτὸν** ἑαυτῆι εἰς υἱόν *and when he was abandoned, Pharaoh's daughter adopted him and **brought him up as her own son.***

— With δίδωμι + εἰς + noun in accusative case.

Acts 7:5: οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδὸς καὶ ἐπηγγείλατο **δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτῆν** *he did not give him any of it as inheritance, not even a foot's length, but promised **to give it to him as his possession.***

— With ἐγείρω + εἰς + noun in accusative case.

Acts 13:22: μεταστήσας αὐτὸν **ἤγειρεν τὸν Δαυίδ αὐτοῖς εἰς βασιλέα** ᾧ καὶ εἶπεν μαρτυρήσας... *when he had removed him, **he made David their king.** In his testimony about him he said...*

— With ἔχω + εἰς + noun in accusative case.

Matt 21:46: ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ **εἰς προφήτην αὐτὸν εἶχον** *they wanted to arrest him, but they feared the crowds, because **they regarded him as a prophet.***

— With λαμβάνω + εἰς + noun in accusative case.

Heb 11:8b: Πίστει καλούμενος Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον **ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν** *By faith Abraham obeyed when he was called to go out to the place that he was **to receive as an inheritance;** and he set out, not knowing where he was going.*

c) In the phrase with modal adverbial value εἰς κενόν: 'in vain.'

2Cor 6:1: Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς *As we work together with him, we urge you also not to accept the grace of God in vain.*

3.2.3. Sememe VII: Degree

Our analysis of the following NT passages proves that when the morpho-lexeme appears with abstract nouns and noun-adjectives that indicate accomplishment, excess, or superabundance articulating various idioms, εἰς denotes intensity or degree on a scale.

In the following sections, εἰς is defined as "Mark of great, maximum or excessive intensity or degree of an action or state on a scale." The translation, in this case, is 'to a large extent,' 'to the extent of,' 'to the degree that,' 'up to,' 'completely,' 'totally,' 'absolutely,' 'in its totality,' 'without measure,' 'excessively,' 'beyond (of all) measure,' 'disproportionately.' This use can be seen in the following verses:

1. In the idiom εἰς περισσεῖαν, denoting the extent to which something extends on a scale: 'to a large extent,' 'to the extent of,' 'to the degree of,' 'to the best of,' 'up to.'

2Cor 10:15b: οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες ἀξαναομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυθῆναι κατὰ τὸν κανόνα ἡμῶν **εἰς περισσεῖαν** *we do not boast beyond limits, that is, in the labors of others; but our hope is that, as your faith increases, our sphere of action among you may be **greatly enlarged.***

2. In the idioms εἰς τέλος and εἰς τὸ παντελές, denoting degree of completion or integrity:

a) εἰς τέλος: 'completely,' 'totally,' 'absolutely.'

1Thess 2:16b: ...κωλύόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ **εἰς τέλος** *...by hindering us from speaking to the Gentiles so that they may be saved. Thus they have constantly been filling up the measure of their sins; but God's wrath has overtaken them **completely.***

b) εἰς τὸ παντελές: ‘completely,’ ‘totally,’ ‘in its totality.’

Luke 13:11: ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές *she was bent over and was **completely** unable to stand up straight.*

3. In the idioms εἰς τὰ ἄμετρα and εἰς ὑπερβολήν, denoting a degree on the scale that goes beyond what is convenient:

a) εἰς τὰ ἄμετρα ‘without measure,’ ‘excessively,’ ‘beyond (of all) measure.’

2Cor 10:15a: οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν *we do not boast **beyond limits**, that is, in the labors of others; but our hope is that, as your faith increases, our sphere of action among you may be greatly enlarged.*

b) εἰς ὑπερβολήν ‘disproportionately.’

2Cor 4:17: τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ’ ὑπερβολήν εἰς ὑπερβολήν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν *for this slight momentary affliction is preparing us for an eternal weight of glory **disproportionately / beyond all measure.***

3.2.4. Sememe VIII: Affective Direction of an Action or State Instead of a Dative Case³⁹

The study of other NT passages allows us to identify another meaning of the preposition εἰς as a substitute for the dative case, denoting the affective direction of an action or state when it governs accusative of a person or thing (abstract and concrete noun, or pronoun) with verbs (or verbal expressions), as well as verbal nouns and adjectives that indicate an inner disposition, inclination or way of acting directed towards someone or something.

Its definition, in this case, is: "With effect or influence on." Its translation is ‘to,’ ‘in,’ ‘with,’ ‘for,’ ‘against.’ The following passages show this value within the NT *corpus*:

³⁹ Both the affective direction of an action and its purpose could be expressed by the simple dative case, as well as by εἰς and πρὸς + accusative case; πρὸς and the dative case are replaced by εἰς in this usage. See Jannaris, *An Historical Greek Grammar*, 376.

1. In a friendly way:

a) Governed by verbs (or verbal expressions):

— With personal (or assimilated) term.

John 2:11: Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν **εἰς αὐτὸν** οἱ μαθηταὶ αὐτοῦ *Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.*

— With non-personal term.

1John 5:13: Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν **εἰς τὸ ὄνομα** τοῦ υἱοῦ τοῦ θεοῦ *I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.*

b) Governed by verbal nouns.

Acts 24:15: ἐλπίδα ἔχων **εἰς τὸν θεὸν** ἦν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων *I have a hope in God—a hope that they themselves also accept—that there will be a resurrection of both the righteous and the unrighteous.*

c) With verbal adjectives.

Eph 4:32: γίνεσθε [δὲ] **εἰς ἀλλήλους** χρηστοί, εὐσπλαγχοὶ, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν *be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven.*

2. In a hostile sense:⁴⁰

a) Governed by verbs:

— With personal (or assimilated) term.

Luke 12:10ab: Καὶ πᾶς ὃς ἐρεῖ λόγον **εἰς τὸν υἱὸν τοῦ ἀνθρώπου**, ἀφεθήσεται αὐτῷ· τῷ δὲ **εἰς τὸ ἅγιον πνεῦμα** βλασφημήσαντι οὐκ ἀφεθήσεται *And everyone who*

⁴⁰ The morpho-lexeme with this value appears instead of ἐπί or πρὸς. See Moulton, *A Grammar of New Testament Greek*, 256.

*speaks a word **against the Son of Man** will be forgiven; but whoever blasphemes **against the Holy Spirit** will not be forgiven.*

—With non-personal term.

Luke 15:18: ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ·
πάτερ, ἤμαρτον **εἰς τὸν οὐρανὸν** καὶ ἐνώπιόν σου *I will get up and go to my father,
and I will say to him: Father, I have sinned **against heaven** and before you.*

b) Governed by verbal nouns.

Acts 23:30: μηνυθείσης δέ μοι ἐπιβουλῆς **εἰς τὸν ἄνδρα** ἔσεσθαι ἑξαυτῆς
ἔπεμψα πρὸς σὲ παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν [τὰ] πρὸς αὐτὸν ἐπὶ σοῦ
*when I was informed that there would be a plot **against the man**, I sent him to you at
once, ordering his accusers also to state before you what they have against him.*

3.2.5. Sememe IX: Profit⁴¹

The analysis of other NT verses shows that when εἰς appears exclusively with accusative of person (or assimilated) and is governed, generally, by intentional verbs of ditransitive character and verbal nouns, it denotes the ethical direction of an action or state. Additionally, for this usage, εἰς is a substitute for a dative of advantage or disadvantage. In this case, the morpho-lexeme indicates the person in favor of whom (or to the detriment of whom) the verbal action is performed, or a certain state happens, from which arises this ninth meaning. This profit value is due, as we have mentioned before, to the metaphorical interpretation of the allative value of the morpho-lexeme, so that the beneficiary is understood as the goal or purpose of an action or event.⁴²

For this usage, the definition we propose is: "For the benefit or harm of someone." Its translation is 'to,' 'for,' 'between,' 'among,' 'into,' 'in favor of,' 'for the benefit of.' We have located this use in the following verses:

⁴¹ According to Luraghi, *On the Meaning of the Prepositions and Cases*, 324, when the role of the beneficiary is expressed by prepositional phrases such as εἰς + accusative of person (or assimilated), its coding is usually limited to verbs and verbal nouns that can articulate the role of the beneficiary with the simple dative case.

⁴² See also Luraghi, *On the Meaning of the Prepositions and Cases*, 39.

1. Denoting profit or advantage:

a) Governed by verbs.

Luke 24:7: λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι *that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.*

— In elliptical expressions, with an implicit verb of donation or distribution and before nouns denoting multitude.

Mark 8:19: ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν αὐτῷ· δώδεκα *when I broke the five loaves for the five thousand, how many baskets full of broken pieces did you collect? They said to him: Twelve.*

— Occasionally, εἰς appears alongside other prepositions.

Rom 11:36a: ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν *for from him and by him and to him are all things. To him be the glory forever. Amen.*

b) Governed by verbal nouns.

Rom 5:18a: Ἐὰρ οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς *Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all.*

2. Denoting prejudice or disadvantage:

a) Governed by verbs.

Acts 28:6: ἐπὶ πολὺ δὲ αὐτῶν προσδοκόντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον μεταβαλόμενοι ἔλεγον αὐτὸν εἶναι θεόν *they were expecting him to swell up or drop dead, but after they had waited a long time and saw that nothing unusual had happened to him, they changed their minds and began to say that he was*

a god.

b) Governed by verbal nouns.

1Pet 1:11b: ...ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ **εἰς Χριστὸν** παθήματα καὶ τὰς μετὰ ταῦτα δόξας ...*inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined **for Christ** and the subsequent glory.*

3.2.6. Sememe X: Relationship

In addition, certain passages of the NT *corpus* indicate that the morpho-lexeme denotes the direction or specific point of reference of an action or state, thus denoting relationship. The general grammatical structure of these examples is as follows: the preposition takes on accusative of a person or thing (abstract noun or noun-adjective) and is governed by transitive and intransitive verbs, especially ones of state or attitude, communication and immersion, as well as by verbal nouns and verbal adjectives.

In this case, the definition we propose is: "As far as something is concerned;" it is translated as 'on,' 'in,' 'with reference to,' 'in relation to,' 'with regard to,' 'on,' 'on the subject of,' 'related to,' 'towards it.' The following passages serve to illustrate this value:

1. Governed by verbs:

a) With personal (or assimilated) term.

2Cor 13:3: ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς **εἰς ὑμᾶς** οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν *since you desire proof that Christ is speaking in me. He is not weak in **in relation to you**, but is powerful in you.*

— In the phrase εἰς ὄνομα + genitive: 'in the name of.'

Matt 28:19: πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς **εἰς τὸ ὄνομα** τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος *go therefore and make*

*disciples of all nations, baptizing them **in the name** of the Father and of the Son and of the Holy Spirit.*

b) With non-personal term.

Matt 6:34: μή οὖν μεριμνήσητε **εἰς τὴν αὔριον**, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς *so do not worry **with regard to tomorrow**, for tomorrow will bring worries of its own. Today's trouble is enough for today.*⁴³

2. Governed by verbal nouns:

a) With personal (or assimilated) term.

1Thess 5:18: ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ **εἰς ὑμᾶς** *give thanks in all circumstances; for this is the will of God in Christ Jesus **in relation to you**.*

b) With non-personal term.

Heb 9:9: ἥτις παραβολὴ **εἰς τὸν καιρὸν** τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα *this is a symbol **relating to the present time**, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshiper.*

3. Governed by verbal adjectives:

a) With personal (or assimilated) term.

Luke 16:8: ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός **εἰς τὴν γενεάν** τὴν ἑαυτῶν εἰσιν *for the children of this age are more shrewd in dealing **with regard to their own generation** than are the children of light.*

b) With non-personal term.

Jas 1:19c: ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς **εἰς ὀργὴν** *let everyone be quick to listen, slow to speak, slow **with regard to anger**.*

⁴³ According to Zerwick, *Grammatical Analysis*, 18, ἡμέρα, the nucleus of the syntagma εἰς τὴν αὔριον, is here elliptical.

3.3. *Overlap Between εἰς and ἐν in Several Figurative (or Extensive) Meanings of the Preposition*

Other contexts reveal that, by extension of the static local meaning of the preposition, the morpho-lexeme sometimes overlaps with the preposition ἐν in a figurative sense, which offers the following two meanings, making use of the "container metaphor". This metaphor is transferred by the locative value of ἐν, when the preposition appears with non-local reference points, which are conceived as containers (because words contain and transport thoughts and feelings).⁴⁴ We can confirm that the supposed heterogeneous presence in the NT authors of the overlap between both morpho-lexemes mentioned before does not seem to be adequately justified.⁴⁵

3.3.1. *Sememe XI: Cause (Subjective)*

There are also examples of when εἰς replaces ἐν as the causal function, generally when εἰς takes on abstract nouns of language or mental or communicative activity. Under these circumstances its definition is "For the reason that" and its translation is, 'for,' 'because of,' 'due to,' 'given that,' 'whence,' 'hence.'

This value of the preposition has caused some controversy, and there is no consensus among scholars regarding it. While *BDAG* and *LSJ* do not mention it, others such as Zerwick regard it as a very occasional use. According to Harris, the causal value of the morpho-lexeme is ambiguous,⁴⁶ which means that an alternative interpretation is always possible. However, in our own study of the few examples in which this value is found in the NT, we have found that εἰς always expresses subjective cause. We can see this notion in the following NT passages:

Matt 3:11 Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς

⁴⁴ See above, footnote 17, p. 95.

⁴⁵ See above p. 102.

⁴⁶ The causal meaning of the preposition gave rise to an interesting discussion. J.M. Mantey, "The Causal Use of εἰς in the New Testament," *JBL* 70 (1951) 45-48 and "On Causal εἰς Again," *ibid.* 309-311, claimed a causal value for the morpho-lexeme in the NT. However, R. Marcus in, "On Causal εἰς," *JBL* 70 (1951) 129-130 and "The Elusive Causal εἰς," *JBL* 71 (1952) 43-44, argued that although the existence of a causal value of the preposition in the NT was possible, Mantey had focused, above all, on examples of causal εἰς not taken from Biblical Greek; in his view, therefore, Mantey's work is insufficient to prove such a possibility. See Wallace, *Greek Grammar Beyond the Basics*, 369.

ὕμᾱς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί *I baptize you with water **for repentance**; but the one who is stronger than me comes after me, and I am not the one to take off his sandals. They will baptize you with Holy Spirit and fire.*⁴⁷

—In the syntagma εἰς ὄνομα + gen. ‘as.’⁴⁸

Matt 10:41ab: ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται *whoever welcomes a prophet **as a prophet / in the name of a prophet** will receive a prophet’s reward; and whoever welcomes a righteous person **as a righteous person / in the name of a righteous person** will receive the reward of the righteous.*

—In the syntagma⁴⁹ εἰς τί + verb, introducing a direct interrogative sentence.

Mark 15:34: ελωι ελωι λεμα σαβαχθανι; ὃ ἐστὶν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, **εἰς τί** ἐγκατέλιπές με; *Eloi, Eloi, lema sabachthani? which means: My God, my God, **why** have you forsaken me?*

3.3.2. Sememe XII: Instrument

Sometimes, the overlap between εἰς and ἐν gives rise to a new meaning, that of instrumental function. This is the case when, generally in controlled actions, εἰς governs accusative of thing (concrete noun, abstract noun of action or state, or pronoun) or person, which denotes the instrument by means of which a certain action is performed.

The definition we offer in this case is "By means of." It is translated as ‘with,’ ‘through,’ ‘whereby,’ ‘by.’ Here are some examples:

Acts 19:3ab: εἶπέν τε· **εἰς τί** οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν· **εἰς τὸ Ἰωάννου**

⁴⁷ In this verse, the causal value of the morpho-lexeme is verified due to the fact that repentance must precede baptism. See Mantey, "On Causal εἰς Again," 309-311; see Wallace, *Greek Grammar Beyond the Basics*, 369. This can be seen in Acts 2:38: μετανοήσατε, [φησὶν] καὶ βαπτισθήτω ἕκαστος ὑμῶν **ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ** εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν "repent, baptize each one **by linking you to Jesus Messiah (lit. in the name of Jesus Messiah)** for may sins be forgiven, and you will receive the gift of the Holy Spirit)."

⁴⁸ Harris, *Prepositions and Theology*, 91, regards this as a syntagma of possible Semitic origin.

⁴⁹ This is stated by Moulton, *A Grammar of New Testament Greek*, 266 and Zerwick & Grosvenor, *Grammatical Analysis*, 163.

βάπτισμα *then he said: **by what** then were you baptized? They answered: **by John's baptism.***

— In the usual formulaic syntagma composed of a movement verb + εἰς & εἰρήνην ‘go in peace,’ with nuance of concomitant circumstance, condition, or state.

Mark 5:34: ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὑπάγε εἰς εἰρήνην καὶ ἴσθι ὑγιής ἀπὸ τῆς μάστιγός σου *he said to her: Daughter, your faith has made you well; go in peace, and be healed of your disease* cf. Luke 8:48.

4. Some Cases of Dispute Over the Value of the Preposition εἰς in the New Testament

Our tracing of εἰς in the dictionaries *LSJ*, *DGE*, Zorell, Thayer, *BDAG* and Louw & Nida⁵⁰ shows a clear disagreement regarding prepositional values in certain NT passages, especially where εἰς indicates a relation, cause or instrumentality. Generally, these resources do not adequately take into account the larger context of the passage. Furthermore, a reading of different NT translations, such as the *New Revised Standard Version (NRSV)*, (1989), the *New King James Version (NKJV)*, (1982), that of Reina Valera Actualizada (*RVA*), (2015), Nacar & Colunga (*NC*), (1999) and Cantera & Iglesias (*C&I*), (2015), seems also to reveal discontinuity regarding εἰς’s meaning in some passages.⁵¹ In this section, we will aim to elucidate the meaning of εἰς by paying particular attention to its context.

4.1. Acts 7:53: The Role of Angels in the Enactment of Jewish Law

The use of εἰς in Acts 7:53 is a point of discussion among dictionaries, translations and grammars. The text reads as follows: οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε. This discussion focuses on the way Jews received the law.

There are three generally accepted, yet discordant, interpretations of the morpho-lexeme in this passage: Thayer argues for a relationship value for the morpho-

⁵⁰ *LSJ*, s.v. εἰς; *DGE*, s.v. εἰς; Zorell, 374-380, s.v. εἰς; Thayer, s.v. εἰς; *BDAG*, s.v. εἰς; Louw & Nida (eds.), s.v. εἰς.

⁵¹ Biblegateway (ed.), *NRSV*; Biblegateway (ed.), *NKJV*; Biblegateway (ed.), *RVA-2015*; Nacar & Colunga, *Sagrada Biblia*; Cantera & Iglesias, *Sagrada Biblia*.

lexeme, while *BDAG*, Louw & Nida, and Zerwick⁵² all propose an instrumental value; lastly, some authors such as Zorell⁵³ and Moulton⁵⁴ argue for a possible causal value.

Regarding the different versions of the NT consulted, all seem to point towards a causal or instrumental value of εἰς:

NRSV (1989): "you are the ones that received the law **as ordained by angels**, and yet you have not kept it."

NKJV (1982): "who have received the law **by the direction of angels** and have not kept it."

RVA (2015): "ustedes que han recibido la ley **por disposición de los ángeles**, y no la guardaron!"⁵⁵

NC (1999): "vosotros, que recibisteis **por ministerio de los ángeles** la ley y no la guardasteis."⁵⁶

C&I (2015): "los que recibisteis la ley **por disposiciones de ángeles**, pero no [la] habéis cumplido."⁵⁷

As we have seen in other cases, elucidating the value of prepositions requires sensitive attention to their context. In this context, there is no subjective causal value, since there is no abstract noun of mental / communicative activity accompanying the preposition. This contextual factor does not appear in the syntagma εἰς διαταγὰς ἀγγέλων, where the nucleus of the prepositional syntagma is διαταγὰς ('dispositions,' 'arrangements'), denoting an act of the will. Therefore, we can discard the hypothesis of causal value proposed by Zorell and Moulton.

Then there is the matter of Thayer's claims of a relationship value. This passage fulfils the requirements for such a value, since εἰς appears with accusative of thing (abstract noun or noun-adjective) and is governed by transitive and intransitive verbs. However, this value can be discarded, given the lack of implication in the performance of the action of this value, because this sense refers only to the direction or specific point of reference of an action or state. However, in the syntagma ἐλάβετε ... εἰς

⁵² Zerwick & Grosvenor, *Grammatical Analysis*, 374.

⁵³ Zorell, 374-380, s.v. εἰς.

⁵⁴ Moulton, *A Grammar of New Testament Greek*, 266.

⁵⁵ *RVA* (2015): "you who have received the law **by disposition of the angels**, and did not keep it."

⁵⁶ *NC* (1999): "you, who received the law **by the ministry of angels** and did not keep it."

⁵⁷ *C&I* (2015): "those who received the law **by dispositions of angels**, but have not [complied]."

διαταγὰς ἀγγέλων the dispositions or arrangements of the angels seem to have a significant role in the reception of the law by the Jews (ἐλάβετε τὸν νόμον).

Therefore, in our opinion, this text is an example of the instrumental value of the preposition. The feature of involvement in the performance of the action proper of the instrumental function can be seen in the phrase εἰς διαταγὰς ἀγγέλων, as well as the factor that determines this instrumental value: εἰς replaces ἐν and governs, in this case, accusative of thing (abstract noun), this being the instrument by means of which a certain action is performed. This meaning has also been proposed by *BDAG* and Louw & Nida, Zerwick, as well as by the different Bible versions consulted.

It is necessary to add that this passage presents part of the final invective against the Jews in Stephen's speech before the Council.⁵⁸ This discourse is the most extensive in Acts and includes a story, or more accurately a sermon, in which the history of Israel from Abraham to Solomon is narrated. In effect, God's promises have been invalidated by the disobedience of Israel, because the Jews have denied their own history and heritage, culminating in the death of Jesus.⁵⁹

Finally, the verse seems to emphasize that this disobedience of the Mosaic Law is aggravated by the sacred and solemn character⁶⁰ of its promulgation through the angelic ministry, which is evident in our interpretation of the morpho-lexeme's value in Acts 7:53: οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε "you, who received the Law **by the arrangements of angels** and have not observed it."⁶¹ This implies that the Jews must obey the Law steadfastly: Stephen accuses his adversaries of ignoring it (Heb 2:2)⁶². The intervention of the angels in the delivery of the Law was a common belief among the Jewish people.⁶³

⁵⁸ These accusations are the following: 1) he has pronounced blasphemy against Moses and against God; 2) he has spoken against the temple of Jerusalem, "this holy place" and against the Law; 3) he has affirmed that Jesus of Nazareth will destroy that place and change Mosaic customs.

⁵⁹ Barret, *A Critical and Exegetical Commentary on The Acts of the Apostles*, 377-378; Mateos & Schökel, *Nuevo Testamento*, 654-656; R.E. Brown, J.A. Fitzmyer & R.E. Murphy (eds.), *The Jerome Biblical Commentary*, vol. 3 (Englewood Cliffs: Prentice-hall, Inc., 1972) 424-470.

⁶⁰ R. Jamieson, A.R. Fausset & D. Brown, *Commentary Critical & Explanatory on the Whole Bible* (17th ed., Grand Rapids: Zondervan, 1999) 275.

⁶¹ Acts 7:53: "vosotros, que recibisteis la Ley **por mediación de ángeles** y no la habéis observado."

⁶² Unlike Acts 7:53, in both Heb 2:2 and Gal 3:19 the claim that the law was transmitted through angels serves to demonstrate the inferiority of the law regarding the divine promise of salvation. In effect, the promise was given by God himself; the law, on the other hand, through the ministry of the angels.

⁶³ G. Kittel & G. Friedrich & G.W. Bromiley, *Theological Dictionary of the New Testament*, vol. 1 (Grand Rapids: Eerdmans Publishing & Co., 1979) 17-19. See Deut. 33:2: "He said: The Lord came from Sinai,

4.2. Matt 3:11: Baptism and Metanoia

The interpretation of the preposition εἰς in Matt 3:11 varies considerably in different translations and dictionaries of the NT. The text reads as follows: Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. *BDAG* includes this example in the section "Other uses of εἰς" and offers the translation 'at,' 'in the face of.'⁶⁴ For this causal meaning, *BDAG* refers to the aforementioned study of Mantey,⁶⁵ who claims the causal value for εἰς in this and other passages quoted in this section.

Regarding the different translations consulted, all seem to choose a final value of the preposition in this verse:

NRSV (1989): "I baptize you with water **for repentance**, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire."

NKJV (1982): "I indeed baptize you with water **unto repentance**, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire."

RVA (2015): "Yo, a la verdad, los bautizo en agua **para arrepentimiento**; pero el que viene después de mí, cuyo calzado no soy digno de llevar, es más poderoso que yo. Él les bautizará en el Espíritu Santo y fuego."⁶⁶

NC (1999): "Yo, cierto, os bautizo en agua **para penitencia**; pero detrás de mí viene otro más fuerte que yo, a quien no soy digno de llevar las sandalias; él os bautizará en Espíritu Santo y en fuego."⁶⁷

C&I (2015): "Yo os bautizo en agua **para conversión**; pero aquel que viene detrás de mí es más fuerte que yo, y no soy digno de llevarle las sandalias. El os bautizará en Espíritu Santo y fuego."⁶⁸

and dawned from Seir upon us; he shone forth from Mount Paran. With him were myriads of holy ones; at his right, a host of his own."

⁶⁴ *BDAG*, s.v. εἰς.

⁶⁵ Mantey, "On Causal εἰς Again," 309-311.

⁶⁶ *RVA* (2015): "I, in truth, baptize you in water **for repentance**; but the one who comes after me, whose shoes I am not worthy to wear, is more powerful than me. He will baptize you in the Holy Spirit and fire."

⁶⁷ *NC* (1999): "I, indeed, baptize you in water **for penance**; but behind me comes one stronger than me, to whom I am not worthy to wear sandals, he will baptize you in the Holy Spirit and in fire."

An attentive examination of the context in which the preposition is found is the key to elucidating which of the two possible meanings, final or causal, should be accepted in this passage.

As far as the final value is concerned, this sense is possible since it appears when the preposition is governed, generally, by an intentional verb (or verbal expression) and is close to an accusative of thing (abstract or concrete noun of action or state). However, a causal value (subjective cause) seems the more certain here, since this use arises when εἰς takes on an abstract noun of mental / communicative activity, corresponding exactly to the term μετάνοιαν ('repentance') included in the prepositional phrase εἰς μετάνοιαν. In addition, although it is more common with actions that include only a certain degree of intentionality and control,⁶⁹ the causal value can also appear with a wide variety of actions, such as βαπτίζω 'baptize'.

With regard to the causal value, this can be found by examining passages from other NT books, such as Acts 2:38: Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, [φησὶν] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος "Peter said to them: Repent, and be baptized every one of you in the name of Jesus Christ **so that your sins may be forgiven**; and you will receive the gift of the Holy Spirit." Here, repentance and baptism appear as successive actions united by καί 'and,' which seems to confirm that *metanoia* is a necessary condition for being baptized. To this must be added that baptisms had a purpose: the remission of sins, as can be seen in Mark 1:4,⁷⁰ which expresses the Baptist's hope that repentance will be reciprocated with the forgiveness of sins. This also rules out the possibility that *metanoia* is the purpose of this rite, confirming that the morpho-lexeme does not have a final value in this verse. Thus, in Matt 3:11, we can affirm that it is 'because of' their repentance (εἰς μετάνοιαν), that

⁶⁸ C&I (2015): "I baptize you in water **for conversion**; but he who comes after me is stronger than me, and I am not worthy to carry his sandals. He will baptize you in Holy Spirit and fire."

⁶⁹ See chapter VII, pp. 166-168.

⁷⁰ Mark 1:4: ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν "John the baptizer appeared in the wilderness, proclaiming a baptism of repentance **for the forgiveness** of sins."

Luke 3:3: καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν "he went into all the region around the Jordan, proclaiming a baptism of repentance **for the forgiveness** of sins."

John baptizes those who ask him,⁷¹ which is evident in our interpretation of the morpho-lexeme's value in Matt 3:11: Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί "I baptize you with water, **because of [your] amendment**; But the one who is stronger than me comes after me, and I am not the one to take off his sandals. They will baptize you with Holy Spirit and fire."⁷²

Conclusion

This study has excavated twelve meanings for εἰς within the NT, and we have explained why the morpho-lexeme changes its meaning based on the context in which it is used. At the same time, the use of this methodology has helped us to clarify the overlap between εἰς and ἐν in ways both literal (second and fourth sememes) and figurative (eleventh and twelfth sememes). We have found that the overlap appears far more often in the NT than previously claimed, locating confusions not only in Mark, Luke, and Acts (as are usually pointed out), but also in Matt, John, the epistles and Revelation.

Finally, our analysis of the lack of consensus among the consulted dictionaries, translations and studies regarding the meaning of the preposition in Acts 7:53 and Matt 3:11 has revealed that their interpretation of Acts 7:53 distorts the meaning of εἰς, confusing the instrumental value detected in this case with the causal and relationship values, which in turn changes the interpretation of this passage with regard to the role of angels in the enactment of Jewish Law. In the same way, from our analysis of the notion expressed by the preposition in Matt 3:11, we can deduce a general confusion between the causal and end values of the morpho-lexeme. The different translations consulted, as well as the *BDAG*, have followed a misinterpretation of the text, according to which, for Matthew, *metanoia* was the ultimate purpose of John's baptism, and not the reason and necessary condition for

⁷¹ This is also referred to in Matt 3:6: καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν "and they were baptized by him in the river Jordan, confessing their sins."

⁷² Matt 3:11: "Yo os bautizo con agua, **en señal de enmienda**; pero llega detrás de mí el que es más fuerte que yo, y yo no soy quién para quitarle las sandalias. Ése os va a bautizar con Espíritu Santo y fuego."

the realization of this ritual. Our study has shown that, in fact, *metanoia* was the *conditio sine qua non*, or reason for baptism to take place.

Chapter VI. The Preposition πρὸς in New Testament Greek: A Disputed Case (Mark 10:5)¹

Introduction

Scholars disagree as to whether or not it is possible to find in the NT the preposition πρὸς with a causal value. Given this lack of agreement, in such disputed cases the preposition has traditionally been interpreted as having a value of correspondence. In our view, this interpretation results from an analysis that neglects the morphologic, syntactic, semantic, and extra-textual aspects of the context in which the preposition appears.

This chapter analyzes the preposition πρὸς in Mark 10:5. This verse provides a good example of the controversy regarding the values of πρὸς among the main dictionaries of Classical and NT Greek, as well as certain translations, grammars and studies. In the case under scrutiny, the preposition πρὸς appears in a passage including Jesus' opinion on the act of repudiation. Interpretations of this section tend to confuse the morpho-lexeme's value of correspondence and that of causality and relation. As we will see, a careful semantic analysis of the preposition, and a study of the contextual factors, can help us solve the confusion.

1. The Preposition πρὸς

1.1. *The Preposition πρὸς in Major Dictionaries of Classical Greek and New Testament Greek*

In this section, we begin our analysis by summarizing the way in which the main dictionaries of Classical Greek and NT Greek consider the values of the proposition πρὸς.²

LSJ organizes the preposition πρὸς by way of three main sections (as follows):

¹ The present chapter and chapter VIII are currently being reviewed, to be published jointly as a journal article that will appear in issue 29 of the journal *Fortunatae*: "Las preposiciones ἐκ γὰρ πρὸς en el Nuevo Testamento. Dos casos especiales: Rom 1,4 y Mc 10,5."

² See Zorell, *Lexicon Graecum*, 1131-1134, s.v. πρὸς; Louw & Nida (eds.), s.v. πρὸς; Thayer, s.v. πρὸς; *BDAG*, s.v. πρὸς; *LSJ*, s.v. πρὸς.

"A. with gen.:

I. of place, 'from:' 2. 'on the side' or 'quarter of;' 3. 'before,' 'in presence of,' 'in the eyes of;' 4. in supplication, adjuration, protestation, oaths, 'before,' 'by;' 5. of origin or descent, 'from,' 'on the side of.'

II. "proceeding from" some cause, 'from,' 'at the hand of.'

III. of dependence or close connexion; and so: 1. 'dependent on one,' 'under one's protection;' 2. 'on one's side,' 'in one's favour;' 3. 'with,' 'by.'

IV. 'fitting,' 'suitable.'

B. with dat., 'hard by,' 'near,' 'at,' 'on,' 'in:' 1. 'before,' 'in the presence of;' 2. with verbs denoting 'motion,' followed by rest 'in' or 'by' a place, 'upon,' 'against;' 3. with a notion of 'clinging' closely.

II. 'in addition to,' 'besides.'

C. with accus.:

I. of place, 'towards,' 'to:' 2. with Verbs implying "previous" motion, 'upon,' 'against;' 3. with verbs of seeing, etc., 'towards;' 4. in hostile sense, 'against;' 5. without any hostile sense; 6. of transactions.

II. of time, 'towards' or 'near,' 'at' or 'about.'

III. of relation between two objects: 1. 'in reference to,' 'in respect of,' 'touching;' 2. 'in reference to,' 'in consequence of;' 3. 'for' a purpose; 4. 'in proportion or relation to,' 'in comparison of;' 5. 'in reference to,' 'according to;' 6. 'in accompaniment to' musical instruments; 7. often merely periphr. for *adv.*"

Zorell presents the following meanings for the preposition πρός:

I. cum genetivo: *ab, ex parte.*

II. cum dativo, ad quaestionem 'ubi?': *ad, juxta, apud.*

III. cum accusativo adhibetur fere ut lat. *ad*:

1. de termino ad quem = *ad alqm. ver alqd.*: a) proprie post verba eundi, mittendi, ets. et quidem; α) ad personam; β) ad locum s. rem; post verba qui πρός- praefixum habet; b) post verba dicendi, respondendi et dictiones synonymas (sermo diriguntur *ad alqm.*); post verba precadi, orandi (preces diriguntur *ad alqm.*).

2. *de fine actus* et quidem: a) *de fine intento s. consilium*; b) *de fine obento s. eventu secuto.*

3. *de re spectu seu relatione ad alqm = ad quod attinet ad..., adversus erga ets.:* a) post adjectiva; b) de relatione s. necessitudine ad personam = *erga, adversus*; de relatione hostili, *contra*; c) de respectu seu relatione ad rem: α) *quod spectat...*; β) *adversus, contra*; γ) *juxta, secundum*."

Thayer gives the following meanings of the morpho-lexeme πρὸς in its lemma:

I. with the accusative, 'to,' 'toward,' Latin *ad*, denoting direction toward a thing, or position and state looking toward a thing; it is used of the goal or limit toward which a movement is directed: a) properly, after verbs of going, departing, running, coming, etc.; b) of a time drawing toward a given time, toward evening; c) metaphorically, of mental direction, with words denoting desires and emotions of the mind, 'to,' 'toward;' d) of the issue or end to which anything tends or leads; e) of an intended end or purpose; f) of the time for which a thing has been, as it were, appointed, i. e. during which it will last; where we use our 'for.'

2. it is used of close proximity —the idea of direction, though not entirely lost, being more or less weakened: a) answering to our 'at' or 'by' (German 'an'); after verbs of fastening, adhering, moving; b) equivalent to (Latin *apud*) 'with,' with the accusative of a person, after verbs of remaining, dwelling, tarrying, etc. (which require one to be conceived of as always turned toward one).

3. of relation or reference to any person or thing: a) of fitness: joined to adjectives; b) of the relation or close connection entered (or to be entered) into by one person with another; c) 'with regard to' (any person or thing), 'with respect to,' 'as to;' d) 'pertaining to;' e) in comparison (like Latin *ad*) equivalent to 'in comparison with;' f) 'agreeably to,' 'according to;' g) akin to this is the use, joined to nouns denoting desires, emotions, virtues, etc., to form a periphrasis of the adverbs.

II. with the dative, 'at,' 'near,' 'hard by,' denoting close local proximity.

III. with the genitive, a) properly, used of that from which something proceeds; b) (Latin *a parte* i. e.) 'on the side of.'"

BDAG's entry on πρὸς identifies the following, only some of which are meanings:

"1. w. gen. marker of direction or aspect from which someth. is determined, 'to the advantage of,' 'advantageous for.'

2. w. dat. marker of closeness of relation or proximity: a) of place 'near,' 'at,' 'by;' b) 'in addition to.'

3. w. acc. marker of movement or orientation toward someone / someth.:

a) of place, pers., or thing 'toward,' 'towards,' 'to,' after verbs: α) of going; β) of sending; γ) of motion gener.; δ) of leading, guiding; ε) of saying, speaking; ζ) of asking, praying;

b) of time 'near,' 'at,' or 'during (a certain time)': α) denoting approach 'toward;' β) of temporal duration 'for;'

c) of goal '(aiming)' at or '(striving)' 'toward:' α) with conscious purpose 'for,' 'for the purpose of,' 'on behalf of;' β) gener. of design, destiny; γ) of the result that follows a set of circumstances ('so that');

d) of relationship (hostile or friendly), 'against,' 'for:' α) hostile 'against,' 'with' after verbs of disputing, etc.; β) friendly 'to,' 'toward,' 'with,' 'before;'

e) to indicate a connection by marking a point of reference, 'with reference / regard to:' α) 'with reference to;' β) 'as far as ... is concerned,' 'with regard to;' γ) elliptically; δ) 'in accordance with;' ε) expressing purpose;

f) in adverbial expressions;

g) 'by,' 'at,' 'near.'"

Louw & Nida offers different meanings of the morpho-lexeme, distinguishing:

"1. extension toward a goal, with the probability of some type of implied interaction or reciprocity: 'to;'

2. extension toward a goal, involving presumed contact and reaction: 'against;'

3. a position near another location or object, often with the implication of facing toward: 'at,' 'by;'

4. a position within an area determined by other objects and distributed among such objects: 'among,' 'with;'

5. a marker of an experiencer of an event, with the implication that the participant may then be in some dyadic relation: 'with,' 'to;'

6. (with the accusative): a marker of content, particularly when persons are involved and / or the context suggests some type of response being made: 'about,' 'to;'

7. a marker of association, often with the implication of interrelationships: 'with,' 'before;'

8. markers of purpose, pointing to the goal of an

event or state: 'for the purpose of,' 'for the sake of,' 'in order to;' 9. a marker of result, with focus upon the end point: 'result in,' 'end in,' 'have as a consequence;' 10. a marker of a relation involving correspondence, with the probable implication of some element of reciprocity: 'in accordance with,' 'according to,' 'in line with;' 11. a marker of a period of time occurring before a subsequent period, and implying anticipation: 'to,' 'toward;' 12. a marker of a point of time, probably implying proximity: 'at;' 13. a degree extending to a particular point as marked by the context: 'to the point of,' 'to the extent of,' 'to the degree that,' 'up to;' 14. a marker of a relation involving potential interaction: 'with regard to;' 15. a marker of a period of time occurring before a subsequent period, and implying anticipation: 'to,' 'toward;' 16. a marker of a point of time, probably implying proximity: 'at;' 17. a degree extending to a particular point as marked by the context: 'to the point of,' 'to the extent of,' 'to the degree that,' 'up to;' 18. a marker of a relation involving potential interaction: 'with regard to,' 'with,' 'between... and;' 19. (with the accusative) marking a participant whose viewpoint is relevant to an event: 'in the sight of,' 'in the opinion of,' 'in the judgment of;' 20. (with the accusative): a marker of opposition, with the probable implication of a reaction or response to a previous event: 'against;' 21. a marker of that which is compared to something else: 'with,' 'in comparison with,' 'to be compared to;' 22. πρὸς ὀλίγον, pertaining to a relatively brief extent of time: 'a little while,' 'for a little while,' 'a short time,' 'brief,' 'briefly;' 23. πρὸς καιρὸν an idiom, literally 'from a part'; pertaining to a relatively short period of time, with emphasis upon the temporary nature of the event or state: 'not long,' 'temporary,' 'for a little while,' 'for a while;' 24. πρὸς τὸ οὖρον (idioms, literally 'into the ear' and 'to the ear') pertaining to what is known only by those who hear a particular message in private - 'in secret,' 'in private,' 'privately;' 25. στόμα πρὸς στόμα (an idiom, literally 'mouth to mouth') the position of persons facing one another and engaged in discussion: 'face to face,' 'person to person;' 26. πρόσωπον πρὸς πρόσωπον (an idiom, literally 'face to face') the position of one person facing another, with the implication of direct, personal interaction: 'face to face;' 27. Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς (an idiom, literally 'to open the mouth to') to speak the complete truth to someone: 'to be completely open with,' 'to conceal;' 28. πρὸς τὸ οὖρον ἐλάλησατε (an idiom, literally 'to speak to the ear') to speak quietly and presumably to a restricted audience: 'to whisper,' 'to speak quietly;' 29.

προσετέθη πρὸς τοὺς πατέρας αὐτοῦ (a Semitic idiom, literally 'to place with his fathers') to carry out a burial procedure: 'to bury;' 30. πρὸς κέντα λακτίζειν (an idiom, literally 'to kick against the goad') to react against authority in such a way as to cause harm or suffering to oneself: 'to hurt oneself by reacting against a person or command;' 31. ἔθηκεν πρὸς τοὺς πόδας (an idiom, literally 'to put at someone's feet') to present something to someone who is reckoned as having superior status or position: 'to turn over to,' 'to put at someone's disposal.'"

1.2. The Preposition πρὸς: Preliminary Observations

The preposition πρὸς is the fifth-most frequently used of the proper prepositional morpho-lexemes in the NT (700).³ Additionally, it governs three cases: genitive (ablative) of starting point, dative (locative) of location in space, and accusative of direction.⁴ Its etymology remains unclear, although it seems to derive from προτί, found in Homer.⁵ Compared to Classical Greek, its use in NT is marked by a noteworthy increase of its use with accusative, due to Hellenistic Greek's growing use of this case in favour of the dative,⁶ which led to the progressive and early decline of the latter.⁷ Of the 700 cases in which it appears, only in seven is it constructed with dative: Mark 5:11; Luke 19:37; John 18:16, 20:11, 12ab; Rev 1:13 (all of them in spatial terms) and only in one with genitive (Ac 27:34).

The basic spatial meaning of πρὸς with accusative is of "towards / to the proximity of," indicating direction to a place, as well as orientation or position with regard to something.⁸ The preposition denotes, therefore, the objective or limit towards which a movement is heading, as well as the approach (the materialization of a psychological object) to an *ad quem* term. From this meaning (of mental direction), the morpho-lexeme also develops the meaning of an amicable or hostile relationship.

³ Porter, *Idioms*, 172.

⁴ Humbert, *Syntaxe Grecque*, 317.

⁵ Robertson, *Grammar of the Greek New Testament*, 622-623. However, the different dialects have different forms: thus, πρὸς is found in Ionic-Attic and Lesbian, προτί, as has been said, is Homeric, πορτί, Cretan; ποτί is common in Dorian; πρέ is found in Aeolian, περτί in Panfilio, πος in Arcadio-Cypriot; there is also a form ποί, attested in Aeolian and Dorian. See Humbert, *Syntaxe Grecque*, 317.

⁶ For more information on this point, see above, chapter II, pp. 50-54.

⁷ Vela Tejada, "La reestructuración," 247.

⁸ However, there is disagreement regarding the idea enclosed in the root of the preposition, since for some it is "close" and for others it is "towards." See Robertson, *Grammar of the Greek New Testament*, 623.

Similarly, this idea of psychological orientation explains the use of πρὸς to express notions such as purpose ('with aims to') (often with articulative infinitive), reference ('in relation to'), etc.⁹ Other figurative senses that take place in the NT are those of cause, association or company, advantage or disadvantage, mode, etc.¹⁰ Likewise, as we have seen, in Hellenistic times one can observe an overlap between εἰς and πρὸς + accusative,¹¹ despite the fact that, in a spatial sense, εἰς denotes "entry in."¹²

We can define πρὸς as "Mark of direction toward the vicinity of a place or term located on the opposite side." It translates as 'to,' 'towards,' 'in direction to,' 'close to,' 'in front of,' 'opposite to,' 'next to.'¹³

1.3. Preliminary Semantic Analysis of the Preposition πρὸς

We take as our starting point the outline of the values of πρὸς by Alexandre, *Gramática de Griego*; Delgado Jara, "Estudio de los valores de las preposiciones 'proprias' en el griego del Nuevo Testamento;" Humbert, *Syntaxe Grecque*; Jannaris, *An Historial Greek Grammar*; Moulton, *A Grammar of New Testament Greek*, and Blass & Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*. We also consider the major dictionaries of Classical and NT Greek.¹⁴

A. Literal Meanings of the Preposition.

The particular use of πρὸς has, according to the cited works, four literal meanings, which are given below.

⁹ Harris, *Prepositions and Theology*, 189-190.

¹⁰ Porter, *Idioms*, 172; Chantraine, *Dictionnaire étymologique*, 940-941.

¹¹ We refer, for example in John 19:9: εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ... "he entered **into his headquarters** again and asked Jesus..." On the difference between the two prepositions, see chapter V, p. 95.

¹² Furthermore, in Classical Greek, the meaning of πρὸς with genitive was, in part, similar to that of παρά + genitive, with which on occasion it also overlaps, since it implies a position or direction from the outside of a reference point; however, the morpho-lexemes differ in that πρὸς often involves contact, whereas παρά is limited to indicating position or direction from the area where the reference point is located. See Luraghi, *On the Meaning of Prepositions and Cases*, 286-287.

¹³ Observe in Matt 2:12: καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν "and having been warned in a dream not to return **to Herod**, they went to their own country by another road."

¹⁴ Alexandre, *Gramática de Griego*, 221-224; Delgado Jara, "Estudio de los valores," 186; Humbert, *Syntaxe Grecque*, 318; Jannaris, *An Historial Greek Grammar*, 395-356; Moulton, *A Grammar of New Testament Greek*, 273-274; Blass & Debrunner, *A Greek Grammar of the New Testament*, 239-241; *LSJ*, s.v. πρὸς; Zorell, 1131-1134, s.v. πρὸς; Thayer, s.v. πρὸς, *BDAG*, s.v. πρὸς and Louw & Nida (eds.), s.v. πρὸς.

I. With accusative:

1. *Local Meaning: Dynamic Local Meaning:*

Translation: 'to,' 'towards.'

Mark 3:7: ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν **πρὸς τὴν θάλασσαν**

"Jesus departed with his disciples **to the sea.**"

2. *Static Local Meaning:*

Translation: 'next to;' 'to,' 'together with,' 'in the presence of'.

Acts 5:10: ἔπεσεν δὲ παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὔρον αὐτὴν νεκρὰν καὶ ἐξενέγκαντες ἔθαψαν **πρὸς τὸν ἄνδρα** αὐτῆς "immediately she fell down at his feet and died. When the young men came in they found her dead, so they carried her out and buried her **next to her husband.**"

3. *Temporal Meaning (rare):*

Translation: 'in,' 'for,' 'around.'

1Thes 2:17: Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν **πρὸς καιρὸν** ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ "As for us, brothers and sisters, when, **for a short time**, we were made orphans by being separated from you—in person, not in heart—we longed with great eagerness to see you face to face."

B. Figurative (or Extensive) Meanings of the Preposition.

The cited studies and dictionaries referred to above detect numerous figurative meanings of πρὸς that we distinguish below.

I. With accusative:

4. *Purpose:*

Translation: 'for.'

1Tim 4:7: τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν **πρὸς εὐσέβειαν** "have nothing to do with profane myths and old wives' tales. Train yourself **for the purpose of godliness.**"

5. *Instead of a Dative (with communication verbs):*

Translation 'to.'

Luke 19:9: εἶπεν δὲ **πρὸς αὐτὸν** ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν "then Jesus said **to him**: Today salvation has come to this house, because he too is a son of Abraham."

6. *Profit (sometimes also with genitive):*

Translation: 'in favor of,' 'against.'

Eph 6:12: ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη **πρὸς αἷμα** καὶ **σάρκα** ἀλλὰ **πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας** τοῦ σκότους τούτου, **πρὸς τὰ πνευματικὰ** τῆς πονηρίας ἐν τοῖς ἐπουρανίοις "for our struggle is not **against enemies** of **blood and flesh**, but **against the rulers, against the authorities, against the cosmic powers** of this present darkness, **against the spiritual forces** of evil in the heavenly places."

7. *Relationship (sometimes also with genitive and dative):*

Translation: 'with respect to,' 'in relation to,' 'pertaining to.'

Acts 28:10: οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο **τὰ πρὸς τὰς χρείας** "they also showed us many honors, and when we were about to set sail, they supplied us with the **everything we needed**."

8. *Cause:*

Translation: 'for,' 'because of.'

Matt 19:8: λέγει αὐτοῖς ὅτι Μωϋσῆς **πρὸς τὴν σκληροκαρδίαν** ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως "He said to them, "it was **because you were so hard-hearted** that Moses allowed you to divorce your wives, but from the beginning it was not so."

9. *Association or Company (πρὸς instead of παρά + dative):*

Translation: 'with.'

Flm 13: ἐγὼ ἐβουλόμην **πρὸς ἑμαυτὸν** κατέχειν "I wanted to keep him **with me**."

10. Mode (sometimes also with genitive and dative):

No translation has been offered by the dictionaries cited.

Jas 4:5: ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει· **πρὸς φθόνον** ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν, "or do you suppose that it is for nothing that the scripture says, "God yearns **jealously** for the spirit that he has made to dwell in us?"

11. Agreement:

Translation: 'according to,' 'in conformity with.'

Luke 12:47: Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας **πρὸς τὸ θέλημα** αὐτοῦ δαρήσεται πολλάς "That slave who knew what his master wanted, but did not prepare himself or do **according to what was wanted**, will receive a severe beating."

12. Reciprocity:

Translation: 'among.'

Jn 6,52: Ἐμάχοντο οὖν **πρὸς ἀλλήλους** οἱ Ἰουδαῖοι λέγοντες· πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν "The Jews then disputed **among themselves**, saying, 'How can this man give us his flesh to eat?'"

13. Comparison:

Translation: 'compared with,' 'in comparison with.'

Rom 8:18: Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ **πρὸς τὴν** μέλλουσαν **δόξαν** ἀποκαλυφθῆναι εἰς ἡμᾶς "I consider that the sufferings of this present time are not worth **comparing with the glory** about to be revealed to us."

II. With genitive (sometimes with accusative):

14. Origin:

Translation: 'from:'

Matt 21:34: ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ **πρὸς τοὺς γεωργοὺς** λαβεῖν τοὺς καρπούς αὐτοῦ "When the harvest time had come, he sent his slaves to receive from the tenants his produce."

Once we have provided an overview of the different meanings of *πρός* on the basis of existing studies and NT dictionaries, we will analyse the correspondence, relation, and cause values. In order to do so, we will attempt to determine the contextual factor that produces such meanings, by applying *DGENT* methodology. Having done so, we will be well equipped to elucidate the proper interpretation of the preposition in Mark 10:5, where there is no agreement with regard to which of the three senses of the preposition appear in this passage: cause, correspondence or relation.

*1.4. Expressing Agreement, Conformity or Correspondence Through *πρός* + Accusative*

In line with Classical usage,¹⁵ NT Greek also offers examples of the use of *πρός* as a mark of correspondence, indicating the criterion or norm in light of which something is asserted, made or judged. This value of the morpho-lexeme arises as an extension of the non-prototypical comitative value of the preposition when it substitutes *παρά* + dative¹⁶. In this sense, together with the morpho-lexeme, this comitative point of reference can express the value of agreement, conformity or correspondence with the action.

An analysis of the NT passages in which the morpho-lexeme appears with this value allows us to deduce that the contextual factor that determines this meaning is the preposition's combination with an abstract noun (of action or state, sometimes a pronoun), either of person (also sometimes a pronoun), or its appearing with a nominalized participle and verbs of communication and transfer, knowledge, execution, movement, event, affliction and death.

¹⁵ Delgado Jara, "Estudio de los valores," 185; Blass & Debrunner, *A Greek Grammar*, 239-241; Harris, *Prepositions and Theology*, 153.

¹⁶ The comitative value of *παρά* arose from its local meaning by means of the "companion metaphor." In this metaphor, the point of reference of the preposition is conceived as a person that accompanies the agent in the performance of the action. "Prototypical comitative value" therefore involves an animate agent performing an action in company of another personal term. "Non-prototypical comitative," however, can involve the occurrence of inanimate nouns (Luraghi, *On the Meaning of Prepositions and Cases*, 28).

The preposition here is defined as "Mark of conformity or proportion between two things." Its translation is: 'according to.'¹⁷

1.5. Expressing Relationship through *πρός* + Accusative

The notion of relationship is also articulated by *πρός* + accusative in NT Greek. As was also the case with the previous meaning, this notion is derived from the dynamic local meaning of *πρός*. This directional meaning expresses a reference to an abstract or psychological area towards which (*ad quem* term) verbal action points,¹⁸ through a metaphorical shift that converts the concrete space into the realm of an action.

From an examination of the verses in which the morpho-lexeme denotes relationship,¹⁹ we can affirm that this value appears when it is combined with verbs of language, as well as in the construction with adverbial accusative τὰ *πρός* + accusative, as well as in elliptical constructions accompanying a personal pronoun.

Its definition is "As far as something is concerned." It is translated as: 'with reference to,' 'in relation to,' 'with respect to,' 'as to,' 'as far as.'²⁰

1.6. Expressing Cause through *πρός* + Accusative

There seems to be no general consensus among researchers regarding the existence of a causal value of *πρός* in the NT. While the majority do not mention it, such as *BDAG*, Thayer, Louw & Nida, Moulton or Robertson,²¹ those who do, such as Luraghi and Harris, consider that it does not properly denote cause, but estimation ('in view of').²² Notice, however, that 'in view of' does not actually denote estimation but cause, which means that the proposals of both authors confirm the causal value for *πρός*. This value, which seems to be related to the overlap between *εἰς* and *πρός*, also arises from

¹⁷ This meaning appears, for example, in 2Cor 5:10: τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος **πρός ᾧ ἔπραξεν**, εἴτε ἀγαθὸν εἴτε φαῦλον "for all of us must appear before the judgment seat of Christ, so that each may receive recompense **according to** what has been done in the body, whether good or evil."

¹⁸ Luraghi, *On the Meaning of Prepositions and Cases*, 295.

¹⁹ In addition to the major dictionaries of Classical Greek and NT Greek, with regard to this use we have consulted Blass & Debrunner, *A Greek Grammar*, 239-241; Robertson, *Grammar of the Greek New Testament*, 622-626.

²⁰ See Mark 12:12: Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι **πρός αὐτούς** τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον "When they realized that he had told this parable **in relation to them / against them**, they wanted to arrest him, but they feared the crowd. So they left him and went away."

²¹ Moulton, *A Grammar of New Testament Greek*, 274; Robertson, *Grammar of the Greek New Testament*, 622-626.

²² Luraghi, *On the Meaning of Prepositions and Cases*, 296; Harris, *Prepositions and Theology*, 189.

its dynamic local meaning with accusative, when the preposition takes on a non-local point of reference, indicating, metaphorically, an area towards which (*ad quem* term) the verbal action points as the cause of the action.

Admittedly, as is also the case with the causal value of εἰς, the causality of πρὸς seems to appear occasionally and to be always ambiguous, which means that an alternative interpretation is always possible. However, our study of the few cases in which this value of πρὸς appears in the NT shows that the preposition always expresses subjective cause, generally when the morpho-lexeme takes on abstract nouns of mental or affective activity.

The definition of this value is "For the reason that" and its translation, 'for,' 'because of,' 'due to,' 'given that,' 'whence,' 'hence.'²³

1.7. A case of Controversy Regarding the Value of πρὸς in Mark 10:5: Jesus and the Repudiation

The different interpretations of the meaning of the preposition πρὸς explain the diverse understanding of Mark 10:5: ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς **πρὸς τὴν σκληροκαρδίαν ὑμῶν** ἔγραψεν ὑμῖν τὴν ἐντολὴν.²⁴ For Zerwick²⁵ the use of πρὸς in this verse is causal,²⁶ as also for Liddell-Scott and Alexandre's²⁷ grammar, which class this value with the metaphoric senses of the morpho-lexeme. In contrast, for Louw & Nida, Thayer and *BDAG*, πρὸς has a relational or referential value. Finally, for Moulton and Blass & Debrunner,²⁸ it indicates correspondence or conformity with something, in line with its Classical use.

Regarding the different versions consulted, all seem to point to a causal meaning of the preposition, as can be seen in:

NRSV (1989): "But Jesus said to them: **Because of your hardness** of heart he wrote this commandment for you."

NKJV (1982): "And Jesus answered and said to them: **Because of the hardness of**

²³ See Matt 19:8: λέγει αὐτοῖς ὅτι Μωϋσῆς **πρὸς τὴν σκληροκαρδίαν ὑμῶν** ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως "He said to them, "It was **because you were so hard-hearted** that Moses allowed you to divorce your wives, but from the beginning it was not so."

²⁴ L. Coenen, E. Beyreuther & H. Bietenhard, *Theologisches Begriffslexikon*, vol 2, 49-50.

²⁵ Zerwick, *Graecitas Biblica*, 97-98.

²⁶ Zerwick, *Graecitas Biblica*, 97-98.

²⁷ *LSJ*, see πρὸς; Alexandre, *Gramática de Griego*, 221-224.

²⁸ Moulton, *A Grammar of New Testament Greek*, 274; Blass & Debrunner, *A Greek Grammar*, 239-241.

your heart he wrote you this precept."

RVA (2015): "Pero Jesús les dijo: —**Ante la dureza de corazón** de ustedes les escribió este mandamiento."²⁹

NC (1999): "Díjoles Jesús: **Por la dureza de vuestro corazón** os dio Moisés esta ley."³⁰

C&I (2015): "Pero Jesús les dijo: Os escribió esa norma **por vuestra dureza de corazón**."³¹

1.8. A New Approach to Mark 10:5 on the Basis of DGENT's Methodology of Semantic Analysis

An analysis of Mark 10:5 by means of the methodology applied by the *DGENT* can help us discern the meaning of the preposition. In order to do so, we first need to analyze the context in which *πρὸς* appears. The study of the semantics of the verb with which the preposition is combined indicates that the notion of relationship proposed by Louw & Nida, Thayer and *BDAG*, cannot be accepted. This value occurs only when the preposition accompanies speech verbs and accusative of a person or thing (abstract noun) or nominalized infinitive, as well as in the construction with adverbial accusative *τὰ πρὸς* + accusative, or else in elliptical constructions accompanying a personal pronoun.

An initial survey of the context of the preposition indicates that *πρὸς* may here be expressing correspondence or conformity.³² This value normally appears when *πρὸς* is combined with abstract pronouns or nouns, in this case *σκληροκαρδία* ('hardness of heart'), or with verbs of communication, such as *ἔγραψεν*. However, a closer analysis indicates that in Mark 10:5 we seem rather to have the causal value of *πρὸς*³³, as defended by Zerwick, Alexandre and *LSJ*.³⁴ Indeed, if we pay closer attention we see that *σκληροκαρδίαν* 'hardness of heart' is an abstract noun of mental or affective

²⁹ RVA (2015): "But Jesus said to them: **Before your hardness of heart** you wrote this commandment."

³⁰ NC (1999): "Jesus said to them: **By the hardness of your heart** Moses gave you this law."

³¹ C&I (2015): "He wrote that rule **for your hardness of heart**."

³² As noted by *BDAG*, s.v. *πρὸς*; Blass & Debrunner, *A Greek Grammar*, 239-241 and Moulton, *A Grammar of New Testament Greek*, 274.

³³ The same value can be seen in the following passage featuring a transfer verb: Matt 19:8: λέγει αὐτοῖς ὅτι Μωϋσῆς **πρὸς τὴν σκληροκαρδίαν ὑμῶν** ἐπέτρεψεν ὑμῖν ἀπολυῖσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως "He said to them, It was **because of the hardness of your heart** that Moses allowed you to divorce your wives, but from the beginning it was not so."

³⁴ Zerwick, *Graecitas Biblica*, 97-98; *LSJ*, s.v. *πρὸς*; Alexandre, *Gramática de Griego*, 221-224.

activity, which is the contextual factor that determines the causal value of the preposition. Even though the causal value normally appears in combination with verbs expressing uncontrolled or unintentional actions, it can also appear with a great variety of deliberate actions, in this case ἔγραψεν 'wrote'.³⁵

Thus, our interpretation of the morpho-lexeme's value in Mark 10:5: ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς **πρὸς τὴν σκληροκαρδίαν ὑμῶν** ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην "Jesus said to them: **Because of the hardness of your heart**, Moses wrote you that commandment," indicates the possible purpose of Mark in this verse. Jesus's response to the Pharisees shows that the repudiation was not the will of God, but a measure, tolerated by necessity on the part of Moses, "because of" the inability of the Jews to accept the demands of the Mosaic Law, which caused the norms on marriage (τὴν ἐντολὴν ταύτην 'that commandment') to become more lax with regard to the repudiation (Dt 24:1). This is what πρὸς, as a marker of cause (πρὸς τὴν σκληροκαρδίαν ὑμῶν 'because of the hardness of your heart'), appears to mean in this passage.

In this verse, therefore, Jesus mocks the pretension of the Pharisees (Mark 10: 2-4) in their attempt to obtain from him an affirmation contrary to the Law of Moses, which would allegedly allow them to repudiate their wives. This is also supported by verses such as Mark 10:6-8, and especially Mark 10:9 (ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω "Therefore what God has joined together, let no one separate").

Conclusion

As shown in this chapter, context is the determining factor in any study of the meanings of this type of morpho-lexeme; such a study requires an eminently semantic-structural methodological perspective that does not exclude the morphosyntactic aspect.³⁶

³⁵ See chapter VII, pp. 166-168.

³⁶ As has been mentioned before, this is due to the fact that the system of prepositions is halfway between the scope of grammatology and that of lexicography, since the notion expressed by a preposition results from a combination of the meaning of the preposition with that of the casual morpheme with which it is linked, along with the lexical content of the syntagmatic nucleus, the predicate and other contextual factors.

The lack of agreement among the examined dictionaries and grammars, and the various interpretations of the meaning of the preposition $\pi\rho\acute{o}\varsigma$ in Mark 10:5 can be explained by the lack of deep attention given to the context in which the morpho-lexeme appears. As already argued, the lack of a method of semantic analysis hinders a proper understanding that seeks to precisely establish the different meanings, offer an adequate definition of each, and explain how and why the preposition changes its semantic value.

While previous studies tend to confuse the value of agreement with the causal and relationship or reference value, our analysis of $\pi\rho\acute{o}\varsigma$ shows how and why it may in fact express cause (Mark 10:5). Future work by the *DGENT* to complete the semantic analysis of all the values of $\pi\rho\acute{o}\varsigma$ in the NT will further help to confirm the results of this study.

Chapter VII. The Preposition ἀπό in New Testament Greek: Some Controversial Cases¹

Introduction

The Biblical use of the preposition ἀπό gives us examples of where the value of a preposition is subject to several interpretations. As we will see, this type of morpho-lexeme is sometimes found at the center of interpretative debates as a result of its characteristic polysemy and the philosophical implications of its use.²

Translations, major dictionaries³ of Classical Greek and NT Greek, and grammars and studies still disagree on how to interpret the morpho-lexeme ἀπό in certain passages of the NT. This chapter centers on the analysis of the preposition in two passages in which the agentive value (passive predication) and the causal value of ἀπό are misidentified with other functions, such as origin: firstly Matt 16:21, a verse dealing with the death and resurrection of Jesus, in which the causal value or passive predication agent determines the degree of responsibility of the senators, high priests and lawyers in his persecution and trial; secondly 1Cor 11:23, a verse dealing with the tradition of the Eucharist, in which exegetes oscillate between a causal value and a value of origin or provenance.

We will try to counter the excessively generic claim made by those authors who suggest that it would be a mistake to reach exegetical conclusions based on the precision of prepositional usage in Biblical Greek, given that the exactitude of Classical usage does not carry through to the Hellenistic period.⁴ In the attempt, we will

¹ The content of this chapter has been published as an article: M. Merino Hernández, "La preposición ἀπό en el griego del Nuevo Testamento. Algunos casos de controversia," in *CFC* 27 (2017) 31-47.

² Campbell, "Prepositions and Exegesis," 39, 41. A. van den Hoek, "Heracleon and the Hermeneutics of Prepositions: Interpreting ἐν", *J ECS* 60 (1-4), 42.

³ See *LSJ*, s.v. ἀπό; *DGE*, s.v. ἀπό; *BDAG*, s.v. ἀπό; Zorell, 143-146, s.v. ἀπό; Thayer, s.v. ἀπό and Louw & Nida (eds.), s.v. ἀπό.

⁴ Moule, *An Idiom Book*, 48-49; Bendor-Samuel B.A., *The Exegesis and Translation of Prepositional Phrases*, 19. We refer to the laxity in the prepositional use that characterized the functioning of the prepositional system in the Hellenistic *Koiné*, as we have seen, since many of these morpho-lexemes occupied the semantic scope of others, even overlapping in some functions. Recall the dissolution of the distinction between εἰς and πρὸς + accusative, which is parallel, as we shall see, to the one between ἀπό and ἐκ. See Vela Tejada, "La reestructuración," 238; Moulton, *A Grammar of New Testament Greek*, 261;

highlight the care NT writers took in choosing their prepositions, and stress the fact that prepositions are very important from an exegetical point of view. Both case studies are intended to show that a proper semantic analysis of ἀπό is crucial, since interpretative ambiguity has frequently caused an inaccurate understanding of the content of the text. Following the methodology of the *DGENT*, which combines the structural-semantic and the morphosyntactic aspects, we will attempt to expound in each case the significant scope of the preposition. In order to do so, we will pay attention to the contextual factor and the proper semantic features of each value. Finally, we will summarize our findings and evaluate the prospects they open up for the study of syntax and prepositional semantics.

1. The Preposition ἀπό in Major Dictionaries of Classical Greek and New Testament Greek and in *DGENT*

A preliminary step for studying prepositional values of ἀπό is the presentation of the form in six bilingual dictionaries of Classical Greek and NT Greek.

1.1. The Preposition ἀπό in Major Dictionaries of Classical Greek and New Testament Greek

The dictionary *LSJ* has three main sections on the preposition ἀπό:

I. of place: 1. of motion, 'from,' 'away from,' Hom., etc.; of warriors fighting 'from' chariots, Hom.; 2. of position, 'away from,' 'far from,' 'apart from;' 3. of the mind; 4. in partitive sense.

II. of time, 'from,' 'after.'

III. of origin, cause, etc.: 1. of that from which one is born; 2. of the material 'from' or 'of,' which a thing is made; 3. of the instrument 'from' or 'by' which a thing is done; 4. of the person 'from' whom an act comes, i.e. 'by' whom it is done; 5. of the source 'from' which life or power is sustained; 6. of the cause, means, or occasion 'from,' 'by,' or 'because of' which a thing is done."⁵

Harris, *Prepositions and Theology*, 14, 27. A more complete treatment with regard to this can be found above, chapter II, pp. 40-54.

⁵ *LSJ*, s.v. ἀπό.

With regard to the study of the preposition *ἀπό* by *DGE*, this shows a somewhat heterogeneous structure that divides the lemma into seven main sections:⁶

I. w. mov. 'from:'

1. w. subj. of pers. or assimilated plus verb transfer (tr. or intr.) plus *ἀπό* plus place: a) *ἀπό* plus inhabited place, constructions; b) *ἀπό* plus pers. or parts of the body instead of place; c) w. verb of mov. fig. or that indicates separation plus *ἀπό* plus pers. or abstr.; d) w. verb which means "hide."

2. w. subj. of pers. or verb of action or process plus *ἀπό* plus place, pers. or abstr. 'from:': a) w. verb that indicates "(to) bind," "(to) hang;" b) w. verb that indicates "lift," "remove," "cut," "take out," as well "fall," etc., freq. w. body parts; c) w. verb that indicates "to leave," "to sprout," "to pour," "to pour out;" d) w. verb "throw," "shoot;" e) w. verb that indicates an activity from animal or vehicle "from;" f) in adv. turns w. abstr.

3. w. pers. plus verb of language and meaning: a) "see," "say," "hear" plus *ἀπὸ* plus place or instrum.; b) w. verb of feeling, in various locutions; c) w. verb of "seeing," "perceiving," sometimes *ἀπό* can be understood as indicating agent or instrum.; d) w. verb plus *ἀπὸ* plus object of knowledge.

4. w. *uerba accipiendi*: a) 'from,' 'between;': b) in pregnant uses, freq. in inscr. of offerings.

II. w. subj. of pers. or personif. plus verb of origin or equivalent expression plus *ἀπό* plus pers.:

1. 'from' indicating genetic relationship.

2. w. noun phrases 'of:': a) w. transfer notion plus name of pers. or assimilated; b) indicating a relation simply of origin, 'from;': c) w. *ἀπό* plus place of origin or where an activity normally takes place, neutralizes the features of mov. and origin 'from.'

III. instrum. uses (cf. I 3 c):

1. w. pers. subj. plus verb of action or process plus *ἀπό* plus instrument 'with:': a) w. *ἀπό* plus instrument; b) w. *ἀπό* plus garments 'with;': c) w. *ἀπὸ* plus words, orders 'with;': d) w. *ἀπό* plus abstr. or fig. converted into adverb uses.

2. w. verb of fabricate plus *ἀπὸ* plus material that something is made of, 'with.'

3. w. verb of the economic and vital means 'with,' 'of,' 'based on.'

⁶ *DGE*, s.v. *ἀπό*.

IV. uses of cause or agent:

1. a) uses of cause w. subj. of pers or personif. plus verb of action or process plus ἀπό plus pers. or abstr. 'from,' 'by,' 'because of,' 'from;'; b) w. words of agreement, treaty, etc. 'by,' 'under.'

2. 'of,' 'dependent on,' 'based on,' 'according to:' a) in predicative uses; b) of geometric figures 'from,' 'on,' 'based on.'

3. ἀπό grammaticalized as agent w. pass. or intr. verb plus ἀπό plus pers. 'by.'

V. indicating separation or distance:

1. 'from,' 'away from:' a) w. subj. of pers. or place and verb. indicating situation plus ἀπό plus pers. or place; b) subj. several w. εἰμί, γίγνομαι expressing rejection.

2. w. verb of state, language, action plus ἀπό plus abstr. 'far,' 'out of,' 'without.'

3 indic. subtraction.

VI. temp.:

1. 'then,' 'after:' a) of meals or temporarily fixed actions; b) w. words that indicate temporary divisions 'from;'; c) w. divisions within the day.

2. to indicate the age 'after,' 'of.'

3. in enumerations.

VII. equivalent to partit. and price gen.:

1. partit. 'of' or not translatable: a) freq. w. numerals or indef. pron.; b) w. verb which mean 'to drink,' 'to eat.'

2. of price, w. measurements, valuations."

The *BDAG* presents the following main sections (some of which are meanings):

"1. marker to indicate separation from a place, whether person or thing, 'from,' 'away from:' a) w. all verbs denoting motion, esp. those compounded w. ἀπό; b) w. all verbs expressing the idea of separation; c) verbs meaning "be on guard," "be ashamed," etc., take ἀπό to express the occasion or object of their caution, shame, or fear; d) w. verbs of "concealing," "hiding," "hindering," the pers. 'from' whom someth. is concealed is found w. ἀπό; e) in pregnant constr.; f) as a substitute for the partitive gen.

2. to indicate the point from which someth. begins, whether lit. or fig.: a) of place 'from,' 'out from;'

b) of time 'from ... (on),' since; α. ἀπό τῶν ἡμέρων, etc.; β. w. the limits defined, forward and backward; γ. ἀφ' ἧς (sc. ὥρας or ἡμέρας), which is found; c) the beg. of a series 'from ... (on):' α. ἀρξάμενος ἀ. Μωϋσέως καὶ ἀ. πάντων τ. προφητῶν; β. w. both beg. and end given ἀπό... ἕως.

3. to indicate origin or source, 'from:' a) lit., with verbs of motion: α. down from; β. from; b) lit., to indicate someone's local origin 'from;' c) fig., w. verbs of asking, desiring, to denote the pers. 'of' or 'from' whom a thing is asked; d) fig., w. verbs of perceiving, to indicate source of the perception; e) γράψαι ἀφ' ὧν ἠδυνήθην, lit. write from what I was able, i.e. as well as I could.

4. to indicate distance fr. a point, 'away from.' —Hebraistically ἀπὸ προσώπου τινός.

5. to indicate cause, means, or outcome: a) gener., to show the reason for someth. 'because of,' 'as a result of,' 'for;' b) to indicate means 'with the help of,' 'with;' c) to indicate motive or reason 'for,' 'from,' 'with;' d) to indicate the originator of the action denoted by the verb 'from.'—Of the more remote cause ἀπ' ἀνθρώπων 'from human beings.'—In salutation formulas εἰρήνη α. Θεοῦ πατρὸς ἡμῶν 'peace that comes from God, our father.' The expr. εἰρήνη ἀπὸ ὁ ὧν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος Rv. 1:4 is quite extraordinary. It may be an interpretation of the name Yahweh already current, or an attempt to show reverence for the divine name by preserving it unchanged, or simply one more of the grammatical peculiarities so frequent in Rv.; e) to indicate responsible agents for someth.: α. 'from,' 'of:' the self, st. Gk. usage; β. fr. others. w. verbs in the pass. voice or pass. mng. ὑπό, is somet. replaced by ἀπό.

6. in a few expr. ἀπό helps to take the place of an adverb. ἀπὸ μέρους μέρος."⁷

Zorell divides the lemma of ἀπό into six main sections (some of which correspond to meanings):

"1. *usurpatur cum nominibus verbisque quae indeam aliquam separandi ac discendi continent*: a) post verba abscedendi, demigrandi, desistendi, transeundi ad alium locum vel statum; b) post verba amovendi, demendi, separandi etc.; post verba sanandi, eripiendi, purgandi, redimendi; c) post substantiva, adjectiva, dictiones quibus

⁷ BDAG, s.v. ἀπό.

inest simili idea; d) per constructionem praegnantem quam dicunt, alia vocabula huc trahuntur.

2. *usurpatur cum verbis nominibusque oriendi et accipiendi atque auctorem causamve eventus indicat*, brevi: *indicat unde aliquid veniat seu eveniat*; itaque ponitur: a) post verba accipiendi, petendi, discendi etc.; b) post verba originem indicantibus; c) post varia nomina vel verba ad indicandum eventus auctorem aut causam; α) auctorem; β) causam; d) *indicat plagam caeli ex qua* alqd. conspicitur seu ubi alqd. est. NOTA: saepe verbum cui prapositio adnectatur mente supplendum est.

3. *dicitur alqs. (alqd.) από τινος distare, liber immunis esse*: a) *de distantia, absentia*; b) *de libertate seu immunitate*.

4. *από τινος indicat illud primum, a quo in numerando, metiendo, ordinando, proceditur = inde ab*; a) *hi loquendi modi nonnunquam in alium sensum transferuntur*; b) *ut mensura distantiae (supra 3a), ita spatium temporis elapsum indicatur per από*.

5. *indicat illud totum cujus alqd. est pars seu id ad quod alqd. (alqs.) pertinet*.

6. dictiones adverbiales: *από μιᾶς; από μέρους*: a) *-θεν: από ἄνωθεν, από μακρόθεν*; b) *από ὁ ὦν*." ⁸

The dictionary of Thayer presents four different sections for the morpho-lexeme:⁹

"I. of separation; and

1. of local separation, after verbs of motion from a place (of "departing," "fleeing," "removing," "expelling," "throwing," etc.).

2. of the separation of a part from the whole; where of a whole some part is taken.

3. of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed: a) after verbs of "averting," "loosening," "liberating," "ransoming," "preserving;" b) after verbs of "desisting," "abstaining," "avoiding," etc.; c) after verbs of "concealing" and "hindering;" d) concise constructions.

⁸ Zorell, 143-146, s.v. από.

⁹ Thayer, s.v. από.

4. of a state of separation, i. e. of distance: a) of distance of place, —of the local terminus from which; b) of distance of time —of the temporal terminus from which (Latin *inde a*); c) of distance of order or rank —of the terminus from which in any succession of things or persons.

II. of origin; whether of local origin, the place whence; or of causal origin, the cause from which:

1. of the place whence anything is, comes, befalls, is taken: a) after verbs of "coming;" b) of the party or society from which one has proceeded, i. e. a member of the sect or society, a disciple or votary of it; c) of the material from which a thing is made; d) tropically, of that from or by which a thing is known; e) after verbs of seeking, inquiring, demanding.

2. of causal origin, or the cause: a) of the material cause, so called, or of that which supplies the material for the maintenance of the action expressed by the verb; b) of the cause on account of which anything is or is done, where commonly it can be rendered 'for;' c) of the moving or impelling cause (Latin *ex, prae*; German 'aus, vor'), 'for,' 'out of;' d) of the efficient cause, of things from the force of which anything proceeds, and of persons from whose will, power, authority, command, favor, order, influence, direction, anything is to be sought: aa. in general; bb. when is used after passives.

III. phrases having a quasi-adverbial force, and indicating the manner or degree in which anything is done or occurs, are the following.

IV. the extraordinary construction ἀπό ὃ ὤν (for ἀπό τοῦ ὃ) καί ὃ ἦν καί ὃ ἐρχόμενος."

The dictionary of Louw & Nida¹⁰ offers the following meanings of the morpho-lexeme, distinguishing:

"1. a marker of dissociation, implying a rupture from a former association - 'from,' 'separated from;' 2. (with the genitive): a marker of source of an implied event - 'from,' 'by;' 3. extension from or away from a source - 'from,' 'away from;' 4. markers of a part of a whole, whether consisting of countables or of mass - 'one of,' 'one among,' 'a part of;' 5. markers of the substance of which something consists or out of

¹⁰ Louw & Nida (eds.), s.v. ἀπό.

which it is made - 'of,' 'consisting of,' 'out of,' 'made of;'⁶ 6. a marker of agent which may also be regarded as a source - 'by,' 'from;'⁷ 7. a marker of instrument which serves as a source of information or reason - 'by,' 'from;'⁸ 8. markers of the extent of time from a point in the past - 'since,' 'from;'⁹ 9. markers of cause or reason, with focus upon the source - 'because of;'¹⁰ 10. a marker of one who is responsible for an event or state - 'by,' 'on (the basis of),' 'of,' 'upon;'¹¹ 11. ἀπ' αἰῶνος (an idiom, literally 'from an age') a point of time preceding another point of time, with a very long interval between - 'long ago,' 'very long ago;'¹² 12. ἀπὸ τῶν αἰώνων an exceedingly long period of time from an assumed beginning up to the present - 'since all time,' 'from all ages past,' 'from the beginning of time;'¹³ 13. ἀφ' ἡμερῶν ἀρχαίων (an idiom, literally 'from ancient days') a point of time preceding another point of time, with a considerable interval - 'long ago,' 'some time ago;'¹⁴ 14. ἀπὸ μέρους (idioms, literally 'from a part') the state of being part of something - 'being part of,' 'as a part of,' 'in part,' 'partially;'¹⁵ 15. ἀπὸ μέρους (an idiom, literally 'from a part'): pertaining to a relatively short period of time, with emphasis upon the temporary nature of the event or state - 'not long,' 'temporary,' 'for a little while,' 'for a while;'¹⁶ 16. ἀπὸ μιᾶς (an idiom, literally 'from one') a sequence of single units, one after another - 'one after another,' 'one by one;'¹⁷ 17. αἴρω ἀπό (an idiom, literally 'to take from') to cause someone to no longer experience something - 'to take away from,' 'to remove from;'¹⁸ 18. purposely to avoid association with someone - 'to shun,' 'to avoid,' 'to keep away from,' 'to have nothing to do with;'¹⁹ 19. μετατίθεμαι ἀπό (an idiom, literally 'to change from') to abandon an association - 'to turn away from,' 'to abandon one's loyalty to;'²⁰ 20. παραφέρω τὸ ποτήριον... ἀπό (an idiom, literally 'to take the cup ... from') to cause someone to not undergo some trying experience - 'to cause someone not to experience,' 'to take the cup from;'²¹ 21. ἀπό... εἰς markers of a change of state - 'from ... to,' 'to,' 'for;'²² 22. καταφέρομαι ἀπὸ τοῦ ὕπνου (an idiom, literally 'to be burdened by sleep'; an idiom, literally 'to be carried away from sleep'): to be in a state of deep sleep - 'to be sound asleep,' 'to be completely asleep.'"

This brief presentation of the analysis of ἀπό by the major dictionaries of Classical Greek and NT Greek reveals a lack of agreement regarding the meanings of the preposition. In our view, it is evident that scholars require a new analytical approach to the study of ἀπό that allows us to explain and construct different

meanings, but also to elucidate in detail the contextual factors that determine such polysemy.

1.2. The Preposition *ἀπό* According to the *DGENT*

According to the *DGENT*,¹¹ *ἀπό* in the NT includes eleven different meanings or sememes:

Sememe I. Lexical Meaning of ἀπό: Dynamic Local Meaning (literal or figurative)

The dynamic, local meaning of *ἀπό* arises when the preposition appears with: a) verbs of movement, separation or of stepping from one place to another; b) verbs of preservation or concealment; c) verbs of healing, purification or redemption; d) verbs of cessation and e) verbs of release, rehabilitation or disposal. In this case, the preposition denotes separation and can be defined and translated as a "mark of separation of one reality from another:" 'from.'

Mark 14:36: καὶ ἔλεγεν· ἀββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο **ἀπ’ ἐμοῦ** "He said, 'Abba, Father, for you all things are possible; remove this cup **from me.**'"

Sememe II. Static Local Meaning

This meaning arises when the preposition appears with verbs of state, whose meaning cancels the dynamic force of the movement of the preposition. Its definition is: "Mark of remoteness of a reality from another;" its translation: 'distant,' 'far from.'

Matt 14:24: τὸ δὲ πλοῖον ἤδη σταδίου πολλοὺς **ἀπὸ τῆς γῆς** ἀπεῖχεν βασανιζόμενον ὑπὸ τῶν κυμάτων "but by this time the boat, battered by the waves, was **far from the land.**"

Sememe III. Origin (literal or figurative)

The preposition generally acquires this value when it appears with verbs of initiation,

¹¹ The lemma corresponding to *ἀπό* has been published in *DGENT*, Fasc. 3, 789-829, s.v. *ἀπό*. For this reason we do not offer an extensive study of this preposition in this chapter, in contrast to those of *διά* and *εἰς* offered in chapters IV, pp. 67-129 and V, pp. 141-286 respectively. However, we have revised this lemma and, according to our examination, we have eliminated the old sememe X: Choice, since we think that its content corresponds more accurately to our sememe VI: Partitive meaning. Likewise, we have divided the old sememe III into two values, local and temporal, corresponding to our sememe III and IV.

shipment, request (indicating the person or group from whom something is required) and verbs of possession, receiving or learning. In this case, the definition is: "Local point of departure, origin or beginning of a series;" its translation is: 'from,' 'parting from,' 'of.'

Acts 20:17: **Ἀπὸ δὲ τῆς Μιλήτου** πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας **"From Miletus** he sent a message to Ephesus, asking the elders of the church to meet him."

Sememe IV. Temporary Starting Point

With a temporary meaning, indicating the start of something, ἀπό appears with nouns or adverbs of time articulating different adverbial syntagmas, as well as with pronouns whose antecedents indicate time. Its definition is: "Temporary start mark of an action or state;" its translation is: 'from,' 'since.'

Matt 19:4: ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ κτίσας **ἀπ' ἀρχῆς** ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς... He answered, "Have you not read that the one who made them **from the beginning** 'made them male and female'..."

Sememe V of. Membership

This meaning arises when ἀπό takes on a genitive of membership or a genitive of place, expressing a demonym value. The *DGENT* provides the following definition and translation: "Belonging to something or someone" and 'of,' 'from.'

Sememe VI. Cause or Consequence

When ἀπό participates in an intentional or uncontrolled action and takes on a genitive of thing (generally an abstract noun of action or state as reference points), it indicates cause or consequence. Its definition is: "For the reason that / as a result of someone or something;" its translation is: 'for,' 'because of.'

Luke 24:41: ἔτι δὲ ἀπιστούντων αὐτῶν **ἀπὸ τῆς χαρᾶς** καὶ θαυμαζόντων εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε; "While **because of / in their joy** they were disbelieving and still wondering, he said to them, 'Have you anything here to eat?'"

Sememe VII. Instrument

When the preposition appears in a controlled action and takes on a genitive of thing (abstract or concrete noun), this being the means by which the verbal action is

performed, the instrumental value arises. The definition and translation given for this meaning are "by means of" and 'through,' 'with the help of,' 'by.'

Matt 11:19: ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία **ἀπὸ τῶν ἔργων** αὐτῆς "the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated **by her deeds.**"

Sememe VIII. Partitive Meaning (Instead of the Classical Partitive Genitive):

This meaning arises when ἀπό takes on plural or collective genitive and appears with verbs of consumption, split, reception and transfer or noun adjectives of quantity, numeral or superlative adjectives, as well as with interrogative or indefinite pronouns.

Its definition and translation are "part of a whole" and 'of,' 'from,' 'between.'

Heb 7:2: ὧ καὶ δεκάτην **ἀπὸ πάντων** ἐμέρισεν Ἀβραάμ "and to him Abraham apportioned one-tenth **of everything.**"

Sememe IX. Matter From Which Something is Made

This meaning arises exclusively when the preposition takes on a genitive of matter. In such cases we give the following definition: "[Made] out of something;" its translation is: '(made) of,' 'from.'

Matt 3:4: αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ **ἀπὸ τριχῶν καμήλου** καὶ ζώνην δερματίνην περι τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον "Now John wore clothing **of camel's hair** with a leather belt around his waist, and his food was locusts and wild honey."

Sememe X. Agent

This meaning arises when ἀπό takes on a genitive of person and a verb in the passive voice (frequently in the form of a participle, when ἀπό replaces ὑπό). It can be defined as "[Made or done] by someone;" its translation is: 'by.'

Acts 15:4: παραγενόμενοι δὲ εἰς Ἱερουσαλήμ παρεδέχθησαν **ἀπὸ τῆς ἐκκλησίας** καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν "When they came to Jerusalem, they were welcomed **by the**

church and the apostles and the elders, and they reported all that God had done with them."

Sememe XI. Relationship

This value arises when the preposition takes on genitive of person (or assimilated) and appears with a verb that indicates state, for which we can give the following definition and translation: "As far as something or somebody is concerned;" 'regarding,' 'with regard to,' 'about.'

2Cor 7:13: Ἐπὶ δὲ τῆ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῆ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ **ἀπὸ πάντων ὑμῶν** "In addition to our own consolation, we rejoiced still more at the joy of Titus, because his mind has been set at rest **about / by all of you.**"

A systematic structuration of the broad spectrum of meanings of ἀπό, and an explanation of the contextual factor that gives rise to each meaning, such as the presented here, allows the translator to provide an accurate rendering of the preposition in each context.

2. The Preposition ἀπό

2.1. Preliminary Observations

The prepositional morpho-lexeme ἀπό saw extensive use in all historical periods of the Greek language¹², and ranks seventh in terms of frequency (646) relative to the rest of the prepositions proper¹³ in the NT.¹⁴ It is constructed with genitive, and means separation or a starting point in space and time, expressing the movement from the edge or surface of an object. Other notions are metaphorically derived from this basic meaning, such as origin (figurative), cause, agency, etc.¹⁵

To this we must add that in Hellenistic Greek there are frequent overlaps between the semantically-close prepositions ἀπό and ἐκ. However, these prepositions are not entirely synonymous, since ἀπό represents movement from the edge or

¹² Rodríguez Adrados, "Reflexiones sobre los sistemas de preposiciones del griego antiguo", 242.

¹³ With regard to the concept of "proper" and "improper" prepositions, see chapter I, pp. 15-19.

¹⁴ Harris, *Prepositions and Theology*, 57.

¹⁵ Moulton, *A Grammar of New Testament Greek*, 302-303; Bortone, *Greek Prepositions*, 70; Bortone, "Adpositions (Prepositions)."

surface of an object,¹⁶ whereas ἐκ represents movement from the inside towards the outside of a place or object.¹⁷ Moreover, ἐκ is usually applied to things, while ἀπό is used for people.¹⁸ Furthermore, while ἐκ often designates a specific reference point,¹⁹ ἀπό simply indicates a general reference point from which the movement or action is proceeding.²⁰ Because the prepositions share a close semantic proximity, they acquire similar abstract meanings,²¹ such as the coding of the genitive partitive.²² This dissolution of the distinction between ἀπό and ἐκ is parallel to that which takes place between εἰς and πρὸς + acc. case.²³

We should not forget that in Hellenistic times ἀπό invaded the domain of other prepositions²⁴ such as ἐκ, παρά, and, above all, the phonologically-similar ὑπό, for example in causal expressions. Furthermore, ἀπό came to partially replace the genitive

¹⁶ See Hom., *Il.* 8.364-365: ἐμὲ Ζεὺς τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν "Zeus sent me from heaven to help him." Alexandre, *Gramática de Griego*, 202.

¹⁷ See an example above. Harris, *Prepositions and Theology*, 103; Porter, *Idioms*, 154; Alexandre, *Gramática de Griego*, 203; Bortone, *Greek Prepositions*, 164. Examples of this overlap can be observed in Mark 1:10: καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος... "and just as he was coming **up out of the water**..." and Matt 3:16: βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος... "and when Jesus had been baptized, just as he came **up from the water**..." P. de Swart, H. M. Eckhoff & O. Thomason, "A Source of Variation: A Corpus-Based Study of the Choice between ἀπό and ἐκ in the New Testament Greek Gospels," *JGL* 12 (2012) 185, 161-163, have recently conducted a study on ἀπό and ἐκ in the NT, following a quantitative approach that they apply to the Greek prepositional semantics of the NT. The results of this study suggest that, despite both prepositions overlapping, there is still a clear differentiation between them, largely based on the respective semantic roles that these prepositions express.

¹⁸ Zerwick, *Graecitas Biblica*, 87-89.

¹⁹ See 1Pet 2:9: ὑμεῖς δὲ γένος ἐκλεκτόν, ἱεράτευμα βασιλείον, ἅγιον ἔθνος, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστόν αὐτοῦ φῶς "but you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you **out of darkness** into his marvelous light."

²⁰ Harris, *Prepositions and Theology*, 57. This fact can be corroborated in Luke 2:4: Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἧτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ "Joseph also went **from Galilee**, from the city of Nazareth, to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David." In addition, in Hellenistic Greek, the difference between the two morpho-lexemes is still applicable, although perhaps in a less systematic manner. See Bortone, *Greek Prepositions*, 155.

²¹ Alexandre, *Gramática de Griego*, 203; Bortone, *Greek Prepositions*, 147-148, 150.

²² See for example John 16:17: εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους... "then some **of his disciples** said to one another..."

²³ See Chapter V, pp. 95.

²⁴ Some authors argue that in this period there is a struggle between ἀπό, ὑπό, παρά and ἐκ that gave rise to the progressive disappearance of the latter three on behalf of ἀπό. See Harris, *Prepositions and Theology*, 57-58. For example, in this stage of the Greek language, παρά + genitive with the meaning of "figured origin" was often replaced by ἀπό after verbs of possession, receipt or learning, such as παραλαμβάνω, μανθάνω, ἀκούω. See Moulton, *A Grammar of New Testament Greek*, 258-259.

of separation, although use of the latter is also present in the NT.²⁵ The use of ἀπό in the NT expanded exponentially in new ways and revealed meanings and nuances rarely attested in the Classical period, yet which appear with unprecedented frequency in *Koiné* Greek.²⁶

2.2. The Expression of Cause by ἀπό + Genitive (Instead of ὑπό) in the New Testament

The use of the preposition ἀπό in place of ὑπό, was used in Hellenistic times as an expression of cause;²⁷ this meaning developed from the so-called "source metaphor", when ἀπό appears with a non-local point of reference—, denoting the entity or event from which the verbal action originates. Nevertheless, the different uses of both prepositions are clear: ἀπό expresses external or occasional cause²⁸ and the indirect origin of the action, while ὑπό, in contrast, indicates internal or efficient cause²⁹ and the direct origin of an action.³⁰

However, it is difficult to specify the lexical features characteristic of the terms with which the preposition can articulate the causal value. Prototypical causation is represented mainly by abstract names, especially those of action or state³¹ (but also by pronouns whose references are nouns of this nature), and is encoded by a prepositional phrase. Moreover, causation can be assigned to a wide range of realities, such as natural forces, emotions, abstract concepts, animate beings and often events. For example, the prototype of cause becomes an expression of the "person who

²⁵ Moulton, *A Grammar of New Testament Greek*, 302-303; Wallace, *Greek Grammar Beyond the Basics*, 368.

²⁴ Bortone, *Greek Prepositions*, 185. The use of the preposition to indicate the material out of which something is made, in place of the genitive simple, can be seen in the following examples: Matt 3:4: αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου "Now John wore clothing **of camel's hair**," and with causal value instead of διὰ in Luke 19:3: καὶ ἐζήτηε ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου "He was trying to see who Jesus was, but **on account of the crowd** he could not."

²⁷ Luraghi, "Il rapporto fra caso e preposizione," 106.

²⁸ See Heb 5:7: ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἰκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard **because of his reverent submission**."

²⁹ See, for example, Xen. *An.* 1.5.5: ἀπώλετο ὑπὸ λιμοῦ "He starved to death." (Xenophon, *Anabasis*. Translated by C.L. Brownson. LCL (Cambridge: Harvard University Press, 1998).

³⁰ Harris, *Prepositions and Theology*, 222.

³¹ With regard to the influence of semantic features on the lexical categories' syntactic use, see chapter I, pp. 37-40.

causes the action" by a simple metonymy.³² Moreover, the value in question may appear in a great variety of actions.³³

Functional semantics affirms that a characteristic feature of the cause is its having only limited intentionality and control,³⁴ and defines the function of cause as an "entity, situation or person that causes or allows a state of affairs without having (total) control over it."³⁵ Similarly, in examples where the causal role is attributed to human beings, which are frequent, these often execute the action indirectly, and generally without intention or control over it.³⁶ In addition, the person who causes an action differs from the agent of passive predication, because the cause does not need to concur with another entity that bears a change of state (a patient).³⁷

Conti divides the notion of cause into two categories, inanimate³⁸ and animate.³⁹ Of the latter there are two variants, "involuntary cause"⁴⁰ and "responsible

³² In this case, the genitive refers to a person: Hom., *Od.* 1.68: ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ **Κύκλωπος** κεχόλωται "But Poseidon is constantly angered **by (the issue of) the Cyclops.**" (Homer, *Odyssey*, vol. 1: Books 1-12. Translated by A.T. Murray. LCL (Cambridge: Harvard University Press, 1919).

³³ S. Luraghi, "Animate Nouns in Cause Expression," in B. Jacquiod (ed.), *Cas et prépositions en grec ancien. Contraintes syntaxiques et interprétations sémantiques. Actes du colloque international de Saint-Etienne, 3-5 juin 1993* (Saint-Etienne: Publications de l'Université, 1994) 236; S. Luraghi, "Determinazioni di Causa e Strumento nel greco classico," in S. Luraghi (ed.), *Studi su casi e preposizioni nel greco antico* (Milan: FrancoAngeli, 1996) 140; R. Martínez Vázquez, "Sobre la distinción entre Agente y Causa en griego antiguo," *Habis* 32 (2000) 646-647.

³⁴ See Matt 14:26: οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἔστιν, καὶ **ἀπὸ τοῦ φόβου** ἔκραξαν "but when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost! And they cried out **because of fear / in fear.**" See as well Martínez Vázquez, "Sobre la distinción," 640-641.

³⁵ Although in Greek their differences are not grammaticalized, it is also possible to differentiate between "subjective cause" or "reason" (also called psychological cause or internal cause) and "objective" or "external reason." The first denotes the reason why an agent performs a certain action, and usually designates an abstract concept or event. Thus, the main feature of "the reason why" is displayed merged with an agent and only occurs under controlled actions. The objective cause, as we have shown, is attributed to an entity, abstract concept or event that causes or allows an uncontrolled action. See Martínez Vázquez, Ruiz Yamuza & Fernández Garrido, *Gramática funcional-cognitiva*, 155-156; Luraghi, *On the Meaning of Prepositions and Cases*, 46 and 188. For an example of objective cause, see Luke 19:3: ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο **ἀπὸ τοῦ ὄχλου** "He was trying to see who Jesus was, but **on account of the crowd** he could not." As example of subjective cause, see Matt 27:18: ἤδει γὰρ ὅτι **διὰ φθόνον** παρέδωκαν αὐτόν "For he knew that they had handed him over **because of envy.**" For more detail, see R. Martínez Vázquez, Ruiz Yamuza & Fernández Garrido, *Gramática funcional-cognitiva*, 155-156.

³⁶ See Luke 19:3 above, footnote 35. For more information, see Luraghi, "Animate Nouns," 236; Luraghi, "Determinazioni di Causa e Strumento," 117, 122, 144.

³⁷ Luraghi, "Adpositional Phrase."

³⁸ See Matt 27:18 above, footnote 35.

³⁹ See Luke 19:3 above, footnote 35. L. Conti, "La expresión de la causa en Homero con referentes humanos," *Emerita* 67, 2 (1999) 299-301.

⁴⁰ Hom., *Il.* 1.93-4: οὐ τ' ἄρ' ὅ γ' εὐχολῆς ἐπιμέμφεται οὐδ' ἑκατόμβης, ἀλλ' **ἔνεκ' ἀρητήρος** ὄν ἠτίμησ'

cause."⁴¹ In the former, the "person causing an action involuntarily" is the individual who triggers the state of affairs described in the sentence through a situation beyond his control. As for the latter, "responsible" is the person who provokes the state of affairs described in the sentence by a controlled action. Given that the responsible actor can act intentionally or unintentionally, "responsible without intentionality"⁴² is the subject that brings about a certain state of affairs through an unintentional but controlled action. Finally, "responsible with intentionality"⁴³ is the person who provokes the state of affairs by means of a controlled and purposeful action. It may be objected, as by Martínez Vázquez, that the difference between the intentionally responsible and the prototype of agent is often negligible,⁴⁴ given that the latter is defined in functional semantics as the "entity, typically a conscious being, which controls voluntarily, actively, and consciously an action."⁴⁵

2.3. The Expression of Agent by *ἀπό* + Genitive (Instead of *ὑπό*) in the New Testament

It is noteworthy that the use of *ἀπό* in place of *ὑπό*⁴⁶ as a grammatical means to articulate the agent of passive predication in the NT, also occurs in the Hellenistic period. However, this use is marginal, and generally appears in constructions including low transitivity verbs or ablative semantics⁴⁷ (especially with the preposition *ἀπό* as a

Ἀγαμέμνων, "he is not irritated (sardonic Apollo) by a prayer nor by a hecatomb, but **because of the priest** whom Agamemnon has disgraced." (Homer, *Iliad*, vol. 1: Books 1-12. Translated by A.T. Murray. LCL (Cambridge: Harvard University Press, 1924).

⁴¹ Hom., *Od.* 19.159: ἀσχαλάα δὲ πάντες βίστον "the boy is irritated because they are devouring his farm." (Homer, *Odyssey*, vol. 2: Books 13-24. Translated by A. T. Murray. LCL [Cambridge: Harvard University Press, 1919]).

⁴² See the above example, footnote 35, p. 167.

⁴³ Hom., *Il.* 4.497-8: ὑπὸ δὲ Τρῶες κεκάδοντο **ἀνδρὸς** ἀκοντίσαντος: ὃ δ' οὐχ ἄλιον βέλος ἤκεν "the Trojans were disturbed **by the work of the man** who shot them; and did not throw the projectile in vain." (Homer, *Iliad*, vol. 1: Books 1-12. LCL).

⁴⁴ Martínez Vázquez, "Sobre la distinción," 644.

⁴⁵ Martínez Vázquez, "Sobre la distinción," 640-641.

⁴⁶ The construction *ὑπό* + genitive was the most frequently used to denote agents in Homer, in particular with verbs denoting submission or action imposed on others. See Bortone, *Greek Prepositions*, 75.

⁴⁷ Matt 16:21: Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν **ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων** καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι "From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering **at the hands of the elders and chief priests and scribes**, and be killed, and on the third day be raised." The value of the preposition in this passage will be analyzed in detail over the following pages.

preverb).⁴⁸ This is a limited development that occurs in particular grammatical conditions.⁴⁹ The difference between the use of both morpho-lexemes (where they can be discerned)⁵⁰ is that ἀπό denotes a more remote or less active agentivity,⁵¹ whereas ὑπό indicates immediate agency.

According to Luraghi, the agentive value of ἀπό also developed from the cited "source metaphor," denoting, as in the causal value, the entity from which the verbal action originates.⁵² Moreover, the multiplicity of alternative ways to articulate the agentive function throughout the history of the Greek language confirms the interpretation of the passive agent as a conceptual variant of the causal notion in Greek. Thus, the already mentioned locative syntagma ὑπό + dat. (genitive in Homer) and some ablative or perlative expressions constructed by ἀπό, ἐκ, πρὸς and παρά +

⁴⁸ Luraghi, "Il rapporto fra caso e preposizione," 106; S. Luraghi, "Spatial Metaphors and Agenthood in Ancient Greek," in M. Ofitsch & C. Zinko (eds.), *125 Jahre Indogermanistik in Graz: Festband anlässlich des 125 jährigen Bestehens der Forschungsrichtung "Indogermanistik" an der Karl-Franzens-Universität Graz* (Graz: Leykam, 2000) 288; Luraghi, "Adpositional Phrase."

⁴⁹ C.H. George, *Expressions of Agency in Ancient Greek* (Cambridge: New York / Cambridge University Press, 2005) 246, 262. Despite its early attestation both in the LXX and in the NT, ἀπό was not the predominant preposition with which to denote the agent of the passive voice, either in Classical texts, or in late antique papyri, or in texts of the Byzantine period. Other prepositions of ablative or perlative meaning, such as ἐκ, πρὸς and παρά coexisted with ὑπό and were its immediate successors, but over time some of these fell into disuse. In fact, the agentive use of ἀπό did not play a preeminent role until the beginning of the 12th C. See George, *Expressions of Agency*, 222. According to George (113-115, 194), the main factors in Classical Greek influencing the use of a preposition differing from ὑπό to express the agent are: a) the meaning of the verb. Generally, in all ancient Greek texts, verbs of giving and sending are the most likely forms with which to articulate the agent of passive predication with an ablative and prepositional morpho-lexeme, rather than with ὑπό. Thus, at one end of the scale, we usually have the verbs of motion as πέμπω, with which it is very suitable to use ablative prepositions such as ἐκ or παρά + genitive. At the other extreme are the verbs of thought as νομίζω, which tend to use locative prepositions as παρά + dative and πρὸς + genitive, as a marker of agent. Intermediate categories are the verbs of giving, such as δίδωμι, and of showing, such as σημαίνω. It should be noted that when those verbs which usually take on the preposition ὑπό as a marker of agent of passive predication appear with a denoter of non-standard agent, the core of the syntagma should be more accurately interpreted as some other semantic function, in agreement with the local meaning of the preposition, either of origin or location, and not as an agent. Rather, when those verbs that usually rule a marker of non-standard agent appear with ὑπό, it is because the agent needs to be clarified; b) similarly, the verbal syntax plays a decisive role in the articulation of non-standard agent. Passive participles often avoid the usual ὑπό, because the nominal forms of the verb are less transitive. See Luraghi, "Spatial Metaphors and Agenthood," 283.

⁵⁰ As Zerwick states in *Graecitas Biblica*, 87-89, in the NT it is often impossible to discern the subtle differences in the employment of one for another.

⁵¹ See Matt 16:21b: Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱερουσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι "From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering **at the hands of the elders and chief priests and scribes**, and be killed, and on the third day be raised." The value of the preposition in this passage will be analyzed in detail in the following pages. Compare with Xen. *An.* 2.5.14: σωθέντες ὑπὸ σοῦ "saved **by you**," where ὑπό indicates immediate agentivity (Xenophon, *Anabasis*. LCL).

⁵² Luraghi, "Spatial Metaphors and Agenthood," 282-285.

gen. have in common, besides articulating the agent of the passive voice, that they are expressions of cause.⁵³

As mentioned, functional semantics defines the agentive function as the "entity, typically a conscious being, which controls voluntary, actively, and consciously an action."⁵⁴ This value usually appears in highly transitive actions that affect a patient undergoing a change of state that is the effect of the verbal action.⁵⁵ In this sense, among the features of the agent, we can also mention: animacy (it is a lively and conscious being), intentionality, control (it has control over the action, namely, it decides to perform it and is responsible for its accomplishment) and execution (it performs an action, intervening directly in it).

3. The Conceptual Continuum Cause-Agent-Intermediary

Recent years have seen the influence of cognitive linguistics, which asserts that the semantic functions are not neatly separated conceptual plots, but rather gradual notions, including some points of close proximity and others of maximal differentiation. Consequently, some of the semantic roles more closely related to causality, such as the value of agent (passive predication), could be defined as radial categories structured around a prototype, which is often characterized by a number of properties. In the case of cause, these properties are total or partial absence of intentionality and control: in the case of the agent, these properties are animacy, intentionality, control and execution.

However, these traits by themselves do not determine the belonging of a prepositional function to the category of agent, cause, or intermediary, since any of these features may be missing. Therefore, their prepositional function might be considered a non-prototypical member of the agent category.⁵⁶ Consequently, some of the aforementioned properties, such as control or execution, can vary, depending on the role as agent or cause within the *continuum* cause-agent-intermediary. In this sense, a quality so characteristic of the standard agent as the performance of the

⁵³ George, *Expressions of Agency*, 193.

⁵⁴ Martínez Vázquez, "Sobre la distinción," 640-641.

⁵⁵ Luraghi, "Adpositional Phrase."

⁵⁶ S. Luraghi, "Cause and Instrument Expressions in Classical Greek. Remarks on the use of *διὰ* in Herodotus and Plato," *Mnemosyne* 42, 3-4 (1989), 296, 302; R. Martínez Vázquez, "La función semántica 'agente' en griego antiguo," *Habis* 31 (2000) 486-488.

action is not entirely decisive. For example, the element less directly participative in the action might be characterized as the agent, while the one with a more direct relation to the action appears as an intermediary.⁵⁷ In the latter case, it is the trait of control that characterizes the agent, even if not performing the action. The execution of the action complements the function of an intermediary.⁵⁸ The feature of control over the action will also determine the role of agent in examples where there are a controller and a different executor. In this case, the subject is an agent that performs the action, but has no control over it; hence, control is attributed to the syntagma with causal function.⁵⁹

We can thus affirm that the notion of control is an area of confluence between agent and cause; at the same time, the notion of control serves to differentiate between the agent and the intermediary element in the action.⁶⁰ It is noteworthy that a lack of control affects the identification of the agent more than does the absence of intentionality, because controlled actions can be carried out voluntarily or involuntarily.⁶¹ Meanwhile, the notion of executor is found in the confluence between the notion of agent and that of intermediary, and distinguishes the cause from the agent.

4. Some Cases of Dispute Over the Value of the Preposition *ἀπό* as a Marker of Cause or Agent in the New Testament

⁵⁷ The intermediary function is generally attributed to animate beings and differs fundamentally from the instrument in that the agent performs no action making use of this, but rather, it is the intermediary who executes it on behalf of the agent. It is noteworthy that the lack of intentionality and control is what differentiates the intermediary from the agent, although in these cases the latter has only an inactive control over the final result of the action. Finally, the expression of instrumentality and mediation occurs only in states of affairs under control, i.e., in those in which an agent intervenes. See Luraghi, "Animate Nouns," 230; Luraghi, *On the Meaning of Prepositions and Cases*, 36-38,180.

⁵⁸ As can be observed in Hdt., *Hist.* 1.113.3: πέμπσας δὲ ὁ Ἄρπαγος τῶν ἐωυτοῦ δορυφόρων τοὺς πιστοτάτους εἶδ' ἐτε **διὰ τούτων** καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον, καὶ τὸ μὲν ἐτέθαπτο... "Harpago sent his most loyal spearmen and saw **through them** and buried the son of the pastor. They buried him and..." (Herodotus, *The Persian Wars*, vol. 1: Books 1-2. LCL).

⁵⁹ Martínez Vázquez, "Sobre la distinción," 644-646. See Hom., *Od.* 8.519-520: κείθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα νικῆσαι καὶ ἔπειτα **διὰ μεγάρθυμον Ἀθήνην** "there, he said, he dared to fight the most terrible battle and won **thanks to the magnanimous work of Athena.**" (Homer, *Odyssey*, vol. 1: Books 1-12. LCL).

⁶⁰ Luraghi, "Animate Nouns," 230; Luraghi, "Determinazioni di Causa e Strumento," 140-141; Martínez Vázquez, "Sobre la distinción," 644-646.

⁶¹ Martínez Vázquez, "La función semántica 'agente'," 493.

A first examination of the entry for ἀπό in *LSJ*, *DGE*, Zorell, Thayer, *BDAG* and Louw & Nida⁶² reveals the existence of frequent bases for disagreement regarding the value of the morpho-lexeme. This is especially the case when indicating cause or agent, as shown by the readings of different Bible translations, chosen randomly, such as the *New Revised Standard Version (NRSV, 1989)*, the *New King James Version (NKJV, 1982)*, *Reina Valera Actualizada (RVA, 2015)*, *Nácar & Colunga (NC, 1999)* and *Cantera & Iglesias (C&I, 2015)*.⁶³

On the basis of the analysis of ἀπό in the *DGENT* as well as both functional and cognitive semantics, we will attempt to elucidate the meaning of ἀπό in two verses of the NT for which the use of the preposition is vital for exegesis. In order to do so, we will firstly use the *DGENT*'s methodology to analyse the morpho-lexeme, focusing on its relationship to context; secondly, we will offer a detailed discussion of each passage, comparing our interpretation with dictionaries and other versions.

4.1. *Matt 16:21b: Those Responsible for the Death of Jesus (ἀπό Instead of ὑπό)*

The meaning of the preposition ἀπό in Matt 16:21: Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι, is the subject of disagreement and differing interpretations among dictionaries, grammars and studies. According to Thayer, the verse presents an example of the causal value of ἀπό.⁶⁴ In contrast, others such as Zorell, *BDAG*, Robertson and Harris,⁶⁵ consider that the use of ἀπό instead of ὑπό here is due to ἀπό's value as a codifier of agent of the passive voice, which can be translated as 'at the hands of,' 'by command of,' or even 'on the part of.' These translations reflect the

⁶² *LSJ*, s.v. ἀπό; *DGE*, s.v. ἀπό; Zorell, 143-146, s.v. ἀπό; Thayer, s.v. ἀπό; *BDAG*, s.v. ἀπό; Louw & Nida (eds.), s.v. ἀπό.

⁶³ Biblegateway (ed.), *New Revised Standard Version (NRSV)* (see complete reference in Introduction, footnote 18); Biblegateway (ed.), *NKJV* (taken from Nashville-Camden-New York: Thomas Nelson Publisher, 1982) <https://www.biblegateway.com/versions/New-King-James-Version-NKJV-Bible/>; Biblegateway (ed.), *RVA-2015* (taken from the *Santa Biblia* [updated Reina-Valera version], Alabama: Casa Bautista de Publicaciones / Editorial Mundo Hispano, 2015) <https://www.biblegateway.com/versions/Reina-Valera-Actualizada-RVA2015-Biblia/>; E. Nácar & A. Colunga (trans.), *Sagrada Biblia. Versión directa de las lenguas originales* (Madrid: Biblioteca de Autores Cristianos, 1999); F. Cantera & M. Iglesias (trans.), *Sagrada Biblia. Versión crítica sobre los textos hebreo, arameo y griego* (Madrid: Biblioteca de Autores Cristianos, 2015).

⁶⁴ Thayer, s.v. ἀπό.

⁶⁵ Zorell, 143-146, see ἀπό; *BDAG*, see ἀπό; Robertson, *Grammar of the Greek New Testament*, 579-580; Harris, *Prepositions and Theology*, 58-59.

notion of indirect agentivity typical of the morpho-lexeme. As for the different versions of this passage, all seem to choose an interpretation of ἀπό as marker of agent; some of them, such as *NRSV* (1989) and *RVA* (2015), translate ἀπό as 'at the hands of;' others, such as *NC* (1999), *C&I* (2015) and *KJV* (1982), translate it as 'by.'

NRSV (1989): "From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering **at the hands of the elders and chief priests and scribes**, and be killed, and on the third day be raised."

RVA (2015): "Desde entonces comenzó Jesús a declarar a sus discípulos que le era necesario ir a Jerusalén y padecer mucho **a manos de los ancianos, de los principales sacerdotes y de los escribas**, y ser muerto, y resucitar al tercer día."⁶⁶

NC (1999): "Desde entonces comenzó Jesús a manifestar a sus discípulos que tenía que ir a Jerusalén para sufrir mucho **de parte de los ancianos, los príncipes de los sacerdotes y los escribas**, y ser muerto, y al tercer día resucitar."⁶⁷

C&I (2015): "Desde entonces Jesús empezó a declarar a sus discípulos que él tenía que ir a Jerusalén y sufrir mucho **de parte de los ancianos y sumos sacerdotes y escribas**, y sufrir la muerte, y al tercer día resucitar."⁶⁸

NKJV (1982): "From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things **from the elders and chief priests and scribes**, and be killed, and be raised the third day."

Thayer's understanding of the morpho-lexeme's function as an efficient cause in this context is not entirely convincing, because the passage points to an ancient use of ὑπό + genitive, with the verb πάσχω 'to be poorly treated (by someone),' 'to suffer at the hands of (someone).'⁶⁹ Therefore, in this construction, the verb has a passive sense⁷⁰ and the prepositional syntagma ruled by ἀπό formulates the agent

⁶⁶ *RVA* (2015): "Since then Jesus began to declare to his disciples that he needed to go to Jerusalem and suffer a lot **at the hands of the elders, the chief priests and the scribes**, and be killed, and be resurrected on the third day."

⁶⁷ *NC* (1999): "From then on Jesus began to manifest to his disciples that he had to go to Jerusalem to suffer much **from the elders, the chief priests and the scribes**, and be killed, and the third day be resurrected."

⁶⁸ *C&I* (2015): "Since then Jesus began to declare to his disciples that he had to go to Jerusalem and suffer a lot **from the elders and high priests and scribes**, and suffer death, and the third day he will rise again."

⁶⁹ *LSJ*, s.v. ἀπό.

⁷⁰ It is necessary to remember that πάσχω originally expressed a passive state. See P. Chantraine, *DELG*, vols. 1-4 (4th ed.; Paris: Klincksieck, 1977) 878.

complement of the sentence: we have an example of replacement of ὑπό with ἀπό. Moreover, the use of ἀπό with a verb of low transitivity, like πάσχω, is another defining feature of the articulation of the agent of passive predication (indirect) on the part of the morpho-lexeme in question.⁷¹

From a semasiological point of view, the features that characterize the agent in this context are animacy, voluntariness, control and enforcement; it is true, however, that the clear indirect agentivity articulated by the preposition brings the value of the morpho-lexeme into closer proximity with the notion of cause. From an exegetical point of view, the value of the preposition in this passage is remarkable. Matthew presents senators, high priests and lawyers, and members of the High Council⁷² — i.e. the three constituent orders of the Sanhedrin⁷³—as responsible (vicarious agents) for Jesus's suffering. They are his first pursuers, those who will decide on behalf of the nation that Jesus must die, persuading people to support the verdict, even though strictly speaking the agent executor of his punishment and death was the Roman power,⁷⁴ as is suggested in the following passage: Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν **ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων** καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι "From then on Jesus began to manifest to his disciples that he had to go to Jerusalem, suffer a lot **at the hands of the senators, high priests and lawyers**, be executed and be resurrected on the third day."⁷⁵

We must add that the verb δεῖ ('be necessary,' 'have to') emphasizes that, according to Matthew, the passion of Jesus is not accidental, and was announced by the mouth of the prophets in the OT (for example in Isa 53:1-10; see Acts 8:32.33).

⁷¹ Luraghi, "Adpositional Phrase."

⁷² J. Mateos & L.A. Schökel (trans.), *Nuevo Testamento* (2nd ed.; Madrid: Ediciones Cristiandad, 1987) 112-113.

⁷³ Significantly, this is the only passage in which τῶν πρεσβυτέρων comes at the start of the enumeration of the groups of power that belong to the Sanhedrin. This may be due to the fact that, by their designation as representatives of the law, they are those in whose name Jesus must suffer death. See L. Coenen, E. Beyreuther & H. Bietenhard, *Theologisches Begriffslexikon zum Neuen Testament*, vol. 4 (Wuppertal: Theologischer Verlag R. Brockhaus, 1971) 126-127.

⁷⁴ F. Bermejo Rubio has delved into this question in a recent study: "'Y vendrán los romanos' (John 11,48). Sobre la identidad de los responsables del arresto de Jesús el galileo," in I. Muñoz Gallarte & J. Peláez (eds.), *In mari via tua. Philological Studies in Honour of Antonio Piñero* (Cordova: El Almendro, 2016) 528-530.

⁷⁵ Matt 16:21: "Desde entonces empezó Jesús a manifestar a sus discípulos que tenía que ir a Jerusalén, padecer mucho **a manos de los senadores, sumos sacerdotes y letrados**, ser ejecutado y resucitar al tercer día."

Similarly, *πολλὰ παθεῖν* ('suffer a lot') seems to refer to the suffering that preceded the interrogation before the high priests and the events that befell Jesus up to his death.⁷⁶

In summary, in contrast with Thayer, which proposes a causal value of *ἀπό* in this context, we can conclude with Zorell, *BDAG*, Roberston and Harris that the morpho-lexeme takes the place of *ὑπό* in encoding the concept of agent of verbal action. This meaning is supported by all versions, which unanimously translate the morpho-lexeme as supporting our interpretation.

4.2. *1Cor 11:23: The Origin of the Eucharistic Tradition (ἀπό Instead of παρά)*

The dictionaries of Thayer and *BDAG* both consider the use of *ἀπό* in 1Cor 11:23 to be expressing cause: Ἐγὼ γὰρ παρέλαβον **ἀπὸ τοῦ κυρίου**, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον... However, different translations of the NT (NC [2015], *C&I* [2015], *NKJV* [1982], *NRSV* [1989] and *RVA* [2015]), explicitly disagree with this interpretation.⁷⁷

As for the various NT versions chosen, these translate the preposition as having a value of origin or provenance:

NC (2015): "Porque yo he recibido **del Señor** lo que os he transmitido, que el Señor Jesús, en la noche en que fue entregado, tomó el pan..."⁷⁸

C&I (1999): "Pues yo recibí **del Señor** lo que a mi vez os transmití: que el Señor Jesús, la noche en que era entregado, cogió pan..."⁷⁹

NKJV (1982): "For I have received **of the Lord** that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread..."

NRSV (1989): "For I received **from the Lord** what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread..."

RVA (2015): "Yo recibí **del Señor** lo que también os he enseñado: Que el Señor Jesús, la noche que fue entregado, tomó pan..."⁸⁰

⁷⁶ Coenen, Beyreuther & Bietenhard, *Theologisches Begriffslexikon*, vol. 4, 239.

⁷⁷ Thayer, s.v. *ἀπό*; *BDAG*, s.v. *ἀπό*.

⁷⁸ *NC* (2015): "Because I have received **from the Lord** what I have conveyed to you, that the Lord Jesus, on the night he was delivered, took the bread..."

⁷⁹ *C&I* (2015): "For I received **from the Lord** what I in turn gave you: that the Lord Jesus, on the night he was delivered, took bread..."

To elucidate which of the two values should be attributed to the preposition in this passage in order to determine the origin of the Eucharistic tradition, it is necessary once again to pay attention to the context. The possible causal meaning of the morpho-lexeme in this passage may be rejected if we pay attention to the verb that governs the preposition: in this case, παραλαμβάνω 'take with it;' 'receive,' 'inherit.' According to the *DGENT*, when από appears with (among others) verbs of possession, receiving or learning (indicating the person or group from which something is required or received), it acquires the value of origin or provenance.⁸¹ In this line of thinking, Moulton and Zerwick add that we are in fact dealing here with a case in which από is substituted for the preposition παρά.⁸²

All of this data is relevant from an exegetical perspective as well, because in this case από with παραλαμβάνω expresses a less direct transmission, or a greater distance from its source, than παρά.⁸³ Therefore, our interpretation of the morpho-lexeme's value tries to offer exegetical distinction: Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἧ παρεδίδετο ἔλαβεν ἄρτον... "Because the same thing that I received and that came **from the Lord** I transmitted to you: that the Lord Jesus, on the night they were going to deliver him, took a loaf of bread..."⁸⁴ In both Hellenism and late Judaism παραλαμβάνω denotes the acceptance of a tradition. Similarly, Paul uses it to denote the reception of a spiritual good, and relates it to the dogmatic and ethical traditions that he has received. This is precisely what the introductory words of 1Cor 11:23 emphasize.⁸⁵ Thus, although we cannot know how Paul received the ancient Christian tradition of

⁸⁰ RVA (2015): "I received **from the Lord** what I also taught you: that the Lord Jesus, on the night he was delivered, took bread..."

⁸¹ *DGENT*, Fasc. 3, 789-829, s.v. από.

⁸² Moulton, *A Grammar of New Testament Greek*, 258-261; M. Zerwick & M. Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Editrice Pontificio Istituto Biblico 1993) 520.

⁸³ Other authors, such as Harris, *Prepositions and Theology*, 63-64, state that the use of από instead of παρά in this verse may be due to a simple stylistic change in order to avoid a triple use of παρά in the same passage (it not only appears as a preverb in παρέλαβον but also in παρέδωκα and παρεδίδετο). He adds that από denotes unmediated relations, sometimes as in Matt 11:29; Col 1:7; 1John 1:5). Robertson, *Grammar of the Greek New Testament*, 578-579, notes that, while they are not exactly synonymous, one should not exaggerate the difference between the two.

⁸⁴ 1Cor 11:23: "Porque lo mismo que yo recibí y que venía **del Señor** os lo transmití a vosotros: que el Señor Jesús, la noche en que iban a entregarlo, cogió un pan..."

⁸⁵ Other times, παραλαμβάνω is related to the preaching of God's message (1Thess 2:13); to the Scriptures' message that, according to 1Cor 15:3, Paul has received, and to the personal revelation of Jesus Christ that Paul received before Damascus (Gal 1:12). See Coenen, Beyreuther & Bietenhard, *Theologisches Begriffslexikon*, vol. 3, 26-29.

the Eucharistic meal, this intentional use of ἀπό instead of παρά might suggest that Paul did not learn it directly through revelation (as some scholars argue),⁸⁶ but in a less immediate way, namely by oral tradition from one of the disciples (to which παραλαμβάνω refers, according to Zerwick).⁸⁷ Otherwise, the use of παρά would have been preferred.

In summary, an examination of the data provided seems to confirm that the morpho-lexeme in this passage expresses not causality, but rather source or origin; this is also true for other NT verses.⁸⁸ There seems to be a unanimous consensus amongst the different versions that this particular passage should interpret the morpho-lexeme as a marker of source or origin.

Conclusion

The study of the values of these kinds of morpho-lexeme needs to start with a primarily semantic methodological approach (not excluding the morphosyntactic aspect), since the context is an essential factor for specifying the meaning of such morpho-lexemes. This is so because, as we adduced previously, the Greek prepositional system represents an area of study midway between Grammatology and Lexicography: the meaning of this grammatical class is the result of combining the meaning of the preposition with the casual morpheme with which it is linked, as well as the lexical content of the core of the syntagma, the predicate, and other contextual factors.

The lack of consensus among the dictionaries and studies regarding the meaning of the preposition ἀπό in Matt 16:21 and 1Cor 11:23 shows that their analysis tends towards inaccuracy in the interpretation of ἀπό, which confuses the agentive (passive predication) and causal values of the morpho-lexeme with one another, or with other functions such as origin.

⁸⁶ See A.T. Robertson, "Commentary on 1Corinthians 11:4," in A.T. Robertson, *Word Pictures in the New Testament*. <https://www.studylight.org/commentaries/rwp/1-corinthians-11.html>.

⁸⁷ Zerwick & Grosvenor, *Grammatical Analysis*, 520.

⁸⁸ Thus, *BDAG*, s.v. ἀπό, and Thayer, s.v. ἀπό, establish the following passages as examples of the value of the preposition as a denoter of efficient cause referring to people: Matt 12:38; 17:25ab; 17:26; Luke 22:71; Acts 9:13; Rom 1:7; 1Cor 1:30; 4:5; Eph 6:23; Philem 1:2; 1John 1:5; 2:20; 2:27; 3:22; 4:21; Rev 1:4. Also in formulas of greeting as in 1Cor 1:3; 2Cor 1:2; Gal 1:3; Eph 1:2; Col 1:2; 2Thess 1,2; 1Tim 1:2; Titus 1:4; Philem 3. However, according to the *DGENT*, Fasc. 3.2, 789-829, s.v. ἀπό, the morpho-lexeme denotes in all these examples origin or provenance, since the verb that rules the preposition means reception, desire or possession; this contextual factor determines this value.

As we articulated in this chapter, the observations of the functional-cognitive grammar, according to which the metaphoric articulation of agentivity (passive predication) by ἀπό instead of ὑπό is a conceptual variant of the causal notion in ancient Greek, agree with the theories of cognitive semantics. In fact, both notions—the agentive (passive predication) and causal values— can be defined as radial categories structured around a prototype represented by a number of properties, some of which (such as the feature of control or execution) occasionally fluctuate in characterizing the role of agent and cause within the *continuum* cause-agent-intermediary, which turns them into non-prototypical members of the category.

All of this research shows that the use of *DGENT*'s methodological principles represents a significant progress in the study of ἀπό's values in the NT *corpus*: *DGENT* allows us not only to detect the notional field of the morpho-lexeme in the verses under consideration, but these methodological principles also shed light on the translation of those NT passages in which the prepositional value is decisive for exegesis.

In any case, our study clearly shows that no writing in the NT shows a naive use of prepositions. Despite some loss in accuracy during *Koine* of the typical values these morpho-lexemes had in the Classical period, in general prepositions are used with great precision, which means that rigorous exegetical conclusions are possible.

Chapter VIII. The Preposition ἐκ in New Testament Greek.

Introduction

The close semantic relationship between notions of origin, cause and instrument expressed by the preposition ἐκ generates a confusion of the three meanings with each other, as well as with with the temporal meaning of ἐκ when indicating the initial point of a lapse of time ('from,' 'since').

By way of example of the importance of determining the value of prepositions for exegesis, at the end of this chapter we will focus on an analysis of the preposition ἐκ in Rom 1:4. This passage is a good example of where there is frequent disagreement among interpreters regarding the values of ἐκ. As in the previous cases, we take the *DGENT* methodology as a starting point. The use of ἐκ in Rom 1:4, a passage on the resurrection and constitution of Jesus as a mediator between humanity's salvation and subsequent liberation from all sins, illustrates the aforementioned confusion between the temporal and causal values of the morpho-lexeme ἐκ, as well as with other meanings such as origin and instrumentality (or means). The analysis of the morpho-lexeme in this passage will show that the *DGENT*'s method can help us overcome disagreements among dictionaries, translations and grammars, thanks both to its semantic treatment of the lexemes and its study of the contextual factors that determine the semantic change of the words within each context.

1. The Preposition ἐκ

1.1. *The Preposition ἐκ in Major Dictionaries of Classical Greek and New Testament Greek*

Following the *DGENT*'s methodology, we begin our study of ἐκ in Rom 1:4 with an examination of the preposition in the main dictionaries of Classical Greek and NT Greek.¹

¹ We refer to the entry corresponding to ἐκ and πρὸς in *LSJ*, s.v. ἐκ; *DGE*, s.v. ἐκ; *BDAG*, s.v. ἐκ; Zorell, 385-390, s.v. ἐκ; Thayer, s.v. ἐκ and Louw & Nida (eds.), s.v. ἐκ.

The lemma of the preposition ἐκ in the dictionary of *LSJ* is organized into three main sections:

I. of place: 1. of motion, 'out of,' 'forth from; 2. to denote 'change from' one place or condition to another; 3. to express distinction 'from a number; 4. of Position, 'outside of,' 'beyond; 5. with verbs of rest and with verbs signifying 'to hang' or 'fasten.'

II. of time: 1. 'from' that time. 2. of particular points of time, 'from; 3. when we say 'in' or 'by.' III. of origin: 1. of the material, 'out of' or 'of' which things are made; 2. of the Father; 3. of the author or occasion of thing; 4. with the agent after pass. verbs; 5. of the cause, instrument or means 'by' which a thing is done; 6. 'from,' i.e. 'according to; 7. periphr. for an adv., (as in Lat. ex consulto, ex composito); 8. with numerals."

DGE organizes the lemma of ἐκ into four main sections:

"A. indic. 'place from' or 'point of departure':

I. w. verb of real, fig. or implied mov., 'from: 1. w. verb. of real mov.: a) w. gen. of place not def. by name; b) w. gen. of place def. by name; c) w. ellipsis of the gen. of place: w. gen. of pers. or god 'of,' 'of the house of,' 'of the abode of' w. person name; 2. w. verb of sensory or intellectual activities: a) w. verb that denotes "vision" or its lack: w. gen. of place; b) for indic. the origin of voice and sound, freq. w. gen. of animate being or ass.; c) from an internalized point of view and fig.; 3. w. verb meaning "hang," "hold;" 4. w. subst. and esp. pron. in dependence on the verb "mov. towards" in a elliptical constr. indicating the provenance.

II. w. verb indic. contact or your loss 'of: 1. w. verb indic. 'throw,' esp. ref. to the hands or ass.; 2. w. verb or phrases w. means from "to give," "to take," *verba accipiendi* w. gen. of pers or ass.; 3. w. verb and phrases ref. to maintenance: esp. meaning "drink," w. gen. of the container; 4. w. verb w. means "to leave," "to sprout," "to pour" esp. fluids; 5. w. verb w. means "separation" or "liberation," w. gen. of abstr. 'of,' in plu. 'of,' 'of being between; 6. w. verb w. means from "raise," w. gen. of place.

III. w. separat. gen. 'from,' 'away from,' 'away from: a) w. verb of mov.; b) w. verb of situation.

IV. as reinforcement of a "partitive:" 1. opposing def. (numeral freq.) to indef. 'from,' 'among;' 2. expr. belonging to a class, group or nation of, 'coming from.'

V. indic. generation, esp. w. εἰμί or ass.: 1 w. animate subj. and gen. 'of origin,' as well, w. forms in -θεν and -φι 'of,' 'son of,' 'descendant of:' a) w. εἰμί and γίγνομαι: b) w. other verb and phrases w. means "beget," "be born;" c) w. nominal phrase w. γένος or ass.; d) adnom. 'son,' 'relative,' 'descendant of;' e) against the standard formula without prep., maybe 'free of;' f) trad. from lat. *ex*; g) transl. of lat. *ab*; 2. 'from' w. subj. in gener. of animate being and gen. of place; 3. w. gen. of animate being and w. subj. of thing or abstr. 'coming from,' almost as 'belonging' or as reinforcement of the gen. 'from author:' a) w. εἰμί, γίγνομαι w. gen. of pers. and personif., esp. divinity; b) w. other verbs; 4. w. subj. of abstr. and gen. of abstr. 'that is generated from,' 'that comes from,' 'from' w. verb εἰμί, γίγνομαι.

VI. indic. the init. point of a temp. lapse (cf. E) 'from:' a) rel. w. the life cycle; b) rel. w. the diurnal cycle; c) w. words w. indic. precedence in a temp. succession; d) w. demonstr. or relat.; e) in adverb. phrase w. temp. or quantity adj.

B. w. derivative values of separat.:

I. indic. agent and cause, w. verb of action: 1. agent 'by,' 'thanks to:' a) w. gen. indic. divine or human agent; b) as agent of pass. v. 'by;' 2. 'as a consequence,' 'due to,' 'by' indic. result or cause: a) w. gen. of abstr; b) w. gen. of concr. 'due to,' 'as a result.'

II. w. gen. of matter, instrument or medium: 1. 'of,' 'with' esp. w. verb of action and *efficiendi* and gen. of matter; 2. 'with,' 'through,' 'by' w. gen. indic. instrument or medium.

C. w. 'referential' use:

I. indic. equivalence, substitution or change: 1. 'in accordance with,' 'according to,' w. gen. of predictions, orders, decisions; 2. indic. change or substitution by an opposite 'instead of:' a) w. γίγνομαι, b) w. others verb; 3. freq. adnom., indic. equivalence w. a measure 'equivalent to,' 'by:' a) length; b) capacity; c) of price 'for,' 'by value of,' w. verb indic. the sale; d) distrib. value gener. 'at the rate of,' 'to.'

II. indic. succession, w. 'paronomastic' constr. 'after.'

D. indic. 'place where,' w. crossing of the idea of provenience or orientation:
1. 'in,' 'to,' 'by;' 2. something fixed that "goes out" or is "projected."

E. w. temp. value (cf. A VI): 1. 'after,' 'as soon as,' indicating posteriority in a sequence: a) ref. to meteorological factors; b) in gener.; 2. 'in,' 'during' indic. duration: a) ref. to the day cycle; b) ref. to a fut. indef. time."

Zorell provides these main sections for the preposition ἐκ (some of which are also meanings):

I. ἐκ *separationis*; dicitur:

1. *de loco ex quo* alqs. vel alqd. exit, abit, removetur, ex. gr. post verba exeundi, veniendi, ducendi, mittendi, removendi, vocandi, tollendi, promendi, eripiendi, salvandi, delendi, etc.

2. *de coetu numero, societate* complurium, a quibus alqs. abit, separatur ets.; post verba separandi, eligendi, ets.

3. *de condicione ac statu* e quibus alqs. exit, eripitur.

II. ἐκ *directionis*; indicat, unde seu ex qua parte alqd. veniat, accipiatur, audiatur, videatur, ets.: a) de loco; b) ad quaestionem 'ubi?' *de parte seu latere in quo alqs. est.*

III. ἐκ *initii*; indicat illum terminum a quo alqd. metimur: saepe de tempore.

IV. ἐκ *originis*; indicat, unde alqd. ortum profectumve sit; et quidem dicitur:

1. *de personae origine, de stirpe, natalibus, patria, etc.* in specie: a) *de origine vitae supernaturalis*; b) *metaphorice* ex Deo aut ex diabolo mundove (velut genuina eius proles) esse dicitur is quis illius indolem prae se fert eique obsequitur.

2. *de rei aut effectus origine, causa, ratione, fonte*: a) *de persona quae est rei causa, auctor, dator, ets.* post verba passiva; post verba sumendi, accipiendi, ets.; b) *de re quae est alterius rei causa, ratio, fons*; c) *in specie de causa phisica*, saepe fere pro dat. instr.; *de pretio* quo expenso aliquid emittitur, ets.; d) *de re qua alqd. cognoscitur aut demonstratur*; e) *de norma iudicii ets. = secundum*; f) saepe *de principio justificationis*, de iis quae sunt justificationis acquirendae condiciones praerequisitae; g) *de re vel ratione impellente*; h) *de animi statu et affectionibus ac virtutibus ets. ex quibus actiones quasi nascuntur seu cum quibus fiunt*; i) *de materia ex qua alqd. fit.*

V. ἐκ cum genet. indicat illud totum (copiam, numerum...), ex quo aliqua pars sumitur aut consideratur: ἐκ c. genet.; a) unus ex (= numero); haec ellipsis vix sentitur nisi in casibus obliquis et plurali accus.; b) aliqui ex...nom. plur.; c) ἐκ con genet. part. = aliquid ex... sequitur verba edendi, bibendi, dandi, sumendi, etc.

VI. Usus quidam particulares: a) locutiones adverbiales; b) per commixtionem quandam idearum Graecis usitatam nonnunquam; c) ut nos per nomina in '-ista' desinentia brevissime solemus quasdam hominum classes factiones sectas scholas designare, ita S. Paulus usurpat ad similem finem formulam οἱ ἐκ... οἱ ἐκ cum genetivo eius rei quae est character vel norma illorum hominum quos designare vult."

Thayer presents five main sections for ἐκ:

"I. of place, and: 1. universally, of the place from which; from a surrounding or enclosing place, from the interior of especially after verbs of going, fleeing, leading, calling, freeing, removing, releasing, etc.; 2. from the midst (of a group, number, company, community) of many; A. after verbs of going, leading, choosing, removing, etc.: a) before collective nouns; b) before plurals; B. before words signifying quantity; 3. from a local surface, as sometimes the Latin *ex* for *de*; 'down from;' 4. of the direction whence; Latin *a dextra*, literally, 'from' i. e. (German 'zu') 'on the right;' 5. of the condition or state out of which one comes or is brought; 6. of any kind of separation or dissolution of connection with a thing or person; 7. Hebraistically.

II. of the origin, source, cause: 1. of generation, birth, race, lineage, nativity: a) after verbs of begetting, being born, etc.; b) with the name of the city, race, people, tribe, family, etc., 'to spring or originate from,' 'come from;' 2. of any other kind of origin; 3. of the material out of which a thing is made, etc.; 4. Its use to note the price is related, because the money is as it were changed into that which is bought (the simple genitive of price is more common); 5. especially after neuter and passive verbs, ἐκ is used of the cause (whether thing or person) by which the act expressed by the accompanying verb is aided, sustained, effected; 6. of that on which a thing depends, or from which it results; 7. of the power on which anyone depends, by which he is prompted and governed, whose character he reflects; 8. of the cause for which; 9. of the supply out of (from) which a thing is taken, given, received, eaten, drunk, etc.; 10. of that from which anything is obtained; 11. of the whole of which anything is a part;

12. of the source; a) universally; b) of the source of conduct, as to be found in the state of the soul, its feelings, virtues, vices, etc.: c) of the source of knowledge; 13. of that from which a rule of judging or acting is derived; 'after,' 'according to.'

III. By attraction, common in Classical Greek, two prepositions coalesce as it were into one, so that ἐκ seems to be used for ἐν;

IV. of Time: 1. of the (temporal) point from which; Latin *ex, inde a*; 'from,' 'from... on,' 'since;' 2. of succession in time, a temporal series.

V. Adverbial phrases in which lies the idea: 1. of direction whence; 2. of source; 3. of the measure or standard."

BDAG identifies the following main sections:

"1. marker denoting separation, 'from,' 'out of,' 'away from:' a) w. the place or thing fr. which separation takes place. Hence esp. w. verbs of motion; b) w. a group or company fr. which separation or dissociation takes place; c) of situations and circumstances out of which someone is brought, 'from:' d) of pers. and things with whom a connection is severed or is to remain severed.

2. marker denoting the precedence fr. which someth. comes, 'from' —Since the Greek feeling concerning the relation betw. things in this case differed fr. ours, ἐκ could answer the question 'where?'

3. marker denoting origin, cause, motive, reason, 'from,' 'of:' a) in expr. which have to do w. begetting and birth 'from,' 'of,' 'by:' ἐκ introduces the role of the male; b) to denote origin as to family, race, city, people, district, etc.: —To express a part of the whole, subst.; c) to denote derivation; d) of the effective cause 'by,' 'because of:' α) personal in nature, referring to originator; β) impersonal in nature; e) of the reason which is a presupposition for someth.: 'by reason of,' 'as a result of,' 'because of;' f) sim. ἐκ can introduce the means which one uses for a definite purpose, 'with,' 'by means of;' g) of the source, fr. which someth. flows or comes: g) of the inner life, etc., fr. which someth. proceeds; h) of the material out of which someth. is made; i) of the underlying rule or principle 'according to,' 'in accordance with.'

4. marker used in periphrasis, 'from,' 'of:' a) for the partitive gen: α) after words denoting number; β) after the indef. pron.; γ) the partitive w. ἐκ as subj.; δ) used w.

εἰμί 'belong to someone or someth;' ε) after verbs of supplying, receiving, consuming; ζ) after verbs of filling; b) in periphrasis for the gen. of price or value 'for.'

5. marker denoting temporal sequence, 'from:' a) of the time when someth. begins 'from,' 'from ... on,' 'for,' etc.; b) of temporal sequence.

6. various uses and units."

The dictionary of Louw & Nida gives the following meanings for the morpho-lexeme, distinguishing:

"1. extension from an area or space, usually with the implication of removal out of a delimited area: 'from,' 'out from,' 'out of;' 2. markers of cause or reason, with focus upon the source: 'because of;' 3. a marker of means as constituting a source: 'by means of,' 'from;' 4. (with the genitive): a marker of instrument, with the added implication of result: 'by,' 'as a result of;' 5. a marker of manner, often with the implication of source: 'with,' 'from;' 6. (with the genitive): a marker of the source of an activity or state, with the implication of something proceeding from or out of the source: 'from,' 'by;' 7. markers of dissociation in the sense of being 'independent from' someone or something: 'from,' 'free from,' 'apart from,' 'independent of;' 8. a marker of the source from which someone or something is physically or psychologically derived: 'from;' 9. markers of a part of a whole, whether consisting of countables or of mass: 'one of,' 'one among,' 'a part of;' 10. a marker of the aspect of cessation: 'from;' 11. markers of a point of time which is simultaneous to or overlaps with another point of time: 'when,' 'at the time of;' 12. markers of the extent of time from a point in the past: 'since,' 'from;' 13. a marker of price: 'with,' 'by means of;' 14. markers of the substance of which something consists or out of which it is made: 'of,' 'consisting of,' 'out of,' 'made of;' 14. ἐκ... εἰς (an idiomatic frame, literally 'from... to...') a degree of totality emphasizing exclusiveness or the elimination of other possibilities: 'completely,' 'entirely,' 'exclusively a matter of;' 15. ἐκ μέρους (idioms, literally 'from a part') the state of being part of something: 'being part of,' 'as a part of,' 'in part,' 'partially;' 16. ἐξ ἐναντίας, a position over against an object or other position: 'opposite,' 'in front of,' 'before,' 'across from,' 'in the presence of;' 17. ἐξ ἐναντίας, pertaining to being hostile toward: 'hostile,' 'one who is hostile;' 18. ἐκ μέτρου (an idiom, literally 'from measure') a scalar point marking considerable limitation in the

extent of some activity: ‘sparingly,’ ‘in a limited way;’ 18. ἐκ περισσοῦ (an idiom, literally ‘from excess’) an extremely extent [*sic*] and implying excess: ‘exceedingly,’ ‘extremely,’ ‘decidedly,’ ‘excessively;’ 19. ἐκ τοῦ αἰῶνος an exceedingly long period of time from an assumed beginning up to the present: ‘since all time,’ ‘from all ages past,’ ‘from the beginning of time;’ 20. συνέχομαι δὲ ἐκ (an idiom, literally ‘to be held together from’) to be in a mental state between two alternatives: ‘to be pulled in two directions,’ ‘to be betwixt and between,’ ‘to have conflicting thoughts;’ 21. ἐξεληλυθότας ἐκ τῆς ὀσφύος (an idiom, literally ‘to come out from the loins,’ ‘genitals’) to be born as the result of the male role in begetting an offspring: ‘to be born of,’ ‘to be begotten by;’ 22. ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν an idiom, literally ‘to sit on the right side of’) to be in a position of high status: ‘to sit on the right side of,’ ‘to be granted high position;’ 23. ἐξ ἀριστερῶν καθίσωμεν, to be in a position of high status, but less than in the case of the right side (compare 87.34): ‘to be given somewhat less high status,’ ‘to sit on the left side of.’”

This brief overview of ἐκ in the major dictionaries of Classical Greek and NT Greek shows an obvious discrepancy regarding the meanings of the preposition. On the basis of the *DGENT*, this chapter will attempt to overcome disagreements regarding the meaning of ἐκ in Rom 1:4 by elucidating the contextual factor that determines the precise semantic value of the preposition in this context.

1.2. The Preposition ἐκ: Preliminary Observations

The prepositional morpho-lexeme ἐκ (ἐξ, preceding a vocalic sound)² proceeds etymologically by assimilation from the form εγ, εχ,³ and it governs only one case, the genitive (ablative)⁴ occupying third place in frequency (915) among proper prepositions in the NT. It appears especially in John's Gospel, the Johannine Letters, Revelation and Acts.⁵

The lexical meaning of ἐκ denotes provenance, indicating a point of departure in space or time and expressing a movement from the interior⁶ towards the outside of an

² Humbert, *Syntaxe Grecque*, 307-308.

³ Chantraine, *Dictionnaire étymologique*, 353-353.

⁴ Alexandre, *Gramática de Griego*, 207-208.

⁵ Delgado Jara, "Estudio de los valores," 158-160; Harris, *Prepositions and Theology*, 103; Robertson, *Grammar of the Greek New Testament*, 596.

⁶ Dutton, *Studies in Greek Prepositional Phrases*, 49.

object or place with which it has been intimately connected. Hence, ἐκ in some ways expresses the breaking of a connection.⁷ From this original spatial notion, a metaphorical non-spatial notion of source evolved, by virtue of the fact that prepositions are lexical elements used very frequently, and that this frequency erodes the lexical signification. This is also the case with its respective figurative uses of origin, agency ('by'), base ('based on'), cause ('for') and means ('by means of').⁸

The ἐκ is used more frequently than ἀπό to denote origin in Greek,⁹ even if its use is less varied, overlapping with ἀπό, as we have seen, in the expression of genitive ablative in Hellenistic and NT Greek.¹⁰ Lastly, as we have also seen, the antonym of ἐκ is εἰς, which denotes the direction towards the interior or vicinity of a place ('towards the inside of').¹¹

The definition we propose for the lexical meaning of ἐκ is: "Mark of origin or local starting point of an action, state or reality." It translates as 'from,' 'from within,' 'from the interior of,' 'from the outside of' (indicating provenance).¹²

1.3. Preliminary Semantic Analysis of the Preposition ἐκ

⁷ Harris, *Prepositions and Theology*, 103; Luraghi, *On the Meaning of Prepositions and Cases*, 95-106; Moule, *An Idiom book*, 72; Alexandre, *Gramática de Griego*, 203, 207-208; Robertson, *Grammar of the Greek New Testament*, 597; Jannaris, *An Historical Greek Grammar*, 380; Crespo, Conti & Maquieira, *Sintaxis del griego clásico*, 171; Porter, *Idioms*, 154; Bortone, *Greek Prepositions*, 164.

⁸ Harris, *Prepositions and Theology*, 103-104; Delgado Jara, "Estudio de los valores," 158-160; Alexandre, *Gramática de Griego*, 207-208.

⁹ Luraghi, *On the Meaning of Prepositions and Cases*, 129-130.

¹⁰ More information about this overlap can be seen in chapter VII, p. 362-363. See, among other passages, Luke 5:8: ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε "Seeing this, Simon Peter prostrated himself at the feet of Jesus, saying: Get away **from me**, Lord, I am a sinner." As previously stated in chapter VII, pp. 321-322, in Hellenistic times, the dominions of ἐκ, παρά and especially ὑπό were invaded by ἀπό, and the overlaps between these prepositions and ἀπό are frequent, giving rise to the progressive disappearance of such morpho-lexemes in favor of ἀπό. See Bortone, *Greek Prepositions*, 67, 165, 147-148, 150, 185; Luraghi, "Il rapporto fra caso e preposizione," 106; Crespo, Conti & Maquieira, *Sintaxis del griego clásico*, 240; Blass & Debrunner, *A Greek Grammar*, 114-115; Moule, *An Idiom book*, 72; Moulton, *A Grammar of New Testament Greek*, 259, 302-303; Wallace, *Greek Grammar Beyond the Basics*, 368; Harris, *Prepositions and Theology*, 57-58.

¹¹ Jannaris, *An Historical Greek Grammar*, 380; Crespo, Conti & Maquieira, *Sintaxis del griego clásico*, 240; Vela Tejada, "La reestructuración," 240. The antonymic values of ἐκ and εἰς can clearly be seen in passages such as Matt 15:11: οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον "it is not what goes **into the mouth** that defiles a person, but it is what comes out **of the mouth** that defiles."

¹² See for example Matt 15:11: οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον "it is not what goes **into the mouth** that defiles a person, but it is what comes out **of the mouth** that defiles."

In the absence of a complete study of ἐκ on the part of the *DGENT* (the volume including the ε letter has not yet been published), we take as a starting point *Gramática de Griego* by Alexandre, "Estudio de los valores de las preposiciones 'propias' en el griego del Nuevo Testamento" by Delgado Jara, and *Syntaxe Grecque* by Humbert, as well as the major dictionaries of Classical Greek and NT Greek.¹³

I. Literal Meanings of the Preposition

The particular use of ἐκ has the following four literal meanings.

1. Local Meaning: Origin (literal or figurative):

Translation: 'from,' 'from within.'

Jude 9: ἐκ γῆς Αἰγύπτου "from the land of Egypt."¹⁴

— It is sometimes used instead of ἐν, by attraction.

Luke 11:13: εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν "if you then, who are evil, know how to give good gifts to your children, how much more will the **heavenly** Father give the Holy Spirit to those who ask him!"

2. Temporal Meaning: Temporary Starting Point

Translation: 'from,' 'since.'

John 9:1: τυφλὸν ἐκ γενετῆς "blind from birth."

3. Temporal Succession:

Translation: 'after.'

2Pe 2:8: βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς **ἡμέραν ἐξ ἡμέρας** ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν "for that righteous man, living among them **day after day**, was tormented in his righteous soul by their lawless deeds that he saw and heard."

¹³ Alexandre, *Gramática de Griego*, 207-208; Delgado Jara, "Estudio de los valores," 158-160; Humbert, *Syntaxe Grecque*, 307-308. We have also consulted *LSJ*, see ἐκ; *DGE*, see ἐκ; Zorell, 385-390, see ἐκ; Thayer, see ἐκ; *BDAG*, see ἐκ; Louw & Nida (eds.), see ἐκ.

¹⁴ Examples for the different meanings can be found in the works referred to above.

4. Separation:

Translation: 'from.'

1Cor 9:19: Ἐλεύθερος γὰρ ὢν **ἐκ πάντων** πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω "For though I am free **from / with respect to all**, I have made myself a slave to all, so that I might win more of them."

II. Figurative (or Extensive) Meanings of the Preposition.

In many texts, however, we see that ἐκ acquires a figurative meaning, and present nine meanings (fifth, sixth, seventh, eighth, ninth, tenth, eleventh and twelve sememes) that we distinguish below.

5. Cause:

Translation: 'for,' 'because of.'

Rom 3:20: διότι **ἐξ ἔργων νόμου** οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας "for no human being will be justified in his sight **for having observed the Law**, for through the law comes the knowledge of sin."

6. Consequence:

Translation: 'in consequence.'

Rom 11:6: εἰ δὲ χάριτι, οὐκέτι **ἐξ ἔργων**, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις "But if it is by grace, it is no longer **on the basis of works**, otherwise grace would no longer be grace."

7. Instrument:

Translation: 'by.'

Instrument: Matt 27:29: πλέξαντες στέφανον **ἐξ ἀκανθῶν** ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ " after **twisting some thorns** into a crown, they put it on his head."

8. Partitive (Instead of the Classical Partitive Genitive):

Translation: 'of,' 'from.'

John 7:48: μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ **ἐκ τῶν Φαρισαίων**; "has any one of the authorities or (any) **of the Pharisees** believed in him?"

9. Mode:

Translation: 'according to,' 'in accordance with.'

Jas 2:18: ἐκ τῶν ἔργων μου "according to my works."

10. Order, Price or Measure (with Numerals):

The studies and dictionaries mentioned above offer no translation for this use.

Matt 20:2: συμφωνήσας... ἐκ δηναρίου τὴν ἡμέραν "having combined **the price of a silver coin per day.**"

11. Replacing the Subjective Genitive:

Translation: 'of.'

2Cor 8:7: Ἄλλ ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε "You have plenty of everything: faith, gifts of speech, of knowledge, of commitment to everything and of that love **of yours** for me: so that your donation may also be abundant."

12. In Adverbial Constructions.

1Cor 13:9ab: ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν "because our knowledge **is limited** and our inspiration **limited.**"

In what follows, we examine on the one hand the temporal, causal, origin and instrumental value of ἐκ, and on the other, the contextual factor that determines these meanings according to the *DGENT* methodology.

1.4. Expressing Time with ἐκ + Genitive

A close look at this preposition in some passages of the NT¹⁵ reveals a temporal meaning. Here, the morpho-lexeme ἐκ extends the local notion, which is the lexical meaning of the preposition¹⁶ and attains a temporal value when used with expressions of time and of quantity, as well as with events that are seen as so important that they

¹⁵ In the absence of a complete study by the *DGENT*, the selection of NT passages cited is based on the following dictionaries: *LSJ*, s.v. ἐκ; Zorell, 385-390, s.v. ἐκ; Thayer, s.v. ἐκ, *BDAG*, s.v. ἐκ; Louw & Nida (eds.), s.v. ἐκ.

¹⁶ Bendor-Samuel B.A., *The Exegesis and Translation of Prepositional Phrases*, 105.

become milestones. The morpho-lexeme ἐκ expresses, in a higher degree than ἀπό,¹⁷ the initial moment of a lapse of time.

The definition of the temporal value of ἐκ is: "Temporary start mark of an action or state;" it translates as 'from,' 'since.'¹⁸

Similarly, when found alongside ordinal numbers and in paronomastic constructions, ἐκ may occasionally denote succession. Its definition is: "After something." It translates as 'after.'¹⁹

1.5. Expressing Origin (Metaphorical) with ἐκ + Genitive in the New Testament

The expression of origin constitutes a metaphorical extension of the local notion arising from the so-called "source metaphor." In these examples of origin, the source metaphor denotes the point in space from where the verbal action originates, which seems to transform the notion of concrete movement into an abstract idea of propagation. Moreover, this meaning generally appears when the morpho-lexeme accompanies verbs or terms relating to movement, transfer, possession and execution.²⁰

Lastly, it is worth mentioning that the notion of origin usually mediates between the source of origin and other notions such as cause and instrument, since the latter also come from the so-called "source metaphor," even if they are more metaphorically distant from this notion.²¹

The definition of the origin (metaphorical) meaning of ἐκ is: "Something or somebody's mark of origin or local point of departure." It translates as: 'from,' 'wherefrom.'

¹⁷ Dutton, *Studies in Greek Prepositional Phrases*, 49.

¹⁸ As an example, we can look to Matt 19:12: εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω "for there are eunuchs who have been so **from their mother's womb**, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can."

¹⁹ DGE, s.v. ἐκ; BDAG, s.v. ἐκ; Porter, *Idioms*, 155. This meaning appears, for example, in 2Pe 2:8: βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν "for that righteous man, living among them **day after day**, was tormented in his righteous soul by their lawless deeds that he saw and heard."

²⁰ We give as an example Rom 9:10: Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν... "Nor is that all; something similar happened to Rebecca when she had conceived children **by one husband**, our ancestor Isaac."

²¹ Luraghi, *On the Meaning of Prepositions and Cases*, 21-22, 37.

1.6. Expressing Cause with ἐκ (Instead of ἀπό) + Genitive

Like ἀπό, ἐκ refers to the ultimate source of causality.²² The grammaticalization of the use of the preposition ἐκ to express efficient cause, instead of ἀπό, is verified in Hellenistic and Biblical Greek.²³ In fact, ἐκ articulates the causal value more frequently than ἀπό.²⁴ This seems to be because prepositions that typically express the origin of movement often serve to indicate natural causes or agents. To summarize, the morpho-lexeme, by way of the "source metaphor,"²⁵ developed from a lexical notion of origin to that of cause, with both meanings denoting "originate from."²⁶

Causal expressions with ἐκ typically include abstract nouns of action or state (or pronouns whose antecedent are nouns of this class) as reference points.²⁷

The definition of the causal value of ἐκ is: "For the reason that." It is translated as 'for,' 'because of,' 'due to.'²⁸

1.7. Expressing Instrumentality with ἐκ + Genitive in the New Testament

This section explores the instrumental value of the preposition ἐκ, which appears in Biblical Greek.²⁹ It denotes the instrument through which an agent performs a verbal

²² Luraghi, *On the Meaning of Prepositions and Cases*, 98.

²³ Moulton, *A Grammar of New Testament Greek*, 259; Luraghi, *On the Meaning of Prepositions and Cases*, 98.

²⁴ Dutton, *Studies in Greek Prepositional Phrases*, 49.

²⁵ See chapter VII, p. 166. Other authors, such as Luraghi, argue (albeit unconvincingly) that the causal meaning derives metaphorically from the temporal notion of the preposition; this would explain why the reference points featuring ἐκ in their expressions of cause, constitute abstract nouns (See Luraghi, *On the Meaning of Prepositions and Cases*, 98.

²⁶ Harris, *Prepositions and Theology*, 103.

²⁷ Luraghi, *On the Meaning of Prepositions and Cases*, 98. In addition, the cause function can be articulated in Greek both by the dative and by a prepositional phrase formed of the following prepositions: ἀπό with genitive, διά with accusative, ἐν with dative, ἐπί with dative, παρά with accusative, πρὸς with accusative and ὑπό with genitive. See Alexandre, *Gramática de Griego*, 295. For more information regarding the causal function, see chapter VII, p. 166-168. Likewise, on the difference between the inanimate and animate cause, as well as between the subjective cause (or motive) and the objective (or external cause), see footnote 35 to chapter VII, p. 167.

²⁸ This meaning appears, for example, in Rom 3:20: διότι **ἐξ ἔργων νόμου** οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας "For no human being will be justified in his sight **for having observed the Law**, for through the law comes the knowledge of sin."

²⁹ The denoting of the instrument by prepositions of ablative meaning such as ἀπό and ἐκ occurs only occasionally in Classical Greek. See Luraghi, *On the Meaning of Prepositions and Cases*, 33-36. Recall that other means of articulating instrumentality in Greek are the following: a) comitative markers, such as σύν + dative and μετά + genitive, based on the so-called "metaphor of the partner", or the idea that an instrument can be understood as an actor that participates with an agent in the performance of a certain action; b) διά + genitive, due to the so-called "channel metaphor," which marks the means through which an action takes place before its realization and c) simple dative or ἐν + dative, thanks to the "container metaphor;" the extension of the locative to the instrument is possible due to the existence of certain entities, typically

action. This meaning was also developed from the local value of the morpho-lexeme, through the so-called "source metaphor."³⁰

The definition of the instrumental value of ἐκ is: "By means of." It translates as: 'by,' 'through,' 'with.'

In the same way, the instruments are usually represented by a material or abstract reality (or pronoun referring to a noun of that nature) that is used by an agent, at least implicitly, mainly in controlled actions.³¹ To this we must add, in accordance with cognitive semantics, that "instruments" are usually inanimate entities capable of being manipulated (manipulation is their main characteristic and they usually appear with predicates of manipulating action).³² Furthermore, they typically refer to namely tools, weapons, modes of transport etc.³³

The "means," which can be considered within the instrumental function³⁴ and not as a separate role,³⁵ are represented by entities, generally abstract, used by an agent in order to achieve a certain state of affairs.³⁶

1.8. Semantic Proximity Among the Notion of Origin, Cause and Instrument

Causality is semantically close not only to the notion of origin,³⁷ but also to that of instrument or means, which frequently provokes confusion among them.³⁸ All three

conceived as containers or means of transport. See Luraghi, *On the Meaning of Prepositions and Cases*, 33-36; Alexandre, *Gramática de Griego*, 296.

³⁰ Luraghi, "Spatial Metaphors and Agenthood," 278.

³¹ S. Luraghi, "Agency and Causation," in Georgios K. Giannakis (ed.), *EAGLL* (Managing Editors Online Edition: First Last, 2013). http://referenceworks.brillonline.com/entries/encyclopedia-of-ancient-greek-language-and-linguistics/*-COM_00000013.

³² Other verbs with which ἐκ usually articulates the instrumental function are verbs of upbringing, search, purchase or consumption, service or help, demonstration, etc.

³³ This meaning appears, for example, in Luke 16:9: Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς "And I tell you, make friends for yourselves **with dishonest wealth** so that when it is gone, they may welcome you into the eternal homes."

³⁴ According to Luraghi, the semantic role of "means" should not be configured as something separate from the instrument, because there does not seem to be a specific form it in Greek. See Luraghi, "Agency and Causation".

³⁵ Luraghi, "Agency and Causation."

³⁶ Luraghi, *On the Meaning of Prepositions and Cases*, 33-36. This function also appears in other verses, such as Rev 18:3: ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ σπρήνου αὐτῆς ἐπλούτησαν "For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich **with their unbridled luxury**."

³⁷ The notion of origin by the morpho-lexeme in question can be seen in Acts 22:14: ὁ δὲ εἶπεν · ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ

values of ἐκ have a reference point in the "source metaphor." They are semantically close because they all represent reference points for the beginning of an action or participation in an action taking place.³⁹ This creates some difficulties when interpreting texts, as we will see later in Rom 1:4.

From the point of view of cognitive semantics, and exclusively in reference to the notions of causality and instrumentality (or means), these values are defined by a series of properties. In the case of cause, these are the total or partial absence of the traits of control or intentionality over the relevant verbal action and, in the case of instrumentality (or means), participation in controlled actions, as well as concurrence with an agent. Therefore, the notion of the action's control represents the differentiating element between cause and instrument.⁴⁰

We next analyze a case of controversy regarding the value of the preposition ἐκ in the NT, in which the temporal value of the morpho-lexeme has been variously mistakenly identified as that of origin, cause and instrument.

1.9. A Case of Controversy in the Understanding of ἐκ: Rom 1:4: The Resurrection and Constitution of Jesus as Son of God "with Full Force / Power."

Because of the theological importance of Rom 1:4, dictionaries, translations and studies, disagree about the meaning and interpretation of the preposition ἐκ. The passage is as follows: τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης **ἐξ ἀναστάσεως νεκρῶν**, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. An accurate translation of the preposition is imperative, since its meaning will change the way we interpret Paul claim's regarding Jesus as Son of God "with full force / power."

στόματος αὐτοῦ "he said, "The God of our fathers destined you to know his plan, to see the Just and hear words **from his mouth.**"

³⁸ Luraghi, "Agency and Causation."

³⁹ Luraghi, *On the Meaning of Prepositions and Cases*, 33-36; Porter, *Idioms*, 155.

⁴⁰ Luraghi, "Animate Nouns," 230; Luraghi, "Determinazioni di Causa e Strumento," 140-141; Martínez Vázquez "Sobre la distinción," 640-641, 644-646. Rom 3:20 is a helpful example of ἐκ's use as a causal function, since the control feature over the action is omitted or can only be appreciated to a certain degree in the verb δικαιώω: Rom 3:20: διότι **ἐξ ἔργων νόμου** οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας " for no human being will be justified in his sight **for having observed the Law**, for through the law comes the knowledge of sin." The instrumental function of the morpho-lexeme can be observed in Luke 16:9. In this passage, the verb that accompanies the preposition is ποιέω, which clearly denotes control. See Luke 16:9: ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους **ἐκ τοῦ μαμωνᾶ** τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς "And I tell you: make friends for yourselves **with dishonest wealth** so that when it is gone, they may welcome you into the eternal homes."

Shall we interpret the passage as affirming that Jesus's declaration as Son of God happened "by way of" his resurrection from death? Should we say it was "because of" his resurrection from death? Or should we say that ἐκ has a temporal meaning and indicates that Jesus is son of God "with full force / power" "from then on"? After providing an overview of the differing opinions and translations of the preposition, we will show the extent to which the *DGENT* helps translators to solve the interpretative problems of this verse.

A look at different interpretive attempts reveals the following: according to both Zorrell⁴¹ and Thayer⁴², in the syntagma ἐξ ἀναστάσεως νεκρῶν, ἐκ expresses a broad notion of origin. Grammars such as Moulton⁴³ and Balz & Schneider,⁴⁴ however, claim uncertainty between the causal or temporal meaning for the preposition; Douglas Moo⁴⁵ and Moule⁴⁶ reach the same conclusions. Porter, in contrast, clearly interprets ἐκ with a temporal meaning, indicating the notion of initial point of a lapse of time.⁴⁷ Finally, Harris's specific study claims⁴⁸ that ἐκ can be considered to have both an instrumental and temporal function.

Translations show a similar lack of agreement. The *New Revised Standard Version* (NRSV, 1989), the *Reina Valera* (RVA, 2015), and the *New King James Version* (NKJV, 1982):

RVA (2015): "y quien fue declarado Hijo de Dios con poder según el Espíritu de santidad **por su resurrección** de entre los muertos—, Jesucristo nuestro Señor."⁴⁹

NRSV (1989): "and was declared to be Son of God with power according to the spirit of holiness **by resurrection** from the dead, Jesus Christ our Lord."

NKJV (1982): "and declared to be the Son of God with power, according to the spirit of holiness, **by the resurrection** from the dead."

⁴¹ Zorrell, 385-390, s.v. ἐκ.

⁴² Thayer, s.v. ἐκ.

⁴³ Moulton, *A Grammar of New Testament Greek*, 260.

⁴⁴ See H. Balz & G. Schneider, *Exegetical Dictionary of the New Testament*, vol. 1 (Grand Rapids: Eerdmans Pub Co, 1994) 1226.

⁴⁵ D.J. Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans Publishing Co., 1996) 73.

⁴⁶ Moule, *An Idiom book*, 48.

⁴⁷ Porter, *Idioms*, 155.

⁴⁸ Harris, *Prepositions and Theology*, 111.

⁴⁹ RVA (2015): "and who was declared Son of God with power according to the Spirit of holiness **by his resurrection** from the dead-, Jesus Christ our Lord."

Cantera & Iglesias (C&I [2015]) and Nacar & Colunga (NC [1999]), however, conceive the starting point of a lapse of time:

NC (1999): "constituido Hijo de Dios en poder según el Espíritu de santidad **a partir de la resurrección** de entre los muertos, Jesucristo nuestro Señor."⁵⁰

C&I (2015): "que fue constituido Hijo de Dios con poder, según [el] Espíritu de santidad, **desde [su] resurrección** de [entre los] muertos, Jesucristo Nuestro Señor."⁵¹

1.10. A New Approach to Rom 1:4 on the Basis of DGENT's Methodology of Semantic Analysis

Let us now try to elucidate the meaning of ἐκ in Rom 1:4. To begin with, we will revisit previous translations and interpretations of the preposition, basing our approach on both the DGENT's analysis and functional and cognitive semantics. We will then focus on our translation of the passage,⁵² applying the DGENT's methodology of semantic analysis while paying heed to the preposition's contextual factor.

Firstly, with regard to the figurative value of origin proposed by Zorrell and Thayer, we can affirm that such a meaning usually appears with verbs of movement or transfer, possession, and even performance,⁵³ which is not the case with the verb ὀρίζω that governs the syntagma under discussion (ἐξ ἀναστάσεως νεκρῶν: this verb implies separation, isolation, identification, or the creation of a boundary ['fix, constitute, declare, designate']).

Secondly, the causal value of the preposition claimed by Moulton, Douglas Moo, Balz & Schneider and Moule⁵⁴ is, in our view, doubtful. According to cognitive and functional semantics, the traits that characterize cause are "(only) a certain degree of intentionality and control,"⁵⁵ which does not seem to fit the syntagma in question, since here ὀρίζω expresses a decidedly controlled and intentional action.

⁵⁰ NC (1999): "constituted Son of God in power according to the Spirit of holiness **from the resurrection** from among the dead, Jesus Christ our Lord."

⁵¹ C&I (2015): "who was constituted Son of God with power, according to [the] Spirit of holiness, **from [his] resurrection** from [among] the dead, Jesus Christ our Lord."

⁵² Mateos & F. Schökel, *Nuevo Testamento*.

⁵³ Bendor-Samuel B.A., *The Exegesis and Translation of Prepositional Phrases*, 103-104.

⁵⁴ Moulton, *A Grammar of New Testament Greek*, 260; Moo, *The Epistle to the Romans*, 73; Balz & Schneider, *Exegetical Dictionary*, vol. 1, 1226; Moule, *An Idiom book*, 73.

⁵⁵ The causal significance can be seen in Rev 16:10: ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου, καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν **ἐκ τοῦ πόνου** "The fifth poured out his bowl on the throne of the beast and his kingdom was in darkness; the men bit their tongues **because of the pain**."

The hypothesis of an instrumental value of ἐκ in Rom 1:4 is also problematic. The confusion⁵⁶ between the temporary and instrumental value (as proposed by Harris) in this passage, is due to the fact that in this context the preposition presents all the semantic features associated with the instrumental role. Such instrumental value could suggest that resurrection is, for Paul, the means by which Jesus acquires full divine power.

Admittedly, ἐκ might articulate the possible instrumental value in a controlled action such as that of ὀρίζω 'fix, define, declare;' it might command a non-personal element (abstract or concrete noun) such as ἀναστάσεως 'resurrection'; and it might appear in concurrence with an agent, albeit implicitly (= God). However, problems arise due to this syntagma's proximity with another. We are referring to the syntagma κατὰ πνεῦμα ἁγιωσύνης, literally "according to the spirit of holiness,"⁵⁷ which indicates concord, conformity or correspondence, and affirms it is in conformity with the Saint Spirit / the Spirit of Sanctity that lives within him⁵⁸ that Jesus was declared Son of God. The proximity between both syntagmas generates ambiguity:⁵⁹ does Jesus acquire full divine power by means of the resurrection (instrumentality or means), or according to the Spirit of Sanctity? Both interpretations are rather close to one another, since the means through which someone does something can also be considered the way of doing something. Indeed, the value of concordance, conformity or correspondence of κατὰ can be considered a modal value of the morpho-lexeme.⁶⁰

⁵⁶ Harris, *Prepositions and Theology*, 111.

⁵⁷ Zerwick & Grosvenor, *A Grammatical Analysis*, 539.

⁵⁸ W. Hendriksen, *New Testament Commentary: Exposition of Paul's Epistle to the Romans 1-8*, vol. 1 (Grand Rapids: Baker Book House, 1980) 32-34, considers that this refers to is the Holy Spirit. However, other authors understand κατὰ πνεῦμα ἁγιωσύνης "according to the spirit of holiness," as "according to their eternal nature as a child of God" (Jamieson, Fausset & Brown, *Commentary Critical & Explanatory on the Whole Bible*, 337) and not as "Holy Spirit;" this can be inferred not because of the absence of the article in this syntagma, but rather in contrast with κατὰ σάρκα "according to the flesh," which compares the human nature coming from the Davidic filiation of Jesus in the previous verse (Rom 1:3), with his divine filiation in Rom 1:4. See H. Mahan, "Commentary on Romans 1:4," in H. Mahan, *Commentary on Selected Books of the New Testament*. <https://www.studylight.org/commentaries/hms/romans-1.html>. 2013, arrives to the same conclusion.

⁵⁹ Harris, *Prepositions and Theology*, 248.

⁶⁰ For an example of the adverbial meaning of 'as,' 'in conformity,' 'in harmony with' of the morpho-lexeme κατὰ, see John 19:7: κατὰ τὸν νόμον "according to the law." See Alexandre, *Gramática de Griego*, 207-208.

As for the value of time allegedly expressed by ἐκ, indicating an initial point of a lapse of time ('from,' 'since'), Porter, Moulton, Moo, Moule and Harris⁶¹ seem to have a point here. However, the difficulty of recognizing such a value in Rom 1:4 is due to an ellipsis of the word that refers to "moment" of resurrection, an element which is mandatory for the preposition to express time. Note that the time value of ἐκ appears when the morpho-lexeme accompanies elements or expressions indicating lapse of time, quantity, or events that become milestones.⁶² Such ellipses can be found in Classical Greek, for example, in Pindar: χώρα... ταμειουμένα **ἐξ Αἰάκου** "region administered **from (the times of) Éaco**" (Olympia 8.30),⁶³ where the preposition does not explicitly govern a temporal term, but does so implicitly.

In contrast to previous translations, our translation of the preposition ἐκ in Rom 1:4 seems to accommodate more precisely the temporal meaning of the passage: Rom 1:4: τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης **ἐξ ἀναστάσεως νεκρῶν**, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν "He was constituted Son of God in full force according to the Spirit of holiness / Holy Spirit, **from his resurrection** from death." In line with W. Hill, with this translation we attempt to transmit more precisely Paul's idea that divine filiation, vested on Jesus "in full power", was not "the result of" the resurrection, nor did it take place "by means of" the resurrection; rather, divine filiation is inaugurated "at the moment" of his resurrection.⁶⁴

In this sense, according to Paul, Jesus's investiture with full power cannot depend on the resurrection, nor be an effect of it (= causal value). Similarly, resurrection is not a means to the investiture (= instrumental value). The syntagma ἐξ ἀναστάσεως νεκρῶν indicates only a fact, and it does so emphatically, since, as we have seen, ἐκ indicates the initial moment in a lapse of time more intensely than does the preposition ἀπό.

⁶¹ Porter, *Idioms*, 155; Moulton, *A Grammar of New Testament Greek*, 260; Moo, *The Epistle to the Romans*, 73; Moule, *An Idiom Book*, 73; Harris, *Prepositions and Theology*, 248.

⁶² *DGE*, s.v. ἐκ; *BDAG*, s.v. ἐκ; Porter, *Idioms*, 155. The time value can be observed, for example, in Mark 10:20: ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην **ἐκ νεότητός μου** "He said to him: Teacher, I have kept all these **since my youth**."

⁶³ B. Snell & H. Maehler (ed.), *Pi. O., Bibliotheca scriptorum Graecorum et Romanorum Teubneriana* (Munich & Leipzig: De Gruyter, 1987).

⁶⁴ W. Hill, *Paul and the Trinity: Persons, Relations, and the Pauline Letters* (Grand Rapids: William B. Eerdmans Publishing Company, 2015) 157.

Conclusion

The feeble lexical meaning of Greek prepositions makes it necessary for the researcher to pay deep attention to the context in which the morpho-lexemes appear, in order to clarify their specific meaning.

The lack of consensus among the consulted dictionaries, grammars, translations and studies on the meaning of ἐκ in Rom 1:4 seems to suggest that the absence of a method of semantic analysis is a major obstacle to an accurate interpretation of the morpho-lexeme.

In the case of ἐκ in Rom 1:4, the temporal value of the morpho-lexeme is confused with that of origin, cause and instrument. As we have seen, observations from functional-cognitive semantics are especially useful when delimiting the notions of the the preposition that are semantically related, such as cause and instrumentality (or means): the aspect of total or partial absence of control and intentionality, and the concurrency with an agent, respectively, are what differentiate both functions from each other.

At the same time, the eminently semantic-structural methodological perspective of the *DGENT* applied for the study of ἐκ in this chapter has it made possible to elucidate the meaningful extension of the morpho-lexeme in Rom 1:4, illuminating the interpretation of this passage. Future works by the *DGENT* will complete the semantic analysis of all the values of ἐκ in the NT, allowing us to confirm the results of this study one way or the other.

Chapter IX. Conclusions

From a critical examination of the most important advances in the study of the Greek preposition in chapter I, entitled "State of the Issue," we showed that from the first decade of the last century up to the first decade of the 21st century, investigations on prepositions have been scarce. Despite this scarcity of monographic studies, there have been some helpful advances over the past sixty years. This is especially the case with the rising interest in the semantic study of prepositions by authors such as Luraghi, Bortone and Harris, the latter in relation to NT exegesis. Yet, none of these studies provide a method of rigorous semantic analysis that can be applied to the study of prepositions. Therefore, we turned to the methodology proposed by the *DGENT* in the work of Peláez & Mateos, *New Testament Lexicography. Introduction, Theory & Method*.¹

The present theoretical review has been organized according to the central facets of our discussion: 1) the concept of preposition; 2) its relation with other elements of language; 3) the problem of rection and 4) its semantic value. Let us observe these one by one:

1. The Preposition

Scholars often use a purely morphological approach that centers on the invariable character of the preposition. This is not enough to define prepositions, since it does not help to distinguish prepositions from other indeclinable terms, such as adverbs, conjunctions and particles in general.

Likewise, the denomination *πρόθεσις* *praepositio* has also constituted a defining criterion for prepositions as elements that precede the noun or pronoun in the prepositional phrase. However, our examination shows that this criterion is not exclusively valid for describing this grammatical category, since the position of a preposition in the sentence is not always precedent. Prepositions sometimes appear postponed, and they are not always in an immediate position to the accompanying

¹ See L. García Ureña, "El rigor del método. Una ayuda para el exegeta y traductor," in L. Roig Lanzillotta & I. Muñoz Gallarte (eds.), *Liber amicorum en honor del profesor Jesús Peláez del Rosal* (Cordova: El Almendro, 2013) 53-63.

noun. Nowadays, prepositions' variable place in the phrase has been explained by the adverbial origin attributed to it. From what has been said, one can deduce that it is impossible to demarcate the concept of preposition on the basis of its position in the phrase or evolutionary criteria (taking into account its adverbial origin). It is necessary to define Greek prepositions from a synchronic and mainly functional point of view.

Other researchers propose a definition based on the supposed absence of semantic content in prepositions. They consider prepositions to be a "word of relationship," like conjunctions, distinguishing them from nouns, verbs, adjectives and certain adverbs, which are "words with a semantic support or content." Therefore, these authors define the preposition in an abstract manner, as a lexeme that generically indicates a grammatical relation between two units of language, articulating conceptual and syntactic connections. This definition, although applicable to most languages, including Greek, is too generic and vague, since it does not specify what type of relations this grammatical category establishes and how they are expressed.

2. Relationship of Prepositions with Other Elements of the Language

The inaccuracy of previous definitions has led to studies on prepositional syntax and semantics to try to describe this grammatical category by its similarity or difference to adverbs (particularly in Greek, due to its adverbial origin), subordinating conjunctions and, especially, case endings.

From the data provided it can be deduced that the perceived similarity between prepositions and adverbs is clearly refutable, since adverbs are autonomous monemes—they express the function they perform in the sentence in which they participate—while prepositions, as functional monemes, indicate the function that the associated lexeme carries out. Furthermore, despite their formal and semantic differences, a feature shared by prepositions with subordinating conjunctions and case endings is that of being functional monemes.

3. Rection and Function of Prepositions

There are essentially two points of view in the research on prepositional "rection:"

a) the casual form is necessary for its semantic value to articulate a prepositional turn. From this approach, the prepositions constitute specifiers of the semantic value

of the case;

b) the preposition governs the casual form. Originally, the case could by itself, express a specific logical function, but over time the logical relations expressed by the individual cases became weakened due to the process of syncretism. This resulted in a greater frequency in the use of prepositions that came to transform the old relationship between case and preposition; prepositions changed from being a supplementary word of the case to becoming the ruler of the case. It became necessary to use prepositions to help cases express their meaning and to execute with greater accuracy their diverse functions, thus avoiding the frequent ambiguity of the syncretized cases. Some authors assume implicitly that the case continues to maintain its own value, as in the earlier stages of preposition formation. However, the prepositional syntagmas acquired unexpected meanings and, in turn, the case ceased to be a significant unit within the prepositional phrase, which soon came to constitute a simple distinctive element that helped the reader to select between the possible values of the preposition.

From the aforementioned theoretical ambivalence, it follows that a diachronic approach has probably been applied to specific synchronic stages. That is, it seems that neither those authors who consider that the case governs the preposition, nor those who affirm that the preposition governs the case, have taken into account that both theories can be true depending on the stage of the Greek language to which they respectively apply.

Finally, this controversy regarding prepositional rection that concerns two perspectives, one synchronic and the other diachronic, has been solved by affirming that, from a semantic point of view, the casual form cannot be separated from the prepositional syntagma. Stated differently, the value of a preposition from the Classical period onwards is jointly expressed by both the prepositional form and the case, since both constitute a semantic unit and compose a "morpheme with discontinuous signifier". From what has been said, we have inferred that it is impossible to establish clear boundaries between syntax and morphology.

Moreover, with regard to the uses of prepositions we can affirm that they function: a) as emphatic adverbs, accented on the initial syllable; b) as unstressed prefixes attached to verbal, nominal and adjectival lexemes; c) as part of a

prepositional phrase, whereby the prepositions themselves are proclitic; d) as relationship morphemes of an adverbial phrase or an infinitive, usually with an article. To this we add that prepositional syntagmas typically operate in two ways, "adjectivally" and "adverbially". In the first case, the prepositional phrase modifies a noun or pronoun, when the term with which it is articulated appears in the genitive. In the second case, the prepositional phrase modifies a verb, as an adverb or adjective, especially when the term with which it is articulated appears in the accusative or dative.

4. The Meaning of Prepositions

Through detailing the evolution of the Greek prepositional system, we have concluded that Greek prepositions are not empty words, since they possess a semantic value relating to the local value of pause and movement and they express, in a more rigorous way than cases, spatial and temporal position. Prepositions are important grammatical units of clarification for certain verbal actions.

However, from the review of semantic and prepositional syntax studies that we have conducted, it can be seen that, in general, both traditional grammar manuals and dictionaries tend to adopt the same perspective of descriptivist analysis, which examines prepositional meaning in near-isolation. The results of these works constitute long lists of translations and diverse uses, classified more or less arbitrarily around three general sections: local, temporal and notional. Additionally, in this type of study, the different meanings of a preposition appear as equivalent to each other, since translation is the only criterion by which to classify them. In this way, it is impossible to differentiate between translations and authentic grammaticalized meanings. This is to say that previous studies do not properly engage with context, and are inadequate for studying prepositions.

Equally insufficient are the studies that follow an exclusively localist approach and those of a distributional type, in which the determined meanings are based on oppositions and neutralizations between the prepositions. This is because they base such oppositions only on the case and preposition, usually using translation as a criterion to identify and catalog the different meanings.

However, more recent research of a functional and cognitive nature has represented an advance in the study of the meaning of prepositions, since it shows the importance of semantics and the lexicon for the study of prepositional values. From these works we inferred that it is the presence of certain contextual lexemes (the words of the prepositional regime, as well as the subject and the verb), that provide valid criteria to determine the possible meanings of a preposition, fixing its semantic function. This observation suggests shows that the limits between grammar and lexicon are simply conventional.

Within the cognitivist school in particular, the last decade has brought contributions of great significance that have paid attention to prepositional semantics, such as those of Luraghi and Bortone. From their proposals it can be deduced not only that this grammatical category has an inherent meaning, but also that there is always a link between the different potential semantic values of the same preposition; consequently, prepositional diversity of meanings is neither accidental nor random.

In this way, examining the extensions of meaning and polysemy patterns exhibited by the Greek prepositions, as well as the identification of their semantic roles carried out by Luraghi, reveals that the different meanings of a preposition are organized around a prototype, and that each notion is transmitted prototypically by means of a case or prepositional phrase. From this we also identified that which gave rise to the historical transformations in the field of syntax and prepositional semantics, namely, the semantic roles that these morpho-lexemes transmit.

Bortone, following the principles of cognitive linguistics and adopting a diachronic approach, proposes that the different meanings of a preposition usually appear in sequence, thanks to the phenomenon of metaphor or metonymy. In this way, the original spatial semantic value of a preposition can be extended to more abstract notions. Thus, prepositional polysemy can be explained as a chain of semantic extensions arising from the nucleus (spatial concept).

The proposals of Luraghi and Bortone corroborate the localist hypothesis, since they claim that the expansion of the semantic content of a preposition usually moves from the concrete (local and temporal meaning) to the abstract (notional meaning) in a unidirectional way. In fact, the validity of this hypothesis is consolidated in Bortone's analysis of the latest periods of the Greek language, which reveals that the most recent

prepositions always have local meanings as their origin, suggesting that the spatial semantic values were the first to appear.

Beyond this, Bortone's conclusions regarding prepositional polysemy are closely related to the theoretical model proposed by Mateos & Peláez for the *DGENT* —a semantic-structural approach that we followed in this study. For Mateos, the various meanings (or sememes) of a word arise from additions made to the semic nucleus and / or alterations in the very core of a lexeme made by different kinds of semes. Thus, the method of semantic analysis proposed by this author approaches prepositions from a semantic point of view, without avoiding the morphosyntactic aspect and always making a regular distinction between meaning and translation, as well as between lexical and contextual meaning. In addition, the methodology applied by the *DGENT* is a great novelty for lexicography in general, and for that of the NT in particular, since it specifies convincingly the causes or factors that produce a change of meaning and interpretation of a preposition by way of particularizing the latter's context, highlighting the importance of the "contextual factor."

In fact, the meaning of a preposition in NT Greek is often subject to different interpretations, which sometimes become the core of exegetical and theoretical discussions. It is precisely the lack of attention paid to the contextual factor when determining prepositional meanings that has hindered exegesis. For this reason, Harris and the *DGENT* both propose that context should guide the final choice when determining the meaning of any preposition.

In summary, we propose that spatial notions should be the starting point for understanding more abstract and complex relationships within prepositional semantics, since there seems to be a common (usually local) notion of all the meanings of a preposition that expands to different meanings which arise from the contextual influence.

In chapter II, entitled "The prepositions in Hellenistic Greek," we examined how the use of prepositions in *Koine* Greek was affected by some of the major transformations of the Greek prepositional system. These changes can be summarized as follows:

- a) more frequent use of prepositional phrases instead of simple cases;
- b) increase in the variety and frequency of the use of "improper" prepositions;

c) decrease in the use of the dative, in whose place a prepositional phrase usually appears;

d) increased use of the accusative;

e) increase of synonymy between cases that are combined with the same preposition;

f) decrease in the number of own prepositions;

g) overlaps between pairs of prepositions, such as ὑπέρ and ἀντί / ὑπέρ and περί / εἰς and πρὸς; εἰς and ἐν / ἀπό and ἐκ / ἀπό, ὑπό and παρά;

h) obsolescence of some prepositions such as ἀμφί, σύν, ἀνά and ἐκ.

In chapter III, "Methodological Issues," we concluded that the method of semantic analysis proposed by the *DGENT* represents a significant innovation compared with other achievements in contemporary lexicography, since it systematically incorporates into lexicography the advances of modern linguistics, especially in structural semantics. When comparing the results of the *DGENT* with those obtained by the major dictionaries of Classical Greek and NT Greek, namely, *LSJ*, *DGE*, *BDAG*, F. Zorell and J.H. Thayer, we observed the following:

a) these dictionaries do not distinguish systematically between meaning and translation and, by not doing so, they are wide repertoires of sections with their consequent translations. They are dictionaries that, for each cited quotation, propose a translation without having analyzed in detail the contexts in which each citation is found; hence they often lead to frequent inaccuracies in their examination of the prepositions;

b) except in the case of *BDAG*, these dictionaries do not elaborate definitions for the different meanings, giving only the equivalent translation, because they lack a methodology for semantic analysis;

c) the perspective of analysis of the lexemes is not systematic, so the different sections do not correspond, in general, to different meanings, but only to different syntactic uses, since the structuring of their lemma usually follows grammatical or syntactic criteria;

Faced with these dictionaries, that of Louw & Nida and the *DGENT* have incorporated the advancements in semantics, especially structural semantics, into

their study of lemmas, and avoid being influenced by heavy-handed theological-ecclesiastical considerations in their analyses.

Although the lexicon of Louw & Nida was a pioneer in applying semantics to lexicography, there are some issues remaining:

a) it does not explain the method used to verify and determine the meanings of the lexemes, nor does it specify the manner for establishing the semantic development;

²

b) it is unclear which procedure was used for preparing the definitions of the lexemes. Therefore, although this lexicon offers definitions, in 60% of the cases the definitions are unclear or tautological;³

c) another element that is not clear and is not applied uniformly in this dictionary is "the criteria applied by the dictionary for grouping the lexemes into semantic domains;"⁴

d) consequently, it does not organize lemmas systematically, and its analysis of the prepositions is often imprecise, since the authors do not make satisfactorily explicit which particular contextual factor produces the change of meaning of any given preposition.

In summary, despite being based on a semantic theory clearly displayed in its prolegomena, this dictionary does not have a rigorous method of analysis.

The systematic application of a meticulous method of semantic analysis for the elaboration of its lemmas distinguishes the *DGENT* from the aforementioned dictionaries. This methodology is based on five principles applied in a consistent manner:

a) systematic distinction between meaning and translation in the drafting of entries;

b) elaboration of the definition of the lexical meaning of lexemes accompanied by the corresponding translation or translations. Moreover, definitions and

² See Peláez & Mateos, *New Testament Lexicography*, 43.

³ See Peláez & Mateos, *New Testament Lexicography*, 44.

⁴ See Peláez & Mateos, *New Testament Lexicography*, 45.

translations are elaborated for the different sememes or meanings of the lexeme in question;

c) creation of the semantic formula of the lexemes for identifying which semantic species, both denoted and connoted, compose the morpho-lexeme (semic development);

d) explicit and detailed mention of the contextual factor(s) that produce(s) the semantic change of meaning of the individual lexemes;

e) verification of all the contexts in which the lexeme appears within the NT *corpus*.

As for the initial steps necessary to address the exegesis of a text whose key element is a preposition, the following conclusions can be drawn:

a) as dictated by the *DGENT*'s methodology, the first step for an exegetical analysis is the consultation of the most important Greek dictionaries;

b) secondly, the original local / spatial meaning of the preposition must be addressed;

c) attention to the context is the most important element for the study of each preposition, since prepositions have very little semantic content by themselves, given that the main function of the preposition is to express concrete spatial relationships. The elucidation of the contextual factor(s) proposed by the *DGENT* methodology has been based, in the case of prepositions, on the observation of the following morphologic, syntactic, semantic and extra-textual aspects:

- morphological aspects: the attention to the case with which the preposition is articulated, as, for example, the combination of *διά* + genitive of thing or person to indicate instrumentality (or means) or mediation; it is translated as 'with,' 'by,' 'through.'

- syntactic aspects: among others, the nature of the verb that accompanies the preposition, as, for example, the habitual use of low-transitivity verbs or ablative semantics (especially with the preposition *ἀπό* as a preverb) to articulate the agent complement of passive predication through *ἀπό*, instead of *ὑπό* + gen., which is translated as 'by;'

- semantic aspects: that is, the meaning of the nominal or verbal lexeme that accompanies the preposition, since this limits the scope of potential meanings. An

example of this is the first sememe of εἰς, whose contextual factor is the presence of verbs or verbal expressions that imply movement (displacement or extension) accompanying the preposition, which, in this case, is translated as 'to,' 'towards,' 'into,' 'in,' 'in the direction of,' 'at,' 'among,' 'between,' 'with,' 'in the middle of,' 'before;' 'on;' 'until;'

- extra-textual aspects: the tendency of thought that leads an author to use a preposition in a certain way from a theological point of view in certain contexts must be considered. This is the case with the use of ἀπό instead of παρά in 1Cor 11:23, whose intended use might be to suggest that Paul did not receive the ancient Christian tradition of the Eucharistic meal directly through a revelation (as some scholars claim),⁵ but in a less immediate way, namely by oral tradition. Thus, our interpretation of the morpho-lexeme's value in this passage is: Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδετο ἔλαβεν ἄρτον... "Because the same thing that I received and that came **from the Lord** I transmitted to you: that the Lord Jesus, on the night they were going to deliver him, took a loaf of bread."

From what has been said, we concluded that an adequate understanding of the meaning of prepositions in context is essential for exegesis. In effect, the results of chapters IV - VIII, dedicated to the detailed semantic analysis of διά, εἰς, πρὸς, ἀπό, and ἐκ respectively, show that the application of the methodological principles of the *DGENT*, enriched in some aspects with the proposals of cognitive semantics —which has contributed the proper semantic features of each value— represent a progression in the study of prepositional semantics, by structuring the lemmas according to different sememes or meanings, justifying in each case the reason for one translation over another. In addition, this examination has made it possible to effectively clarify the meaning of the preposition in those passages in which the meaning of a preposition raises interpretative difficulties.

The results of chapter IV, titled "The Preposition διά in New Testament Greek: An Essay in Semantic Analysis," have served to construct, through a complete semantic analysis of the preposition διά in the NT, the broad spectrum of meanings of this morpho-lexeme. Previous studies did not examine the cited polysemy sufficiently from

⁵ Robertson, "Commentary on 1Corinthians 11:4."

a semantic point of view. On the basis of an exhaustive study of the verses and contexts in which this preposition appears, our approach distinguishes eight different meanings in the NT *corpus* classed into two larger groups, depending on whether they indicate literal or metaphorical meanings:

1. Literal Meanings of the Preposition:

Sememe I. Lexical meaning of *διά*. Local meaning: when the preposition is articulated with genitive and generally with verbs of motion, extension, or when an action takes place through a space or object. Its definition is: "Mark of direction from a point to its opposite, passing through;" and its translation: 'through,' 'along,' 'through the middle of,' 'by,' 'between.'

Sememe II. Temporal meaning. Duration: when it appears with genitive and words that indicate lapse of time preceded by *ὅλος* and *πᾶς*. Its definition is: "Over a certain period of time;" and its translation: 'during,' 'in.'

Sememe III. Temporal meaning: Interval: When *διά* is combined with quantity determiners, referring to an interval within a time continuum, during which something is done or something happens, or else indicating periodicity. It is defined as "Within a certain period of time," and translated as 'in', 'during'.

Sememe IV. Temporal meaning. Time elapsed: when *διά* appears exclusively with verbs in aorist and in the expressions *δι' ἡμερῶν* ('after a few days' / 'a few days past') and *δι' ἐτῶν* ('after a few years' / 'a few years past'), denoting time elapsed. Its definition is: "Past a certain period of time;" and its translation: 'after.'

2. Figurative (or extensive) meanings of the preposition:

Sememe V. Instrument: when *διά* is constructed with genitive of thing or person that constitutes the means by which the verbal action is performed. It can be defined as "By means of," and translated as 'with,' 'by,' 'through.'

— Moreover, by extension of the instrumental and mediation values, the following semantic nuances have been detected:

- Indicating agent: with genitive of person and verb in the passive voice (*διά* in place of *ὑπό*), when it is evident from the context that the intermediary is also the subject or principal agent of the action. It is therefore halfway between the function of intermediary and that of agent.

- Indicating mode: when *διά* is articulated with modal genitive, indicating how

the action is performed.

- Indicating concomitant circumstance, condition or state: when *διὰ* + genitive appears with abstract or action nouns, overlapping the preposition *ἐν*.

Sememe VI. Cause: when *διὰ* appears with accusative of thing or person, generally with non-intentional verbs. However, this is sometimes also expressed with genitive due to the confluence of the instrumental function with other values that adjoin closely with it, such as the causal value; in these cases, it is not easy to separate the instrument from the cause. The definition is: "For the reason that;" and its translation: 'because,' 'due to,' 'for,' 'by.'

Sememe VII. Purpose: sometimes *διὰ* + accusative shows an extension of the causal value and indicates final cause, generally when the preposition is articulated with accusative of thing (abstract noun of action or state) and intentional verbs of either transitive or intransitive character. It may also appear in shorter sentences, composed of the syntagma *διὰ τοῦτο*. Its definition is: "With the purpose of;" and its translation: 'for.'

Sememe VIII. Profit: likewise, as an extension of the causal value and combined exclusively with accusative of person (or assimilated), and generally appearing with intentional verbs of either transitive or intransitive character, the preposition substitutes a dative of advantage and expresses profit. Its definition is: "For the benefit of someone;" and its translation: 'for.'

Furthermore, our examination has thrown light on the NT passage 1Cor 11:9, in which the meaning of the preposition poses interpretative difficulties. The opinions regarding this meaning in 1Cor 11:9 are not unanimous; according to a survey of dictionaries and translations, some indicate that the morpho-lexeme denotes profit, while others propose a cause value for the morpho-lexeme. Depending on the interpretation of *διὰ*, the role or function the text attributes to woman at the moment of creation is diverse. Paying special attention to the context in which *διὰ* appears, our study shows that the profit value of *διὰ* can be maintained in this context. This text claims, in effect, that woman was made from man and for man as an assistant and companion (*γὰρ οὐκ ἐκτίσθη ἄνθρωπος διὰ τὴν γυναῖκα ἀλλὰ γυνή διὰ τὸν ἄνδρα* "nor was man created **for woman**, but woman **for man**"), expressing Paul's view on hierarchically inferior position of women with respect to men and their inferior social

position in the cultural context of Jesus's age, although this circumstance was not incompatible with their equality as Christians.

Following this, from a complete semantic and contextual analysis of εἰς in chapter V, "The Preposition εἰς in New Testament Greek: A New Approach to Some Testimonies of the New Testament," we were able to elucidate the value of the preposition. We showed that the *DGENT's* methodology is especially useful for prepositions that reveal a growing laxity in its use, since this method is particularly apt for studying the contextual factors that give rise to a certain meaning. Such a semantic analysis has made it possible to resolve discrepancies among the interpretations of Acts 7:53 and Matt 3:11.

As in the case of δία, we have divided the meanings of the morpho-lexeme into literal and metaphorical meanings:

1. Literal Meanings of the Preposition:

Sememe I. Lexical meaning of εἰς. Dynamic local meaning: when it appears, generally, with verbs or verbal expressions that imply movement (displacement or extension). Its definition is: "Mark of direction towards the inside or the vicinity of a place or term located on the opposite side;" and its translation: 'to,' 'towards,' 'into,' 'in,' 'in the direction of,' 'at,' 'among,' 'between,' 'with,' 'in the middle of,' 'before,' 'on,' 'until.'

Sememe II. Static local meaning (εἰς for ἐν): when the morpho-lexeme appears with verbs or verbal expressions of state, position, situation, communication, happening, vision, hearing and physical contact, etc., whose meaning cancels out the dynamic force of the movement of the preposition; this case, the morpho-lexeme overlaps with ἐν. Our work has shown that such overlaps happen more or less across all NT books, even though traditionally it has been supposed that it does not appear in Matthew, the Epistles (with the exception of 1Pet 5,12), the Gospel of John, or Revelation. Its definition is: "Mark of position or situation in the inside or on the surface of a place or term;" and its translation: 'inside,' 'within,' 'in,' 'among,' 'between,' 'before,' 'at,' 'on.'

Sememe III. Temporal limit: when it governs terms that indicate time lapse, and appears with verbs or durative expressions of preservation, survival, custody, preparation, etc., which suggests projection into the future. The definition that we

propose is: "Time limit mark that determines the length of time something lasts;" and its translation: 'until,' 'until when,' 'for,' 'in,' 'on.'

Sememe IV. Moment in time (εἰς for ἐν): when the preposition appears with terms that indicate time lapse, generally with explicit or implicit verbs in the future or subjunctive. Its definition in this case is: "Mark that indicates a certain moment or point in time;" its translation is: 'in,' 'on,' 'to,' 'at.'

2. Figurative (or extensive) meanings of the preposition:

Sememe V. Purpose and result:

a) Denoting the purpose of an action: firstly, when the preposition appears governed by an intentional verb close to an accusative of thing; secondly, when it is next to a nominalized infinitive; thirdly, in shorter sentences composing syntagmas such as εἰς + τοῦτο, εἰς + ὃ or εἰς + τί. Its definition here is: "With the purpose of;" its translation: 'for,' 'to,' 'with the purpose of,' 'with the intention of,' 'in order to,' 'as,' 'in.'

b) With nuance of result: when the preposition is governed by a non-intentional verb and appears next to an accusative of thing or nominalized infinitive, and sometimes preceded by a final sentence introduced by ἵνα, it acquires a consecutive or "ecbatic" nuance, denoting the result of a fact: 'that [it turns out / ends in],' 'that [leads / leads to]'; 'therefore,' 'hence,' 'thus,' 'so that,' 'so,' 'for.'

Sememe VI. Beginning or changing of state: generally, the preposition denotes changing of state when it appears with accusative of thing and verbs of movement, situation or donation. Moreover, εἰς indicates change of state when it links with accusative of thing or person and verbs of change, happening, implementation, result, dissolution, separation or union. The definition is: "Mark of beginning or change of state or action;" and its translation: 'in,' 'to,' 'into.'

Sememe VII. Degree: when the morpho-lexeme appears with abstract nouns and noun adjectives denoting accomplishment, excess or superabundance, articulating various idioms. It is defined as "Mark of great, maximum or excessive intensity or degree of an action or state on a scale;" and translated as 'to a large extent,' 'to the extent of,' 'to the degree that,' 'up to,' 'completely,' 'totally,' 'absolutely,' 'in its totality,' 'without measure,' 'excessively,' 'beyond (of all) measure,' 'disproportionately.'

Sememe VIII. Affective direction of an action or state instead of a dative case: generally, when it governs accusative of person or thing, with verbs or verbal nouns and adjectives that indicate an inner disposition, inclination or way of acting directed towards someone or something, as a substitute for the dative case. Its definition in this case is: "With effect or influence on;" and its translation: 'to,' 'in,' 'with,' 'for;' 'against.'

Sememe IX. Profit: when εἰς appears exclusively with accusative of person (or assimilated) and is governed, generally, by intentional verbs of ditransitive character and verbal nouns, as a substitute for dative of advantage or disadvantage. The definition we propose is: "For the benefit or harm of someone;" and its translation: 'to,' 'for,' 'between,' 'among,' 'into,' 'in favor of,' 'for the benefit of.'

Sememe X. Relationship: when the morpho-lexeme appears with accusative of person or thing and is governed by transitive and intransitive verbs, especially, of state or attitude, communication and immersion, as well as by verbal nouns and verbal adjectives. The definition proposed is: "As far as something is concerned;" and its translation: 'on,' 'in,' 'with reference to,' 'in relation to,' 'with regard to,' 'on,' 'on the subject of,' 'related to,' 'towards.'

3. Overlap between εἰς and ἐν in several figurative (or extensive) meanings of the preposition:

Sememe XI. Cause (subjective): when εἰς rules an abstract noun of language or mental or communicative activity. Its definition here is: "For the reason that;" and its translation: 'for,' 'because of,' 'due to,' 'given that,' 'whence,' 'hence.'

Sememe XII. Instrument (or means): when εἰς governs accusative of thing or person, this being the instrument by means of which a (generally) controlled action is performed. The definition we offer in this case is: "By means of;" and its translation: 'with,' 'through,' 'whereby,' 'by.'

Beyond this, the scope of our examination of εἰς has made it possible to clarify the existing division among dictionaries, translations and grammars, especially when the morpho-lexeme indicates relationship, cause or instrumentality (or means) that has led to a misinterpretation of the prepositional meaning in context.

Thus, a discussion of the way in which Jews received the law gravitates around the meaning of the morpho-lexeme, as there seems to be no agreement on whether the preposition has instrumental, relationship, or causal value. According to our

analysis, εἰς in this case denotes the instrument by means of which a certain action is performed. Therefore, the verse in question emphasizes that insubordination to the Mosaic Law is aggravated by the sacred and solemn character of its promulgation through the angelic ministry (οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε "you, who received the Law **through angelic ministry** and have not observed it").

Regarding Matt 3:11, there is a notable disagreement between the consulted dictionaries and the different NT versions, which seem to establish a final value of the preposition in this verse. For its part, *BDAG* proposes the translation 'at,' 'in the face of,' which is perhaps close to a causal value. An attentive examination of the context in which the preposition is found has been the key to clarifying the causal meaning of εἰς (subjective cause) in this context. Thus, we verified that, according to Matthew, it is because of their repentance that John baptizes those who ask him, confirming that *metanoia* is a necessary condition of being baptized (Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι **εἰς μετάνοιαν**, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμί ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί "I baptize you with water, **because of [your] amendment**; But the one who is stronger than me comes after me, and I am not the one to take off his sandals. That one will baptize you with Holy Spirit and fire"). In chapter VI, entitled "The Preposition πρὸς in New Testament Greek: A Disputed Case (Mark 10:5)," we studied a verse in which the value of πρὸς is subject to different interpretative considerations on the part of researchers, translators and exegetes.

The study of the meaning of πρὸς in Mark 10:5 reveals a confusion between the morpho-lexeme's value of correspondence with its value of causality and relation. Our own examination has shown that πρὸς in this passage expresses marker of cause. Jesus's response to the Pharisees in Mark shows that the repudiation was not a mere will of God, but a measure, tolerated by necessity on the part of Moses, "because of" the incapability of the Jews to accept the demands of the Mosaic Law, which in turn made the norms of marriage more lax regarding the repudiation (Dt 24:1). This is reflected in our interpretation of the morpho-lexeme's value: ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς **πρὸς τὴν σκληροκαρδίαν ὑμῶν** ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην "Jesus said to them: **Because of your hardness of heart**, Moses wrote that commandment for you."

Our examination of ἀπό in chapter VII, entitled "The Preposition ἀπό in Greek New Testament. Some Controversial Cases," has identified eleven different meanings or sememes for this preposition.

Sememe I. Lexical meaning of ἀπό: Dynamic local meaning (literal or figurative): when the preposition appears with a) verbs of movement, separation or of stepping from one place to another; b) verbs of preservation or concealment; c) verbs of healing, purification or redemption; d) verbs of cessation and e) verbs of release, rehabilitation or disposal. It can be defined as a "Mark of separation of one reality from another;" and is translated as 'from.'

Sememe II. Static local meaning: when the preposition appears with verbs of state, whose meaning cancels out the dynamic force of the movement of the preposition. Its definition is "Mark of remoteness of one reality from another;" its translation is: 'distant,' 'far from.'

Sememe III. Origin (literal or figurative): when the preposition appears with verbs of initiation, shipment, request (indicating the person or group from whom something is required) and with verbs of possession, receiving or learning. In this case, the definition offered is: "Local point of departure, origin or beginning of a series;" its translation is: 'from,' 'parting from,' 'of.'

Sememe IV. Temporary starting point: indicating the start of something, ἀπό appears with nouns or adverbs of time, as well as with pronouns whose antecedent indicates time. Its definition is: "Temporary start mark of an action or state;" and its translation: 'from,' 'since.'

Sememe V of ἀπό. Membership: when ἀπό takes on a genitive of membership or a genitive of place, expressing a demonym value. The following definition is given: "Belonging to something or someone;" its translation is: 'of,' 'from.'

Sememe VI. Cause or consequence: when ἀπό participates in a non-intentional or controlled action and takes on a genitive of thing (generally an abstract noun of action or state as reference points), it indicates cause or consequence, which has been defined as "For the reason that / as a result of someone or something;" its translation is: 'for,' 'because of.'

Sememe VII. Instrument: generally when the preposition appears in a controlled action and takes on a genitive of thing (abstract or concrete noun), this

being the means by which the verbal action is performed. The definition given in this case is: "By means of;" its translation is: 'through,' 'with the help of,' 'by.'

Sememe VIII. Partitive meaning (instead of the Classical partitive genitive): when ἀπό takes on plural or collective genitive and appears with verbs of consumption, split, reception and transfer, noun adjectives of quantity, or numeral or superlative adjectives; also with interrogative or indefinite pronouns, generally when ἀπό appears with verbs (or verbal nouns) of quantity, consumption, split, fall, reception, transfer or choice. Its definition is: "Part of a whole;" its translation is: 'of,' 'from,' 'between.'

Sememe IX. Matter from which something is made: exclusively, when the preposition takes on a genitive of matter. In such cases the following definition is proposed: "[Made] out of something;" its translation is: '(made) of,' 'from.'

Sememe X. Agent: when ἀπό takes on a genitive of person and a verb in the passive voice (frequently in the form of a participle, when ἀπό is a substitute for ὑπό). It is defined as "[Made or done] by someone;" it is translated as 'by.'

Sememe XI. Relationship: generally when the preposition takes on genitive of person and appears with a verb indicating state. We give the following definition: "As far as something or somebody is concerned;" its translation is: 'regarding,' 'with regard to,' 'about.'

After the ten sememes of this preposition were identified, this chapter presented studies of two specific passages, Matt 16:21 and 1Cor 11:23, for which the agentive value (passive predication) and the causal value of ἀπό have been misidentified or confused with other functions, such as origin.

Among the conflicting interpretations our study of Matt 16:21 established a precise meaning for the preposition ἀπό, the interpretation of which is subject to disagreement among dictionaries, grammars and studies, which are divided between a causal value of the preposition ἀπό and a use of ἀπό in place of ὑπό as a codifier of agent of the passive voice. From our examination, we concluded that, in this case, the replacement of ὑπό with ἀπό articulates the agent of passive predication (indirect), remarking that, according to Matthew, senators, high priests and lawyers persuaded people to support the verdict, even though properly speaking the agent executor of Jesus's punishment and death was the Roman power (Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς

δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν **ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων** καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι "From then on Jesus began to manifest to his disciples that he had to go to Jerusalem, suffer a lot **at the hands of the senators, high priests and lawyers**, be executed and be resurrected on the third day").

Lastly, we studied 1Cor 11:23, a text regarding the origin of the Eucharistic tradition. According to our analysis, ἀπό has a value of origin or provenance and is a substitute for παρά in this context, suggesting that Paul did not learn the Eucharist tradition directly through a revelation (as some scholars argue) but in a less immediate way, namely by oral tradition from one of the disciples (Ἐγὼ γὰρ παρέλαβον **ἀπὸ τοῦ κυρίου**, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἧ παρεδίδοτο ἔλαβεν ἄρτον... "Because the same thing that I received and that came **from the Lord** I transmitted to you: that the Lord Jesus, on the night they were going to deliver him, took a loaf of bread...").

Following this, in chapter VIII, titled "The Preposition ἐκ in New Testament Greek" we studied a verse in which the value of ἐκ is the subject of interpretative difficulties. The study of this preposition in Rom 1:4, a versicle of theological importance, shows that in this passage the temporal and causal values of the morpho-lexeme become confused with other meanings such as origin and instrumentality (or means), bringing into play the interpretation of the constitution of Jesus as Son of God "with full force / power." Our examination reveals that the time value, indicating an initial point of a lapse of time ('from,' 'since'), is used in this passage. Therefore, the investiture of Jesus with full power does not depend on the resurrection (in the case of a possible causal value), nor is it the means by which the resurrection occurs (in the case of a possible instrumental value). Rather, Paul affirms that it is inaugurated "at the moment" of his resurrection (τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης **ἐξ ἀναστάσεως νεκρῶν**, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν "He was constituted Son of God in full force according to the Spirit of holiness / Holy Spirit, **from his resurrection** from death").

The methodology followed by the *DGENT* has allowed us to systematically study and determine the contextual factors that determine the polysemy of prepositions. This leaves behind the extensive list of translations, often not sufficiently

organized, offered by other bilingual dictionaries. Additionally, we corroborated that the diversity of prepositional meanings is not accidental or random, but rather a purposeful, historical development. As we have noted, the original spatial meaning of a preposition tends to expand to more abstract notions through procedures such as metaphor and metonymy. The analysis of the notional scope of each morpho-lexeme in the verses selected has served to illuminate exegetical interpretation.

Thus, this thesis has helped to demonstrate the importance that prepositions have for NT exegesis, along with the study of the morphologic, syntactic, semantic and extratextual aspects of the context in which a preposition is found. This “contextual factor” has helped us, and will help scholars in the future, to resolve interpretative disagreements about the meaning of passages with difficult prepositions. Lastly, we affirm that the methodology offered by the *DGENT* is applicable to the study of all prepositions in any closed *corpus* of ancient or modern texts, which gives rise to countless possibilities for future application.

Appendix A: Additional Examples to Chapter IV

Complete analysis of the verses in which the preposition **διά** appears

1. *Literal Meanings of the Preposition (see 3.1.)*

1.1. *Sememe I. Lexical Meaning of **διά**: Local Meaning (see 3.1.1.)*

Definition: "Mark of direction from a point to its opposite, passing through." Its translation is 'through,' 'along,' 'through the middle of,' 'by,' 'between.'

1. With singular or plural genitive:

a) Meaning passing through something.

Matt 4:4: οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ **διὰ στόματος** θεοῦ *one does not live by bread alone, but by every word that comes **through the mouth** of God.*

Matt 19:24: πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον **διὰ τρυπήματος ῥαφίδος** διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ *again I tell you, it is easier for a camel to go **through the eye of a needle** than for someone who is rich to enter the kingdom of God.*

Matt 7:13ab: Εἰσελθατε **διὰ τῆς στενῆς πύλης**· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι **δι' αὐτῆς** *Enter **through the narrow gate**; for the gate is wide and the road is easy that leads to destruction, and there are many who enter **through them**.*

Mark 10:25: εὐκοπώτερόν ἐστιν κάμηλον **διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος** διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν *it is easier for a camel to go **through the eye of a needle** than for someone who is rich to enter the kingdom of God.*

Mark 11:16: οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος **διὰ τοῦ ἱεροῦ** *he would not allow anyone to carry anything **through the temple**.*

Luke 5:19b: καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα **διὰ τῶν κεράμων** καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ *but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed **through the tiles** into the middle of the crowd in front of Jesus.*

Luke 13:24: ἀγωνίζεσθε εἰσελθεῖν **διὰ τῆς στενῆς θύρας**, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν *strive to enter **through the narrow door**; for many, I tell you, will try to enter and will not be able.*

Luke 18:25: εὐκοπώτερον γάρ ἐστιν κάμηλον **διὰ τρήματος βελόνης** εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν *indeed, it is easier for a camel to go **through the eye of a needle** than for someone who is rich to enter the kingdom of God.*

John 10:1: ὁ μὴ εἰσερχόμενος **διὰ τῆς θύρας** εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν... *anyone who does not enter the sheepfold **through the gate / by the gate** but climbs in by another way is a thief and a bandit...; cf. 10:2.*

John 10:9: ἐγὼ εἰμι ἡ θύρα· **δι' ἐμοῦ** ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει *I am the gate. Whoever enters **by me** will be saved, and will come in and go out and find pasture.*

1Cor 3:15: εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς **διὰ πυρός** *if the work is burned up, the builder will suffer loss; the builder will be saved, but only as **through fire**.*¹

2Cor 11:33a: καὶ **διὰ θυρίδος** ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ *but I was let down in a basket **through a window** in the wall, and escaped from his hands.*

Heb 10:20: ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν **διὰ τοῦ καταπετάσματος**, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ *by the new and living way that he opened for us **through the curtain** (that is, through his flesh).*

1Pet 3:20: ὀκτῶ ψυχαὶ διεσώθησαν **δι' ὕδατος** *eight persons, were saved **through water**.*²

¹ The verb of motion that rules the preposition seems to have been elided in this verse; this is suggested by Zerwick, *Graecitas Biblica*, 112-115.

² According to Harris, *Prepositions and Theology*, 42, in this case, we might have both meanings, local (if we consider that the verb of motion that rules the preposition is elided) and instrumental, due to the hypothesis that the author of the Epistle can use the preposition with a double sense.

b) Referring to geographical areas or surfaces.

Matt 2:12: καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, **δι' ἄλλης ὁδοῦ** ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν *and having been warned in a dream not to return to Herod, they went to their own country **by another road.***

Matt 8:28: Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν **διὰ τῆς ὁδοῦ ἐκείνης** *When he came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could move **along that road.***

Matt 12:1: Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν **διὰ τῶν σπορίμων** *Then he began to speak to them in parables. At that time Jesus went **through the grainfields** on the sabbath; cf. Mark 2:23; Luke 6:1.*

Matt 12:43: Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται **δι' ἀνύδρων τόπων** ζητοῦν ἀνάπαυσιν *When the unclean spirit has gone out of a person, it wanders **through waterless regions** looking for a resting place, but it finds none; cf. Luke 11:24.*

Mark 9:30: Κάκειθεν ἐξελθόντες παρεπορεύοντο **διὰ τῆς Γαλιλαίας** *They went on from there and passed **through Galilee.***

John 4:4: Ἦδει δὲ αὐτὸν διέρχεσθαι **διὰ τῆς Σαμαρείας** *But he had to go **through Samaria.***

Acts 9:25: λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς **διὰ τοῦ τείχους** καθῆκαν αὐτὸν χαλάσαντες ἐν σφυρίδι *but his disciples took him by night and they took him **down the wall** in a basket; cf 2Cor 11:33b.*

Acts 9:32: Ἐγένετο δὲ Πέτρον διερχόμενον **διὰ πάντων...** *Now as Peter who was going **through everything...***

Acts 13.49: διεφέρετο δὲ ὁ λόγος τοῦ κυρίου **δι' ὅλης τῆς χώρας** *thus the word of the Lord spread **throughout the region.***

Acts 20:3: ἐγένετο γνώμης τοῦ ὑποστρέφειν **διὰ Μακεδονίας** *he decided to return **through Macedonia.***

Heb 11:29: Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς **διὰ ξηρᾶς γῆς** *By faith the people passed through the Red Sea as **by dry land**, but when the Egyptians attempted to do so they were drowned.*

— In the expression δι' ὅλου 'throughout,' 'totally,' 'in one piece.'

John 19:23: ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς **δι' ὅλου** *now the tunic was seamless, woven **in one piece** from the top.*

2. With plural genitive and personal noun: 'between,' 'in between,' 'among.'

Rom 15:28: τοῦτο οὖν ἐπιτελέσας... ἀπελεύσομαι **δι' ὑμῶν** εἰς Σπανίαν *when I have completed this... I will set out **by way of you** to Spain.*

2Cor 1:16: **δι' ὑμῶν** διελθεῖν εἰς Μακεδονίαν καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς *I thought I would go to Macedonia **via you**, and from Macedonia to return again to Corinth.*

2Cor 4:15b: τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα **διὰ τῶν πλειόνων** *yes, everything is for you / for your sake, in order to grace, as it extends **between more and more people / to more and more people.***

2Cor 8:18: συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ **διὰ πασῶν τῶν ἐκκλησιῶν** *with him we are sending the brother who is famous **among all the churches** for his proclaiming the good news.*

Ef 4:6: εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ **διὰ πάντων** καὶ ἐν πᾶσιν *one God and Father of all, who is above all **and through all** and in all.³*

3. With expressive meaning in the expression, διὰ μέσου / μέσον.

Luke 4:30: αὐτὸς δὲ διελθὼν **διὰ μέσου** αὐτῶν ἐπορεύετο *but he passed **through the midst of them** and went on his way.*

Luke 17:11: αὐτὸς διήρχετο **διὰ μέσον Σαμαρείας καὶ Γαλιλαίας** *on the way to Jerusalem Jesus was going through the region **between Samaria and Galilee.***

1.2. Sememe II. Temporal Meaning of διὰ: Duration (see 3.1.2.)

³ In this passage seems to be an ellipsis of the verb εἰμί. Our scrutiny has only found this case of διὰ with static local value. For this reason we have not created an exclusive sememe for this value. We consider it a special case.

Definition: "Over a certain period of time." It can be translated as 'during,' 'in.'

— Followed by ὅλος and πᾶς, indicating that the action or state develops during an entire period.

Mark 5:5: καὶ **διὰ παντὸς νυκτὸς καὶ ἡμέρας** ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις **during the night and the day / night and day among the tombs and on the mountains he was always howling and bruising himself with stones.**

Luke 5:5: **δι' ὅλης νυκτὸς** κοπιάσαντες οὐδὲν ἐλάβομεν **we have worked during all the night / all night long but have caught nothing. Yet if you say so, I will let down the nets.**

Heb 2:15: ...ὅσοι φόβῳ θανάτου **διὰ παντὸς τοῦ ζῆν** ἔνοχοι ἦσαν δουλείας **... and free those who during all their lives / all their lives were held in slavery by the fear of death...**

— Special case: In the expression διὰ παντὸς [τοῦ χρόνου]: 'all the time,' 'always,' 'continually,' 'constantly'.

Matt 18:10: Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς **διὰ παντὸς** βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς **Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven.**

Luke 24:53: καὶ ἦσαν **διὰ παντὸς** ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν **and they were continually in the temple blessing God.**

Acts 2:25: Δαυὶδ γὰρ λέγει εἰς αὐτόν· προορώμην τὸν κύριον ἐνώπιόν μου **διὰ παντός**, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ **For David says concerning him, I saw the Lord always before me, for he is at my right hand so that I will not be shaken.**

Acts 10:2: εὐσεβῆς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ **διὰ παντός** **he was a devout man who feared God with all his household; he gave alms generously to the people and prayed constantly to God.**

Acts 24:16: ἔν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους **διὰ παντός** *therefore I do my best **always** to have a clear conscience toward God and all people.*

Rom 11:10: τὸν νῶτον αὐτῶν **διὰ παντός** σύγκαμψον *keep their backs **constantly / forever bent.***

2Thess 3:16: Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην **διὰ παντός** ἐν παντὶ τρόπῳ *Now may the Lord of peace himself give you peace **always / all the time** in all ways.*

Heb 9:6: Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν **διὰ παντός** εἰσίσαισι οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες *Such preparations having been made, the priests go **continually** into the first tent to carry out their ritual duties.*

Heb 13:15b: Δι' αὐτοῦ [οὔν] ἀναφέρωμεν θυσίαν αἰνέσεως **διὰ παντός** τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ *Through him, then, let us **continually** offer a sacrifice of praise to God, that is, the fruit of lips that confess his name.*

1.3. Sememe III. Temporal Meaning of *διά*: Interval (see 3.1.3.)

Definition: "Whitin a certain period of time." It can be translated as 'in', 'during'.

Matt 26:61: δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ **διὰ τριῶν ἡμερῶν** οἰκοδομῆσαι *I am able to destroy the temple of God and to build it **in three days.***

Mark 14:58: ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ **διὰ τριῶν ἡμερῶν** ἄλλον ἀχειροποίητον οἰκοδομήσω *I will destroy this temple that is made with hands, and **in three days** I will build another, not made with hands.*

Acts 1:3: **δι' ἡμερῶν τεσσαράκοντα** ὄπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ *appearing to them **during forty days** and speaking about the kingdom of God.*⁴

— In the expression *διὰ νύκτος* 'at night,' 'during the night.'

⁴ Harris, *Prepositions and Theology*, 81, states that both, the repeated references to consecutive appearances of Jesus in the NT (Acts 13:31; 1Cor 15:5-8) as the iterative value of the verb ὄπτανόμενος in this verse proves that use of the preposition involves iteration.

Acts 5:19: Ἄγγελος δὲ κυρίου **διὰ νυκτὸς** ἀνοίξας τὰς θύρας τῆς φυλακῆς... *But during the night an angel of the Lord opened the prison doors, brought them out, and said...*

Acts 16:9: ὄραμα **διὰ [τῆς] νυκτὸς** τῷ Παύλῳ ὤφθη *during the night Paul had a vision.*

Acts 17:10: Οἱ δὲ ἀδελφοὶ εὐθέως **διὰ νυκτὸς** ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σιλᾶν εἰς Βέροϊαν *During that night / That very night the believers sent Paul and Silas off to Beroea; and when they arrived, they went to the Jewish synagogue.*

Acts 23:31: ἀναλαβόντες τὸν Παῦλον ἤγαγον **διὰ νυκτὸς** εἰς τὴν Ἀντιπατρίδα *so the soldiers, according to their instructions, took Paul and brought him during the night to Antipatris.*

1.4. Sememe IV. Temporal Meaning of *διά*: Time Elapsed (see 3.1.4.)

Definition: "Past a certain period of time". It can be translated as 'after.'

Mark 2:1: εἰσελθὼν πάλιν εἰς Καφαρναοὺμ **δι' ἡμερῶν** ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν *when he returned to Capernaum after a few days / after some days, it was reported that he was at home.*

Acts 24:17: **δι' ἐτῶν δὲ πλειόνων** ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς *now after a few years / after some years I came to bring alms to my nation and to offer sacrifices.*

Gal 2:1: Ἐπειτα **διὰ δεκατεσσάρων ἐτῶν** πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ *Then after fourteen years I went up again to Jerusalem with Barnabas.*

2. Figurative (or Extensive) Meanings of the Preposition (see 3.2.)

2.1. Sememe V: Instrument (see 3.2.1.)

Definition: "By means of." It can be translated as, 'with,' 'by,' 'through.'

1. Indicating, properly, instrumental value with a non-personal noun:

a) When it is combined with material entities.

Acts 8:20: τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας **διὰ χρημάτων** κτᾶσθαι *may your silver perish with you, because you thought*

*you could obtain God's gift **with money!***

Acts 20:28: προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο **διὰ τοῦ αἵματος** τοῦ ἰδίου *keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained **with the blood** of his own Son.*

1Cor 13:12: βλέπομεν γὰρ ἄρτι **δι' ἐσόπτρου** ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον *for now we see **through a mirror / in a mirror**, dimly, but then we will see face to face.*

2Cor 6:7: ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· **διὰ τῶν ὄπλων** τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν *truthful speech, and the power of God; **with the weapons** of righteousness for the right hand and for the left.*

2Cor 10:9: ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς **διὰ τῶν ἐπιστολῶν** *I do not want to seem as though I am trying to frighten you **with my letters.***

Eph 1:7: Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν **διὰ τοῦ αἵματος αὐτοῦ**, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ *In him we have redemption **through his blood**, the forgiveness of our trespasses, according to the riches of his grace.*

Eph 2:16: καὶ ἀποκατάλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ **διὰ τοῦ σταυροῦ**, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ *and might reconcile both groups to God in one body **through the cross**, thus putting to death that hostility through it.*

Col 1:20b: καὶ δι' αὐτοῦ ἀποκατάλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας **διὰ τοῦ αἵματος** τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς *and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace **through the blood** of his cross.*

2Thess 3:14: Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν **διὰ τῆς ἐπιστολῆς**, τοῦτον σημειοῦσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπῆ *Take note of those who do not obey what we say **through this letter / in this letter**; have nothing to do with them, so that they may be ashamed.*

Heb 9:11: Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν **διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς** οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως *But when Christ came as a high priest of the good things that have come, then*

through the greater and perfect tent (not made with hands, that is, not of this creation).

Heb 9,12ab: οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος *he entered once for all into the Holy Place, not **with the blood** of goats and calves, but **with his own blood**, thus obtaining eternal redemption.*

Heb 13,12: Διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν *Therefore Jesus also suffered outside the city gate in order to sanctify the people **by his own blood**.*

2Pet 3:5: Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ *They deliberately ignore this fact, that by the word of God heavens existed long ago and an earth was formed out of water and **by means of water**.*⁵

2John 12: Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ *Although I have much to write to you, I would rather not [write] **with paper and ink**; instead I hope to come to you and talk with you face to face, so that our joy may be complete.*

3John 13: Πολλὰ εἶχον γράψαι σοι ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν *I have much to write to you, but I would rather not write **with pen and ink**.*

b) When it is combined with non-material entities.

Mark 16:20: ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων *and they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message **by the signs** that accompanied it.*

Acts 4:30: ἐν τῷ τὴν χειρὰ [σου] ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ *while you stretch out your*

⁵ According to Harris, *Prepositions and Theology*, 40-41, this verse is a good example of the care with which the Biblical writer chooses prepositions, either using different prepositions to express a precise semantic distinction, as in this case, or to vary its style by altering the terminology without changing the meaning.

hand to heal, and in order that signs and wonders may be done **through the name of your holy servant Jesus.**

Acts 21:19: καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἕνα ἕνα, ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν **διὰ τῆς διακονίας αὐτοῦ** *after greeting them, he related one by one the things that God had done among the Gentiles* **through his ministry.**

Rom 1:12: τοῦτο δὲ ἐστὶν συμπαρακληθῆναι ἐν ὑμῖν **διὰ τῆς ἐν ἀλλήλοις πίστεως** ὑμῶν τε καὶ ἐμοῦ *or rather so that we may be mutually encouraged* **by each other's faith, both yours and mine.**

Rom 2:12: Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον, **διὰ νόμου** κριθήσονται *All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged* **by the law.**

Rom 3:22: δικαιοσύνη δὲ θεοῦ **διὰ πίστεως** Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. οὐ γὰρ ἐστὶν διαστολή *the righteousness of God* **through faith in Jesus Christ for all who believe. For there is no distinction.**

Rom 3:24: δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι **διὰ τῆς ἀπολυτρώσεως** τῆς ἐν Χριστῷ Ἰησοῦ *they are now justified by his grace as a gift, through the redemption that is in Christ Jesus.*

Rom 3:25a: ὃν προέθετο ὁ θεὸς ἱλαστήριον **διὰ [τῆς] πίστεως** ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων *whom God put forward as a sacrifice of atonement by his blood, effective* **through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed.**

Rom 3:27ab: Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. **διὰ ποίου νόμου;** τῶν ἔργων; οὐχί, ἀλλὰ **διὰ νόμου** πίστεως *Then what becomes of boasting? It is excluded. By what law? By that of works? No, but* **by the law of faith.**

Rom 3:30: εἴπερ εἷς ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν **διὰ τῆς πίστεως** *since God is one; and he will justify the circumcised on the ground of faith and the uncircumcised* **through that same faith.**

Rom 3:31: νόμον οὖν καταργοῦμεν **διὰ τῆς πίστεως;** μὴ γένοιτο· ἀλλὰ νόμον ἱστάνομεν *do we then overthrow the law* **by this faith? By no means! On the contrary, we uphold the law.**

Rom 6:4ab: συνετάφημεν οὖν αὐτῷ **διὰ τοῦ βαπτίσματος** εἰς τὸν θάνατον, ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν **διὰ τῆς δόξης** τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν *therefore we have been buried with him **by baptism** into death, so that, just as Christ was raised from the dead **by the glory** of the Father, so we too might walk in newness of life.*

Rom 7:8: ἀφορμὴν δὲ λαβοῦσα ἡ ἀμαρτία **διὰ τῆς ἐντολῆς** κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἀμαρτία νεκρά *but sin, seizing an opportunity **by the commandment**, produced in me all kinds of covetousness. Apart from the law sin lies dead.*

Rom 7:11b: ἡ γὰρ ἀμαρτία ἀφορμὴν λαβοῦσα **διὰ τῆς ἐντολῆς** ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν *for sin, seizing an opportunity **by the commandment**, deceived me and through it killed me.*

Rom 7:13a: Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἀμαρτία, ἵνα φανῇ ἀμαρτία, **διὰ τοῦ ἀγαθοῦ** μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἀμαρτωλὸς ἡ ἀμαρτία διὰ τῆς ἐντολῆς *Did what is good, then, bring death to me? By no means! It was sin, working death in me **through what is good**, in order that sin might be shown to be sin, and because of the commandment might become sinful beyond measure.*

Rom 16:18: οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ **διὰ τῆς χρηστολογίας** καὶ **εὐλογίας** ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων *for such people do not serve our Lord Christ, but their own appetites, and **by smooth talk** and **flattery** they deceive the hearts of the simple-minded.*

1Cor 6:14: ὁ δὲ θεὸς καὶ τὸν κύριον ἠγειρεν καὶ ἡμᾶς ἐξεγερεῖ **διὰ τῆς δυνάμεως αὐτοῦ** *and God raised the Lord and will also raise us **by his power**.*

1Cor 14:9: οὕτως καὶ ὑμεῖς **διὰ τῆς γλώσσης** ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες *well the same **with the language**: if you do not pronounce recognizable words, how will anyone know what is being said? For you will be speaking into the air.*

2Cor 1:4: ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει **διὰ τῆς παρακλήσεως** ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ *who consoles us in all our affliction, in order that we may be able to console*

those who are in any affliction **with the consolation** with which we ourselves are consoled by God.

2Cor 8:8: Οὐ κατ' ἐπιταγὴν λέγω ἀλλὰ **διὰ τῆς** ἐτέρων **σπουδῆς** καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων *I do not say this as a commandment, but to prove, **by the request** of others, also the sincerity of your love.*

Gal 1:15: Ὅτε δὲ εὐδόκησεν [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας **διὰ τῆς χάριτος αὐτοῦ** *But when God, who had set me apart before I was born and called me **through his grace**, was pleased.*

Gal 3:18: εἰ γὰρ ἐκ νόμου ἢ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ **δι' ἐπαγγελίας** κεχάρισται ὁ θεός *for if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham **through the promise**.*

Col 1:22: νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ **διὰ τοῦ θανάτου** παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ *he has now reconciled in his fleshly body **through death**, so as to present you holy and blameless and irreproachable before him.*

Col 2:8: Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν **διὰ τῆς φιλοσοφίας** καὶ **κενῆς ἀπάτης** κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν *See to it that no one takes you captive **through philosophy** and **empty deceit**, according to human tradition, according to the elemental spirits of the universe, and not according to Christ.*

Col 2:12: συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε **διὰ τῆς πίστεως** τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν *he associated you with his resurrection **by faith** in the strength of God who raised him from death.*

1Thes 3:7b: διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν **διὰ τῆς ὑμῶν πίστεως** *for this reason, brothers and sisters, during all our distress and persecution we have been encouraged about you **through your faith**.*

2Thess 2:14: εἰς ὃ [καὶ] ἐκάλεσεν ὑμᾶς **διὰ τοῦ εὐαγγελίου ἡμῶν** εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *to which / for this purpose he called you **through our proclamation** of the good news, in order that you may obtain the glory of our Lord Jesus Christ.*

Titus 3:5: οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς **διὰ λουτροῦ** παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος

ἀγίου *he saved us, not because of any works of righteousness that we had done, but according to his mercy, **through the water** of rebirth and renewal by the Holy Spirit.*

Phil 2:22: ἅμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι **διὰ τῶν προσευχῶν ὑμῶν** χαρισθήσομαι ὑμῖν *one thing more—prepare a guest room for me, for I am hoping **through your prayers** to be restored to you.*

Heb 2:10c: Ἐπρεπεὶν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν **διὰ παθημάτων** τελειῶσαι *It was fitting that God, for whom and by whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect **through sufferings**.*

Heb 2:14: Ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα **διὰ τοῦ θανάτου** καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον *Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that **through death** he might destroy the one who has the power of death, that is, the devil.*

Heb 7:21: ὁ δὲ μετὰ ὀρκωμοσίας **διὰ τοῦ λέγοντος** πρὸς αὐτόν· ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται *but this one became a priest **with an oath**, because of the one who said to him: The Lord has sworn and will not change his mind.*

Heb 9:26: ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἀμαρτίας **διὰ τῆς θυσίας** αὐτοῦ πεφανέρωται *for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin **by the sacrifice** of himself.*

Heb 10:10: ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν **διὰ τῆς προσφορᾶς** τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ *and it is by God's will that we have been sanctified **through the offering** of the body of Jesus Christ once for all.*

Jas 2:12: Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς **διὰ νόμου ἐλευθερίας** μέλλοντες κρίνεσθαι *So speak and so act as those who are to be judged **by the law of liberty**.*

1Pet 1:3: Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωσαν **δι' ἀναστάσεως** Ἰησοῦ Χριστοῦ ἐκ νεκρῶν *Blessed be the God and Father of our Lord Jesus Christ! By his great*

mercy he has given us a new birth into a living hope **through the resurrection** of Jesus Christ from the dead.

– When the preposition is combined with different demonstrative and relative pronouns whose antecedent is a not material reality.

John 11:4: αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ **δι’ αὐτῆς** *this illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified **through it**.*

Rom 7:11b: ἡ γὰρ ἀμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ **δι’ αὐτῆς** ἀπέκτεινεν *for sin, seizing an opportunity by the commandment, deceived me and **through it** killed me.*

Heb 7:19: ...ἐπεισαγωγῆ δὲ κρείττονος ἐλπίδος **δι’ ἧς** ἐγγίζομεν τῷ θεῷ ...*there is, on the other hand, the introduction of a better hope, **through which** we approach God.*

Heb 13:2: τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, **διὰ ταύτης** γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους *do not neglect to show hospitality to strangers, for **by doing that** some have entertained angels without knowing it.*

2Pet 1:4a: [Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν] **δι’ ὧν** τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως [*His divine power has given us everything needed for life and godliness*]. *Thus he has given us, **through these things**, his precious and very great promises, so that, so that because of them you may escape from the corruption that is in the world because of lust, and may become participants of the divine nature.*

2. Indicating mediation with personal noun (or assimilated).

Matt 1:22⁶: τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου **διὰ τοῦ προφήτου** λέγοντος *all this took place to fulfill what had been spoken by the Lord **through the prophet**.*

⁶ BDAG includes this passage within the agentive value of διὰ; however, our analysis agrees, however, with Thayer’s.

Matt 11:2: Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας **διὰ τῶν μαθητῶν αὐτοῦ** *When John heard in prison what the Messiah was doing, he sent word **by his disciples.***

John 1:17ab: ὅτι ὁ νόμος **διὰ Μωϋσέως** ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια **διὰ Ἰησοῦ Χριστοῦ** ἐγένετο *he law indeed was given **through Moses**; grace and truth came **through Jesus Christ.***

Acts 1:2: ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις **διὰ πνεύματος ἁγίου** οὓς ἐξελέξατο ἀνελήμφθη *until the day when he was taken up to heaven, after giving instructions **through the Holy Spirit** to the apostles whom he had chosen.*

Acts 2:43: ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα **διὰ τῶν ἀποστόλων** ἐγένετο *awe came upon everyone, because many wonders and signs were being done **by the apostles.***

Acts 10:36: τὸν λόγον [ὄν] ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην **διὰ Ἰησοῦ Χριστοῦ**, οὗτός ἐστιν πάντων κύριος *you know the message he sent to the people of Israel, preaching peace **by Jesus Christ**—he is Lord of all.*

Acts 11:28: ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανεν **διὰ τοῦ πνεύματος** λιμὸν μεγάλην μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην, ἣτις ἐγένετο ἐπὶ Κλαυδίου *one of them named Agabus stood up and predicted **by the Spirit** that there would be a severe famine over all the world; and this took place during the reign of Claudius.*

Acts 28:25: ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο εἰπόντος τοῦ Παύλου ῥῆμα ἕν, ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν **διὰ Ἡσαΐου τοῦ προφήτου** πρὸς τοὺς πατέρας ὑμῶν *so they disagreed with each other; and as they were leaving, Paul made one further statement: The Holy Spirit was right in saying to your ancestors **through the prophet Isaiah.***

Rom 1:2: ὃ προεπηγγείλατο **διὰ τῶν προφητῶν** αὐτοῦ ἐν γραφαῖς ἁγίαις *which he promised beforehand **through his prophets** in the holy scriptures.*

Rom 1:8: Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου **διὰ Ἰησοῦ Χριστοῦ** περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ *First, I thank my God **through Jesus Christ** for all of you, because your faith is proclaimed throughout the world.*

Rom 2:16: ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου **διὰ Χριστοῦ Ἰησοῦ** *on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.*

Rom 5:21b: ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον **διὰ Ἰησοῦ Χριστοῦ** τοῦ κυρίου ἡμῶν *in order that, just as sin exercised dominion in death, so grace might also exercise dominion because of justification that ends in eternal life through Jesus Christ our Lord.*

Rom 7:25: χάρις δὲ τῷ θεῷ **διὰ Ἰησοῦ Χριστοῦ** τοῦ κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας *thanks be to God through Jesus Christ our Lord! So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.*

Rom 8:11: εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν **διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος** ἐν ὑμῖν *if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.*

Rom 16:27: μόνῳ σοφῷ θεῷ, **διὰ Ἰησοῦ Χριστοῦ**, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν *to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.*

1Cor 2:10: ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς **διὰ τοῦ πνεύματος**: τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ *these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God.*

1Cor 15:57: τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος **διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ** *but thanks be to God, who gives us the victory through our Lord Jesus Christ.*

2Cor 5:18: τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ **διὰ Χριστοῦ** καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς *all this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation.*

Gal 1:1ab: Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ **διὰ Ἰησοῦ Χριστοῦ** καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν *Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead.*

Gal 3:19: Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς **δι' ἀγγέλων** ἐν χειρὶ μεσίτου *Why then the law? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained **through angels** by a mediator.*

Eph 1:5: προορίσας ἡμᾶς εἰς υἰοθεσίαν **διὰ Ἰησοῦ Χριστοῦ** εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ *having predestined us to adoption as sons **through Jesus Christ** to Himself, according to the good pleasure of his will.*

Eph 3:10: ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις **διὰ τῆς ἐκκλησίας** ἡ πολυποίκιλος σοφία τοῦ θεοῦ *so that **through the church** the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places.*

Eph 3:16: ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι **διὰ τοῦ πνεύματος** αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον *I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power **through his Spirit**.*

1Thess 4:2: οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν **διὰ τοῦ κυρίου Ἰησοῦ** *for you know what instructions we gave you **through the Lord Jesus**.*

1Thess 4:14: εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας **διὰ τοῦ Ἰησοῦ** ἄξει σὺν αὐτῷ *for since we believe that Jesus died and rose again, even so, **through Jesus**, God will bring with him those who have died.*

2Tim 1:14: τὴν καλὴν παραθήκην φύλαξον **διὰ πνεύματος ἁγίου** τοῦ ἐνοικοῦντος ἐν ἡμῖν *guard the good treasure entrusted to you, **through the Holy Spirit** / **with the help of the Holy Spirit** living in us.*

Heb 3:16: τίνες γὰρ ἀκούσαντες παρεπύκρναν; ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου **διὰ Μωϋσέως**; *now who were they who heard and yet were rebellious? Was it not all those who left Egypt **through Moses**?*

Heb 7:9: καὶ ὡς ἔπος εἶπεῖν, **δι' Ἀβραάμ** καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται *one might even say that Levi himself, who receives tithes, paid tithes **through Abraham**.*

Heb 9:14: πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς **διὰ πνεύματος αἰωνίου** ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν

ἔργων εἰς τὸ λατρεύειν θεῶ ζῶντι *how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!*

Heb 13:21: καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ **διὰ Ἰησοῦ Χριστοῦ**, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν *make you complete in everything good in order that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.*

1Pet 4:11: εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός, ἵνα ἐν πᾶσιν δοξάζεται ὁ θεός **διὰ Ἰησοῦ Χριστοῦ**, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν *whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen.*

1Pet 5:12a: **Διὰ Σιλουανοῦ** ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν στήτε **Through Silvanus**, whom I consider a faithful brother, I have written briefly / this short letter to encourage you and to testify that this is the true grace of God. Stand fast in it.

Rev 1:1: Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεός δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας **διὰ τοῦ ἀγγέλου** αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ *The revelation of Jesus Christ, which God gave him to show his servants what must soon take place; he made it known by sending his angel to his servant John.*

— When the preposition is combined with demonstrative and relative pronouns, whose antecedent is personal.

John 3:17: οὐ γὰρ ἀπέστειλεν ὁ θεός τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος **δι' αὐτοῦ** *indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.*

Acts 2:22: Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν **δι' αὐτοῦ** ὁ θεός ἐν μέσῳ ὑμῶν καθὼς αὐτοὶ οἴδατε *You that are Israelites, listen to what I have to say: Jesus of*

Nazareth, a man attested before you by God with deeds of power, wonders, and signs that God did **through him** among you, as you yourselves know.

Acts 4:16: λέγοντες· τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν **δι' αὐτῶν** πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλήμ φανερόν καὶ οὐ δυνάμεθα ἀρνεῖσθαι *they said: What will we do with them? For it is obvious to all who live in Jerusalem that a notable sign has been done **through them**; we cannot deny it.*

Acts 13:38: γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι **διὰ τούτου** ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται *let it be known to you therefore, my brothers, that **through this man** forgiveness of sins is proclaimed to you.*

Acts 15:12: Ἐσίγησεν δὲ πᾶν τὸ πλῆθος καὶ ἤκουον Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν **δι' αὐτῶν** *The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done **through them** among the Gentiles.*

Rom 5:9: πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα **δι' αὐτοῦ** ἀπὸ τῆς ὀργῆς *much more surely then, now that we have been justified by his blood, will we be saved **through him** from the wrath of God.*

Rom 15:18: οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς **δι' ἐμοῦ** εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ *for I will not venture to speak of anything except what Christ has accomplished **through me** to win obedience from the Gentiles, by word and deed.*

2Cor 1:20a: ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναί· διὸ καὶ **δι' αὐτοῦ** τὸ ἀμήν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν *because all the promises of God are in themselves "yes" and, therefore, also **through him** we say "amen" to God, to his glory by us.*

2Cor 2:14: Τῷ δὲ θεῷ χάρις... τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι **δι' ἡμῶν** ἐν παντὶ τόπῳ *But thanks be to God, who in Christ always leads us in triumphal procession, and **through us** spreads in every place the fragrance that comes from knowing him.*

2Cor 5:20: Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος **δι' ἡμῶν**· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ *So we are ambassadors for Christ, since God is making his appeal **through us**; we entreat you on behalf of Christ, be reconciled to God.*

2Cor 9:11: ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται **δι' ἡμῶν** εὐχαριστίαν τῷ θεῷ *you will be enriched in every way for your great generosity, which will produce thanksgiving to God **through us**.*

Col 1:20a: καὶ **δι' αὐτοῦ** ἀποκατάλλαξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς *and **through him** God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.*

Col 3:17: καὶ πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ **δι' αὐτοῦ** *and whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father **through him**.*

2Tim 4:17: ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα **δι' ἐμοῦ** τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρῦσθην ἐκ στόματος λέοντος *but the Lord stood by me and gave me strength, so that **through me** the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth.*

Heb 1:2: ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, **δι' οὗ** καὶ ἐποίησεν τοὺς αἰῶνας *but in these last days he has spoken to us by a Son, whom he appointed heir of all things, **through whom** he also created the worlds.*

Heb 13:15a: **Δι' αὐτοῦ** [οὖν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντός τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ ***Through him**, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name.*

1John 4:9: ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν **δι' αὐτοῦ** *God's love was revealed among us in this way: God sent his only Son into the world so that we might live **through him**.*

— It also appears with this meaning in several idioms:

- Διὰ στόματος 'by' / 'through mouth.'

Luke 1:70: καθὼς ἐλάλησεν **διὰ στόματος** τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ *as he spoke **through the mouth** of his holy prophets from of old.*

Acts 1:16: ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ἣν προεῖπεν τὸ πνεῦμα τὸ ἅγιον **διὰ στόματος** Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν *friends, the scripture had to be fulfilled, which the Holy Spirit **by the mouth** of David foretold concerning Judas, who became a guide for those who arrested Jesus.*

Acts 3:18: ὁ δὲ θεός, ὃ προκατήγγειλεν **διὰ στόματος** πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτως *in this way God fulfilled what he had foretold **by the mouth** of all the prophets, that his Messiah would suffer.*

Acts 3:21: ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς **διὰ στόματος** τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν *who must remain in heaven until the time of universal restoration that God announced long ago **by the mouth** of his holy prophets.*

Acts 4:25: ὁ τοῦ πατρὸς ἡμῶν **διὰ** πνεύματος ἁγίου **στόματος** Δαυὶδ παιδός σου εἰπὼν· ἵνατί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; *it is you who said by the Holy Spirit **by the mouth** of Your servant David: 'Why did the Gentiles rage, and the peoples imagine vain things?*

- Διὰ χειρὸς 'by the hand' / 'with hand' / 'by means of' / 'by his own means.'

Mark 6:2: καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται **διὰ τῶν χειρῶν αὐτοῦ** γινόμεναι; *on the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said: Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done **by his hands!***

Acts 2:23: τοῦτον τῇ ὠρισμένη βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον **διὰ χειρὸς** ἀνόμων προσπήξαντες ἀνείλατε *this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed **by the hands** of those outside the law.*

Acts 5:12: **Διὰ** δὲ **τῶν χειρῶν** τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ. καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος *Now many signs*

and wonders were done among the people **by the hands / through the hands** of the apostles. And they were all together in Solomon's Portico.

Acts 7:25: ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφοὺς [αὐτοῦ] ὅτι ὁ θεὸς **διὰ χειρὸς αὐτοῦ** δίδωσιν σωτηρίαν αὐτοῖς· οἱ δὲ οὐ συνῆκαν *he supposed that his kinsfolk would understand that God **by his hand** was rescuing them, but they did not understand.*

Acts 11:30: ὁ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους **διὰ χειρὸς** Βαρναβᾶ καὶ Σαύλου *this they also did, and sent it to the elders **by the hands** of Barnabas and Saul.*

Acts 14:3: ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι [ἐπὶ] τῷ λόγῳ τῆς χάριτος αὐτοῦ, δίδόντι σημεῖα καὶ τέρατα γίνεσθαι **διὰ τῶν χειρῶν αὐτῶν** *so they remained for a long time, speaking boldly for the Lord, who testified to the word of his grace by granting signs and wonders to be done **by their hands**.*

Acts 15:23: γράψαντες **διὰ χειρὸς αὐτῶν**· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἔθνῶν χαίρειν *they wrote this letter **by their own means / by them**: The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings.*

Acts 19:11: Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς ἐποίει **διὰ τῶν χειρῶν** Παύλου *Now God worked unusual miracles **by the hands** of Paul.*

Acts 19:26: ...λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ **διὰ χειρῶν** γινόμενοι ...*saying that gods made **with hands** are not gods.*

3. In some cases by extension of the instrumental and mediation values, the following semantic nuances may appear:

a) Indicating agent:

Matt 2:5: οἱ δὲ εἶπαν αὐτῷ· ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται **διὰ τοῦ προφήτου** *they told him: In Bethlehem of Judea; for so it has been written **by the prophet**.*

Matt 2:17: τότε ἐπληρώθη τὸ ῥηθὲν **διὰ Ἰερεμίου τοῦ προφήτου** *then was fulfilled what was spoken **by Jeremiah the prophet**; cf. 27:9.*

Matt 2:23: καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῆ

τὸ ῥηθὲν **διὰ τῶν προφητῶν** ὅτι Ναζωραῖος κληθήσεται *here he made his home in a town called Nazareth, so that what had been spoken **by the prophets** might be fulfilled: He will be called a Nazorean.*

Matt 3:3: οὗτος γάρ ἐστιν ὁ ῥηθεις **διὰ Ἡσαΐου τοῦ προφήτου** λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ *for this is he who was spoken of **by the prophet Isaiah**, saying: The voice of one crying out in the wilderness: Prepare the way of the Lord, make his paths straight.*

Matt 4:14: ἵνα πληρωθῇ τὸ ῥηθὲν **διὰ Ἡσαΐου τοῦ προφήτου** λέγοντος *so that what **had been spoken by the prophet Isaiah** might be fulfilled.*

Matt 8:17: ὅπως πληρωθῇ τὸ ῥηθὲν **διὰ Ἡσαΐου τοῦ προφήτου** λέγοντος· αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν *this was to fulfill what had been spoken **by the prophet Isaiah**: He took our infirmities and bore our diseases.*

Matt 12:17: ἵνα πληρωθῇ τὸ ῥηθὲν **διὰ Ἡσαΐου τοῦ προφήτου** λέγοντος *this was to fulfill what had been spoken **by the prophet Isaiah**.*

Matt 13:35: ὅπως πληρωθῇ τὸ ῥηθὲν **διὰ τοῦ προφήτου** λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου] *this was to fulfill what had been spoken **by the prophet**: I will open my mouth to speak in parables; I will proclaim what has been hidden from the foundation of the world.*

Matt 21:4: τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν **διὰ τοῦ προφήτου** λέγοντος *this took place to fulfill what had been spoken **by the prophet**, saying.*

Matt 24:15: Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν **διὰ Δανιὴλ τοῦ προφήτου** ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω *So when you see the desolating sacrilege standing in the holy place, as was spoken of **by the prophet Daniel** (let the reader understand).*

Luke 18:31: Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα **διὰ τῶν προφητῶν** τῷ υἱῷ τοῦ ἀνθρώπου *Then he took the twelve aside and said to them: See, we are going up to Jerusalem, and everything that is written about the Son of Man **by the prophets** will be accomplished.*

Acts 2:16: ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον **διὰ τοῦ προφήτου Ἰωήλ** *no, this is what was spoken **by the prophet Joel**.*

Acts 12:9: καὶ ἐξελθὼν ἠκολούθει καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἔστιν τὸ γινόμενον **διὰ τοῦ ἀγγέλου**. ἐδόκει δὲ ὄραμα βλέπειν *Peter went out and followed him; he did not realize that what was happening because of the angel was real; he thought he was seeing a vision.*

Acts 21:4: ἀνευρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, οἵτινες τῷ Παύλῳ ἔλεγον **διὰ τοῦ πνεύματος** μὴ ἐπιβαίνειν εἰς Ἱεροσόλυμα *we looked up the disciples and stayed there for seven days. Through the Spirit they told Paul not to go on to Jerusalem.*

1Cor 12:8: ὃ μὲν γὰρ **διὰ τοῦ πνεύματος** δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα *to one is given by the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit.*

2Cor 1:11: συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα **διὰ πολλῶν** εὐχαριστηθῇ ὑπὲρ ἡμῶν *as you also join in helping us by your prayers, so that many will give thanks to our behalf for the blessing granted us by the prayers of many.*

2Cor 1:19ab: ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν **δι' ἡμῶν** κηρυχθεὶς, **δι' ἐμοῦ** καὶ **Σιλουανοῦ** καὶ **Τιμοθέου**, οὐκ ἐγένετο ναὶ καὶ οὐ ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν *for the Son of God, Jesus Christ, who was preached among you by us, by me, Silvanus, and Timothy, was not "Yes and No"; but in him it is always "Yes."*

Heb 2:2: εἰ γὰρ ὁ **δι' ἀγγέλων** λαληθεὶς λόγος ἐγένετο βέβαιος καὶ πᾶσα παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν *for if the message declared by angels was valid, and every transgression or disobedience received a just penalty.*

Heb 2:3: πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἣτις ἀρχὴν λαβοῦσα λαλεῖσθαι **διὰ τοῦ κυρίου** ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη *how can we escape if we neglect so great a salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.*

Heb 13:11: ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια **διὰ τοῦ ἀρχιερέως**, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς *for the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp.*

— When the preposition is combined with demonstrative, personal and relative pronouns, whose antecedent is personal.

Matt 26:24: ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ **δι' οὗ** ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος *the Son of Man goes as it is written of him, but woe to that one **by whom** the Son of Man is betrayed! It would have been better for that one not to have been born; cf Mark 14:21; Luke 22:22.*

1Cor 1:9: πιστὸς ὁ θεός, **δι' οὗ** ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν *God is faithful; **by him** you were called into the fellowship of his Son, Jesus Christ our Lord.*

1Cor 15:2: **δι' οὗ** καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε **by which** *also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.*

Col 1:16: ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα **δι' αὐτοῦ** καὶ εἰς αὐτὸν ἐκτίσται *for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created **by him** and for him.*

1Pet 2:14: εἴτε ἡγεμόσιν ὡς **δι' αὐτοῦ** πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν *or of governors, as sent **by him** to punish those who do wrong and to praise those who do right.*

b) Indicating Mode.

Luke 8:4: Συνιόντος δὲ ὄχλου πολλοῦ... εἶπεν **διὰ παραβολῆς**... *When a great crowd gathered... he said **through a parable... / in a parable...***

Acts 15:27: ἀπεστάλακαμεν οὖν Ἰούδαν καὶ Σιλᾶν καὶ αὐτοὺς **διὰ λόγου** ἀπαγγέλλοντας τὰ αὐτά *we have therefore sent Judas and Silas, who themselves will tell you the same things **by word of mouth.***

Acts 15:32: Ἰούδας τε καὶ Σιλᾶς καὶ αὐτοὶ προφήται ὄντες **διὰ λόγου πολλοῦ** παρεκάλεσαν τοὺς ἀδελφούς καὶ ἐπεστήριξαν *Judas and Silas, who were themselves prophets, **said much** to encourage and strengthen the believers.*

Acts 18:9: Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ **δι' ὀράματος** τῷ Παύλῳ· μὴ φοβοῦ, ἀλλὰ

λάλει καὶ μὴ σιωπήσης *One night the Lord said to Paul **through a vision / in a vision:***
Do not be afraid, but speak and do not be silent.

Rom 8:25: εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, **δι' ὑπομονῆς** ἀπεκδεχόμεθα *but if we hope for what we do not see, we wait for it **with patience.***

Rom 14:20: μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ **διὰ προσκόμματος** ἐσθίοντι *do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats **with offense.***

1Cor 16:3: ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε, **δι' ἐπιστολῶν** τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ *and when I arrive, I will send any whom you approve **with letters** to take your gift to Jerusalem.*

2Cor 10:11: τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἳ οἶοί ἐσμεν τῷ λόγῳ **δι' ἐπιστολῶν** ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ *let such people understand that what we say **by letter** when absent, we will also do when present.*

Eph 6:18: **Διὰ πάσης προσευχῆς** καὶ **δεήσεως** προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων *Pray in the Spirit at all times **with every prayer / in every prayer** and **supplication.** To that end keep alert and always persevere in supplication for all the saints.*

2Thess 2:15ab: Ἄρα οὖν, ἀδελφοί, στήκετε καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε **διὰ λόγου** εἴτε **δι' ἐπιστολῆς** ἡμῶν *So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either **by word of mouth** or **by our letter.***

Heb 12:1: Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, **δι' ὑπομονῆς** τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα *Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run **with perseverance** the race that is set before us.*

—Idioms:

- Διὰ βραχέων / δι' ὀλίγων 'briefly.'

Heb 13:22: Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ **διὰ βραχέων** ἐπέστειλα ὑμῖν *I appeal to you, brothers and sisters, bear with my word of exhortation, for I have written to you **briefly**.*

1Pet 5:12b: Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, **δι' ὀλίγων** ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν στήτε *Through Silvanus, whom I consider a faithful brother, I have written **briefly** / **this short letter** to encourage you and to testify that this is the true grace of God. Stand fast in it.*

c) Indicating concomitant circumstance, condition or state.

Acts 8:18: ἰδὼν δὲ ὁ Σίμων ὅτι **διὰ τῆς ἐπιθέσεως** τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα, προσήνεγκεν αὐτοῖς χρήματα *now when Simon saw that the Spirit was given **through the laying on** of the apostles' hands, he offered them money.*

Rom 2:23: ὃς ἐν νόμῳ καυχᾶσαι, **διὰ τῆς παραβάσεως** τοῦ νόμου τὸν θεὸν ἀτιμάζεις *you that boast in the law, do you dishonor God **by breaking** the law?*

Rom 2:27: καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν **διὰ γράμματος** καὶ **περιτομῆς** παραβάτην νόμου *and will not the physically uncircumcised, if he fulfills the law, judge you who, even **with your written code and circumcision**, are a transgressor of the law?*

Rom 4:11: καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων **δι' ἀκροβυστίας**, εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς [τὴν] δικαιοσύνην *he received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe **without being circumcised** and who thus have righteousness reckoned to them.⁷*

2Cor 2:4: ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν **διὰ πολλῶν δακρύων**, οὐχ ἵνα λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς *for I wrote you out of much distress and anguish of heart and **with many tears**, not to cause you pain, but to let you know the abundant love that I have for you.*

⁷ In this passage, we notice the overlap between the prepositions, ἐν and διὰ, indicating a concomitant circumstance or state.

2Cor 3:11: εἰ γὰρ τὸ καταργούμενον **διὰ δόξης**, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ
*for if what was set aside came **through glory**, much more has the permanent come in
glory!*

2Cor 5:7ab: **διὰ πίστεως** γὰρ περιπατοῦμεν, οὐ **διὰ εἶδους** *for we walk **by faith**,
not **by sight**.*

2Cor 5:10: τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ
Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ **διὰ τοῦ σώματος** πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε
φαῦλον *for all of us must appear before the judgment seat of Christ, so that each may
receive recompense **for what has been done in the body**, whether good or evil.⁸*

2Cor 6:8ab: διὰ δόξης καὶ ἀτιμίας, **διὰ δυσφημίας** καὶ **εὐφημίας**· ὡς πλάνοι καὶ
ἀληθεῖς *in honor and dishonor, **in ill repute** and **good repute**. We are treated as
impostors, and yet are true.*

Phil 1:20: κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ
αἰσχυνθήσομαι ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυθῆσεται Χριστὸς
ἐν τῷ σώματί μου, εἴτε **διὰ ζωῆς** εἴτε **διὰ θανάτου** *it is my eager expectation and hope
that I will not be put to shame in any way, but that by my speaking with all boldness,
Christ will be exalted now as always in my body, whether **by life** or **by death**.*

1Tim 2:15: σωθήσεται δὲ **διὰ τῆς τεκνογονίας**, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ
καὶ ἀγιασμῷ μετὰ σωφροσύνης *yet she will be saved **through childbearing**, provided
they continue in faith and love and holiness, with modesty.⁹*

2Tim 1:6b: Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ
ἐστὶν ἐν σοὶ **διὰ τῆς ἐπιθέσεως** τῶν χειρῶν μου *For this reason I remind you to rekindle
the gift of God that is within you **through the laying on** of my hands.*

2Tim 2:2: καὶ ἃ ἤκουσας παρ' ἐμοῦ **διὰ πολλῶν μαρτύρων**, ταῦτα παράθου
πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι *and what you have
heard from me **through many witnesses** entrust to faithful people who will be able to
teach others as well.*

⁸ The value of *διὰ* in this verse is ambiguous, as it can indicate concomitant circumstance, condition or state and be temporary (in the body), i.e. "during his time on earth." See Zerwick & Grosvenor, *Grammatical Analysis*, 544. However, the contextual factor that determines the temporal value of the morpho-lexeme does not seem to be fulfilled here. See above, sememes II and III of *διὰ* in chapter IV, pp. 71-72.

⁹ In this passage, the value of the preposition is also ambiguous, as it can be considered merely instrumental. See Zerwick & Grosvenor, *Grammatical Analysis*, 630. This happens often when it comes to semantic nuance within a given meaning.

2Pet 1:3: Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωῆν καὶ εὐσέβειαν δεδωρημένης **διὰ τῆς ἐπιγνώσεως** τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ *As His divine power has given to us all things that pertain to life and godliness, **through the knowledge** of Him who called us by glory and virtue.*

1John 5:6: οὗτός ἐστιν ὁ ἐλθὼν **δι’ ὕδατος** καὶ **αἵματος**, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ’ ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστιν ἡ ἀλήθεια *this is He who came **by water and blood**—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.*¹⁰

Rev 21:24: καὶ περιπατήσουσιν τὰ ἔθνη **διὰ τοῦ φωτός** αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν *the nations will walk **in its light**, and the kings of the earth will bring their glory to it.*

2.2. Sememe VI: Cause (see 3.2.2.)

Definition: "For the reason that." It can be translated as, ‘because,’ ‘due to,’ ‘for,’ ‘by.’

A. With accusative:

1. With non-personal noun or personal noun:

a) With non-personal noun (nouns, mainly abstract).

Matt 10:22: καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων **διὰ τὸ ὄνομά μου**· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται *and you will be hated by all **on account of my name**. But the one who endures to the end will be saved.*

Matt 13:21: οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ **διὰ τὸν λόγον** εὐθύς σκανδαλίζεται *yet such a person has no root, but endures only for a while, and when trouble or persecution arises **on account of the word**, that person immediately falls away; cf. Mark 4:17.*

Matt 13:58: καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς **διὰ τὴν ἀπιστίαν αὐτῶν** *and he did not do many deeds of power there, **because of their unbelief**.*

Matt 14:9: καὶ λυπηθεὶς ὁ βασιλεὺς **διὰ τοὺς ὄρκους** καὶ τοὺς

¹⁰ According to Zerwick & Grosvenor, *Grammatical Analysis*, 732, the function of the preposition here, which appears figuratively, combines the notion of concomitant circumstances with that of instrumentality. The same idea is developed by Harris, *Prepositions and Theology*, 79, who analysed the case from a theological point of view.

συνανακειμένους ἐκέλευσεν δοθῆναι *the king was grieved, yet out of regard **because of his oaths** and because of the guests, he commanded it to be given;* cf. Mark 6:26.

Matt 15:3b: ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ **διὰ τὴν παράδοσιν ὑμῶν;** *he answered them: And why do you break the commandment of God, **because of your tradition?***

Matt 15:6: οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ **διὰ τὴν παράδοσιν ὑμῶν** *so, **because of your tradition,** you make void the word of God.*

Matt 27:18: ἦδει γὰρ ὅτι **διὰ φθόνον** παρέδωκαν αὐτόν *for he knew that they had handed Him over **because of envy;*** cf. Mark 15,10.

Mark 6:6: καὶ ἐθαύμαζεν **διὰ τὴν ἀπιστίαν αὐτῶν** *and he was amazed **because of their unbelief.***

Luke 1:78: **διὰ σπλάγχνα ἐλέους** θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους ***because of the tender mercy of our God, the dawn from on high will break upon us.***

Luke 23:25: ἀπέλυσεν δὲ τὸν **διὰ στάσιν** καὶ **φόνον** βεβλημένον εἰς φυλακὴν ὃν ἠτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν *he released the man they asked for, the one who had been put in prison **for insurrection and murder,** and he handed Jesus over as they wished.*

John 3:29: ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ χαρᾶ χαίρει **διὰ τὴν φωνὴν τοῦ νυμφίου.** αὕτη οὖν ἡ χαρὰ ἢ ἐμὴ πεπλήρωται *he who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly **because of the bridegroom's voice.** Therefore this joy of mine is fulfilled.*

John 4:39: Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν **διὰ τὸν λόγον** τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα *Many Samaritans from that city believed in him **because of the woman's testimony:** He told me everything I have ever done.*

John 4:41: καὶ πολλῶ πλείους ἐπίστευσαν **διὰ τὸν λόγον αὐτοῦ** *and many more believed **because of his word.***

John 4:42: τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι **διὰ τὴν σὴν λαλίαν** πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου *they*

said to the woman: It is no longer **because of what you said** that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.

John 7:13: οὐδείς μέντοι παρηρησία ἐλάλει περὶ αὐτοῦ **διὰ τὸν φόβον** τῶν Ἰουδαίων yet no one would speak openly about him **for fear** of the Jews.

John 14:11: πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, **διὰ τὰ ἔργα αὐτὰ** πιστεύετε believe me that I am in the Father and the Father is in me; but if you do not, then believe me **because of the works themselves**.

John 15:3: ἤδη ὑμεῖς καθαροὶ ἐστε **διὰ τὸν λόγον** ὃν λελάληκα ὑμῖν you are already clean **because of the word** which I have spoken to you.

John 19:38: Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλαῶτον Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ· κεκρυμμένος δὲ **διὰ τὸν φόβον** τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλαῶτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one **because of his fear** of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body.

Acts 4:21: οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, **διὰ τὸν λαόν**, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι after threatening them again, they let them go, finding no way to punish them **because of the people**, for all of them praised God for what had happened.

Acts 21:34: ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ. μὴ δυναμένου δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς **διὰ τὸν θόρυβον** ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν some in the crowd shouted one thing, some another; and as he could not learn the facts **because of the uproar**, he ordered him to be brought to the barracks.

Acts 21:35: ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν **διὰ τὴν βίαν** τοῦ ὄχλου When he reached the stairs, he had to be carried by the soldiers **because of the violence** of the mob.

Acts 28:2ab: οἱ τε βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν, ἄψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς **διὰ τὸν ὑέτον** τὸν ἐφεστῶτα καὶ **διὰ τὸ ψῦχος** and the natives showed us unusual kindness; for they kindled a fire and made us all welcome, **because of the rain** that was falling and **because of the cold**.

Rom 3:25b: ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ **διὰ τὴν πάρεσιν** τῶν προγεγονότων

ἀμαρτημάτων *whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, **because in his divine forbearance** he had passed over the sins previously committed.*

Rom 4:25a: ὃς παρεδόθη **διὰ τὰ παραπτώματα ἡμῶν** καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν *who was handed over to death **for our trespasses** and was raised for our justification.*

1Cor 7:2: **διὰ δὲ τὰς πορνείας** ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω *but **because of cases of sexual immorality**, each man should have his own wife and each woman her own husband.*

1Cor 7:5: μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζη ὑμᾶς ὁ σατανᾶς **διὰ τὴν ἀκρασίαν ὑμῶν** *do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you **because of your lack of self-control.***

1Cor 7:26: Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν **διὰ τὴν ἐνεστῶσαν ἀνάγκην**, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι *I think that, **on account of the impending crisis**, it is well for you to remain as you are.*

2Cor 3:7: Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως **διὰ τὴν δόξαν** τοῦ προσώπου αὐτοῦ τὴν καταργουμένην *Now if the ministry of death, chiseled in letters on stone tablets, came in glory so that the people of Israel could not gaze at Moses' face **because of the glory** of his face, a glory now set aside.*

2Cor 9:14: καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς **διὰ τὴν ὑπερβάλλουσαν χάριν** τοῦ θεοῦ ἐφ' ὑμῖν *while they long for you and pray for you **on account of the surpassing grace** of God that he has given you.*

Gal 4:13: οἴδατε δὲ ὅτι **δι' ἀσθένειαν τῆς σαρκὸς** εὐηγγελισάμην ὑμῖν τὸ πρότερον *you know that it was **because of a physical infirmity** that I first announced the gospel to you.¹¹*

¹¹ The dictionary by Zorell considers this verse within the value of concomitant circumstances, condition, or state in which someone is, which we think is inadequate. Dictionaries such as *BDAG* and Thayer include this verse, like we do, within the causal value.

Eph 2:4: ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, **διὰ τὴν πολλὴν ἀγάπην** αὐτοῦ ἦν ἡγάπησεν ἡμᾶς *but God, who is rich in mercy, on account of the great love with which he loved us.*

Phil 2:30: ὅτι **διὰ τὸ ἔργον** Χριστοῦ μέχρι θανάτου ἤγγισεν παραβολευσάμενος τῆ ψυχῆ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας *because he came close to death for the work of Christ, risking his life to make up for those services that you could not give me.*

Heb 5:12: καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι **διὰ τὸν χρόνον**, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος [καὶ] οὐ στερεᾶς τροφῆς *for though due to the time you have you ought to be teachers, you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food.*

Heb 5:14: τελείων δὲ ἐστὶν ἡ στερεὰ τροφή, τῶν **διὰ τὴν ἔξιν** τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ *but solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.*

Heb 6:18: ἵνα **διὰ δύο πραγμάτων ἀμεταθέτων**, ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος *so that because of two immutable things, in which it is impossible that God would prove false, we who have taken refuge might be strongly encouraged to seize the hope set before us.*

Rev 1:9: Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ **διὰ τὸν λόγον** τοῦ θεοῦ **καὶ τὴν μαρτυρίαν** Ἰησοῦ *I, John, your brother who share with you in Jesus the persecution and the kingdom and the patient endurance, was on the island called Patmos because of the word of God and the testimony of Jesus.*

Rev 4:11: ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα καὶ **διὰ τὸ θέλημά σου** ἦσαν καὶ ἐκτίσθησαν *You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and because of your will they existed and were created.*

Rev 12:11ab: καὶ αὐτοὶ ἐνίκησαν αὐτὸν **διὰ τὸ αἷμα** τοῦ ἀρνίου καὶ **διὰ τὸν λόγον** τῆς μαρτυρίας αὐτῶν καὶ οὐκ ἡγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου *but*

they have conquered him **because of the blood** of the Lamb and **because of the word** of their testimony, for they did not cling to life even in the face of death.

Rev 13:14: καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν and **because of the signs** that it is allowed to perform on behalf of the beast, it deceives the inhabitants of earth, telling them to make an image for the beast that had been wounded by the sword and yet lived.

— With pronoun whose antecedent is a non-personal noun.

Col 3:6: δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας] **because of these** the wrath of God is coming on those who are disobedient.

2Pet 3:12: προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται waiting for and hastening the coming of the day of God, **because of which** the heavens will be set ablaze and dissolved, and the elements will melt with fire?

b) With personal noun.

Matt 14:3: Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτόν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα for Herod had arrested John, bound him, and put him in prison **because of Herodias**; cf Mark 6:17.

Matt 14:9: καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι the king was grieved, yet out of regard because of his oaths and **because of the guests**, he commanded it to be given; cf. Mark 6:26.

Mark 2:4: καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο and when they could not bring him to Jesus **because of the crowd**, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay; cf. Luke 5:19a.

Mark 3:9: καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν he told his disciples to have a boat ready for him **because of the crowd**, so that they would not crush him.

Luke 8:19: Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ **διὰ τὸν ὄχλον** *Then his mother and his brothers came to him, but they could not reach him **because of the crowd.***

John 6:57a: καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ καὶ ἐγὼ ζῶ **διὰ τὸν πατέρα**, καὶ ὁ τρώγων με κάκεῖνος ζήσει δι' ἐμέ *just as the living Father sent me, and I live **because of the Father**, so whoever eats me will live because of me.*¹²

Acts 16:3: τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν **διὰ τοὺς Ἰουδαίους** τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἤδεισαν γὰρ ἅπαντες ὅτι Ἕλλην ὁ πατήρ αὐτοῦ ὑπῆρχεν *Paul wanted Timothy to accompany him; and he took him and had him circumcised **because of the Jews** who were in those places, for they all knew that his father was a Greek.*

Rom 8:20: τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα ἀλλὰ **διὰ τὸν ὑποτάξαντα**, ἐφ' ἐλπίδι *for the creation was subjected to futility, not of its own will but **because of the will of the one who subjected it**, in hope.*

Rom 11:28b: κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ **διὰ τοὺς πατέρας** *on the one hand, considering the gospel, they are enemies, to your advantage; but on the other, considering the election, they are favored, **by reason of the patriarchs.***

1Cor 4:10: ἡμεῖς μωροὶ **διὰ Χριστόν**, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι *we are fools **because of Christ**, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute.*

2Cor 4:5: Οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Ἰησοῦν Χριστὸν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν **διὰ Ἰησοῦν** *For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves **because of Jesus.***

2Cor 4:11: ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα **διὰ Ἰησοῦν**, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν *for while we live, we are always being given up to death **because of Jesus**, so that the life of Jesus may be made visible in our mortal flesh.*

¹² Harris, *Prepositions and Theology*, 72-73, argues that Matt 27:18 is an example of semantic ambiguity, since the meaning διὰ here is between instrumentality and efficient cause. However, the verb ζῶ 'to live' transmits the notion of absence of control and intentionality, a characteristic feature of the causal value.

— With pronoun whose antecedent is a personal noun.

John 6:57b: καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κάγώ ζω διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκεῖνος ζήσει **δι' ἐμέ** *just as the living Father sent me, and I live because of the Father, so whoever eats me will live **because of me**.*

John 12:11: ὅτι πολλοὶ **δι' αὐτὸν** ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν *since it was **because of him** that many of the Jews were deserting and were believing in Jesus.*

Rom 2:24: τὸ γὰρ ὄνομα τοῦ θεοῦ **δι' ὑμᾶς** βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται *for, as it is written: The name of God is blasphemed among the Gentiles **because of you**.*

2Cor 2:10: ᾧ δέ τι χαρίζεσθε, κάγώ· καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, **δι' ὑμᾶς** ἐν προσώπῳ Χριστοῦ *anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been **because of you** in the presence of Christ.*

2. With a connective character. With the demonstrative pronoun οὗτος ('that') in the construction διὰ τοῦτο 'for this reason.'

Matt 6:25: **Διὰ τοῦτο** λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος **For this reason** I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing?

Matt 12:27: καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; **διὰ τοῦτο** αὐτοὶ κριταὶ ἔσονται ὑμῶν *if I cast out demons by Beelzebul, by whom do your own exorcists cast them out? **For this reason** they will be your judges.*

Matt 12:31: **Διὰ τοῦτο** λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται **For this reason** I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven.

Matt 13:52: ὁ δὲ εἶπεν αὐτοῖς· **διὰ τοῦτο** πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ

θησαυροῦ αὐτοῦ καινὰ καὶ παλαιὰ *and he said to them: **for this reason** every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.*

Matt 14:2: καὶ εἶπεν τοῖς παισὶν αὐτοῦ· οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ **διὰ τοῦτο** αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ *and he said to his servants: This is John the Baptist; he has been raised from the dead, and **for this reason** these powers are at work in him.*

Mark 6:14: Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν καὶ **διὰ τοῦτο** ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ *King Herod heard of it, for Jesus's name had become known. Some were saying: John the baptizer has been raised from the dead; and **for this reason** these powers are at work in him.*

Luke 11:49: **διὰ τοῦτο** καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν **for this reason** *also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute.*

Luke 14:20: καὶ ἕτερος εἶπεν· γυναῖκα ἔγημα καὶ **διὰ τοῦτο** οὐ δύναμαι ἐλθεῖν *another said, 'I have just been married, and **for this reason** I cannot come.*

John 6:65: **διὰ τοῦτο** εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς **for this reason** *I have told you that no one can come to me unless it is granted by the Father.*

Acts 2:26: **διὰ τοῦτο** ἠύφρανθη ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι **for this reason** *my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope.*

Rom 1:26: **Διὰ τοῦτο** παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας, αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν **For this reason** *God gave them up to degrading passions. Their women exchanged natural intercourse for what is against nature.*

Rom 5:12a: **Διὰ τοῦτο** ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσηλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον **For this reason**, *just as sin came into the world by one*

man, and death came because of the sin, and so death spread to all because all have sinned.

1Cor 4:17: **Διὰ τοῦτο** ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητόν καὶ πιστόν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω **For this reason** I sent you Timothy, who is my beloved and faithful child in the Lord, to remind you of my ways in Christ Jesus, as I teach them everywhere in every church.

1Cor 11:30: **διὰ τοῦτο** ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοὶ καὶ κοιμῶνται ἱκανοί **for this reason** many of you are weak and ill, and some have died.

2Cor 4:1: **Διὰ τοῦτο**, ἔχοντες τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν **For this reason**, since it is by God's mercy that we are engaged in this ministry, we do not lose heart.

Eph 5:6: Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· **διὰ ταῦτα** γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας **Let no one deceive you with empty words, for because of these things** the wrath of God comes on those who are disobedient.

Col 1:9: **Διὰ τοῦτο** καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ **For this reason**, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding.

1Thes 3:7a: **διὰ τοῦτο** παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως **for this reason**, brothers and sisters during all our distress and persecution we have been encouraged about you through your faith.

— Together with αἰτία 'reason,' 'cause,' acquires emphatic value.

Acts 28:20: **διὰ ταύτην** οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι **for this reason** therefore I have asked to see you and speak with you.

— Followed or preceded by causal proposition, introduced by the conjunction ὅτι, 'because:'

- In the construction διὰ τοῦτο... ὅτι 'for this reason... because.'

Matt 13:13: **διὰ τοῦτο** ἐν παραβολαῖς αὐτοῖς λαλῶ, **ὅτι** βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν *the reason I speak to them in parables is because 'seeing they do not perceive, and hearing they do not listen, nor do they understand.*

John 5:16: καὶ **διὰ τοῦτο** ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, **ὅτι** ταῦτα ἐποίει ἐν σαββάτῳ *for this reason the Jews started persecuting Jesus, because he was doing such things on the sabbath.*

John 5:18: **διὰ τοῦτο** οὐ μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, **ὅτι** οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ *for this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.*

John 7:22: **διὰ τοῦτο** Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν _ οὐχ **ὅτι** ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων _ καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον *for this reason Moses gave you circumcision (not because it comes from Moses, but from the patriarchs), and you circumcise a man on the sabbath.*

- In the construction ὅτι... διὰ τοῦτο 'because... for this reason.'

John 15:19: εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· **ὅτι** δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, **διὰ τοῦτο** μισεῖ ὑμᾶς ὁ κόσμος *if you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—for this reason the world hates you.*

3. With the relative pronoun ὃς 'who,' 'what,' preceded or accompanied by αἰτία, 'reason,' 'cause.'

Luke 8:47: ἦλθεν καὶ προσπεσοῦσα αὐτῷ **δι' ἣν αἰτίαν** ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα *falling down before him, she declared in the presence of all the people the reason why she had touched him, and how she had been immediately healed.*

Acts 10:21: καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία **δι' ἣν** πάρεστε; *so Peter went down to the men and said: I am the*

one you are looking for; **what is the reason** for your coming?

Acts 22:24: ἐκέλευσεν ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἶπας μάλιστα ἀνετάζεσθαι αὐτὸν ἵνα ἐπιγνῶ **δι' ἣν αἰτίαν** οὕτως ἐπεφώνουν αὐτῷ *the commander ordered him to be brought into the barracks, and said that he should be examined under scourging, so that he might know **the reason why** they shouted so against him.*

Acts 23:28: βουλόμενός τε ἐπιγνῶναι **τὴν αἰτίαν δι' ἣν** ἐνεκάλουν αὐτῷ, κατήγαγον εἰς τὸ συνέδριον αὐτῶν *since I wanted to know **the charge for which** they accused him, I had him brought to their council.*

2Tim 1:6a: **Δι' ἣν αἰτίαν** ἀναμνησκῶ σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου **For this reason** I remind you to rekindle the gift of God that is within you through the laying on of my hands.

Titus 1:13: ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. **δι' ἣν αἰτίαν** ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει *that testimony is true. **For this reason** rebuke them sharply, so that they may become sound in the faith.*

Heb 2:11: ὃ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες· **δι' ἣν αἰτίαν** οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν *for the one who sanctifies and those who are sanctified all have one Father. **For this reason** Jesus is not ashamed to call them brothers and sisters.*

4. With the interrogative pronoun, τίς ('who?,' 'what?'), in direct interrogative propositions, in the construction διὰ τί 'why.'

Matt 9:11: καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· **διὰ τί** μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν *when the Pharisees saw this, they said to his disciples: **Why** does your teacher eat with tax collectors and sinners?*

Matt 9:14: Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· **διὰ τί** ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν [πολλά], οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; *Then the disciples of John came to him, saying: **Why** do we and the Pharisees fast often, but your disciples do not fast?*

Matt 13:10: προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· **διὰ τί** ἐν παραβολαῖς λαλεῖς αὐτοῖς; *then the disciples came and asked him: **Why** do you speak to them in parables?*

Matt 15:2: **διὰ τί** οἱ μαθηταὶ σου παραβαίνουν τὴν παράδοσιν τῶν

πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν **why do your disciples break the tradition of the elders? For they do not wash their hands before they eat.**

Matt 15:3a: ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· **διὰ τί** καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; *he answered them: And **why** do you break the commandment of God because of your tradition?*

Matt 17:19: Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· **διὰ τί** ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; *Then the disciples came to Jesus privately and said: **Why** could we not cast it out?*

Mark 2:18: Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· **διὰ τί** οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; *Now John's disciples and the Pharisees were fasting; and people came and said to him: **Why** do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?*

Luke 5:30: καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· **διὰ τί** μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε; *the Pharisees and their scribes were complaining to his disciples, saying: **Why** do you eat and drink with tax collectors and sinners?*

John 7:45: Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· **διὰ τί** οὐκ ἠγάγετε αὐτόν; *Then the temple police went back to the chief priests and Pharisees, who asked them: **Why** did you not arrest him?*

Acts 5:3: εἶπεν δὲ ὁ Πέτρος· Ἀνανία, **διὰ τί** ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; *"Ananias," Peter asked: **why** has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land?*

Rom 9:32: **διὰ τί;** ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος **why not? Because they did not strive for it on the basis of faith, but as if it were based on works. They have stumbled over the stumbling stone**

1Cor 6:7ab: Ἦδη μὲν [οὔν] ὅλως ἠττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. **διὰ τί** οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; *In fact, to have lawsuits at all with one another is already a defeat for you. **Why** not rather be wronged? **Why** not rather be defrauded?*

Rev 17:7: Καὶ εἶπέν μοι ὁ ἄγγελος· **διὰ τί** ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα *But the angel said to me: **Why** are you so amazed? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her.*

5. With a nominalized infinitive introducing a causal proposition.

Matt 13:6: ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ **διὰ τὸ μὴ ἔχειν ρίζαν** ἐξηράνθη *but when the sun rose, they were scorched; and **because they had no root,** they withered away; cf. Mark 4:6.*

Matt 13:5: ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν **διὰ τὸ μὴ ἔχειν βάθος γῆς** *other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, **because they had no depth of soil;** cf. Mark 4:5.*

Matt 24:12: καὶ **διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν** ψυγήσεται ἡ ἀγάπη τῶν πολλῶν *and **because of the increase of lawlessness,** the love of many will grow cold.*

Mark 5:4: **διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσειν δεδέσθαι** καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι ***for he had often been restrained with shackles and chains,** but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him.*

Luke 2:4: Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, **διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ** *Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, **because he was descended from the house and family of David.***

Luke 6:48: ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυεν σαλεῦσαι αὐτὴν **διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν** *that one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, **because it had been well built.***

Luke 8:6: καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη **διὰ τὸ μὴ ἔχειν ἰκμάδα** *some fell on the rock; and as it grew up, it withered for lack of moisture.*

Luke 9:7: Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει **διὰ τὸ λέγεσθαι ὑπὸ τινῶν** ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν *Now Herod the ruler heard about all that had taken place, and he was perplexed, because it was said by some that John had been raised from the dead.*

John 2:24: αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς **διὰ τὸ αὐτὸν γινώσκειν πάντας** *but Jesus on his part would not entrust himself to them, because he knew all people.*

Acts 4:2: διαπονούμενοι **διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν** καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν *much annoyed because they were teaching the people and proclaiming that in Jesus there is the resurrection of the dead.*

Acts 8:11: προσεῖχον δὲ αὐτῷ **διὰ τὸ ἰκανῶ χρόνῳ** ταῖς μαγείαις **ἐξεστακέναι αὐτούς** *and they listened eagerly to him because for a long time he had amazed them with his magic.*

Acts 12:20: Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἠτοῦντο εἰρήνην **διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς** *Now Herod was angry with the people of Tyre and Sidon. So they came to him in a body; and after winning over Blastus, the king's chamberlain, they asked for a reconciliation, because their country depended on the king's country for food.*

B. With genitive:

a) With a non-personal noun.

John 17:20: Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων **διὰ τοῦ λόγου αὐτῶν** εἰς ἐμέ *I ask not only on behalf of these, but also on behalf of those who will believe in me because of their word.*

Acts 10:43: τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν ἄφεσιν ἁμαρτιῶν λαβεῖν **διὰ τοῦ ὀνόματος αὐτοῦ** πάντα τὸν πιστεύοντα εἰς αὐτόν *all the prophets testify about him that everyone who believes in him receives forgiveness of sins because of his name.*

Acts 18:27: βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ

ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν, ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν **διὰ τῆς χάριτος** and when he wished to cross over to Achaia, the believers encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who **because of the grace** had become believers.

Acts 24:2b: κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων γινομένων τῷ ἔθνει τούτῳ **διὰ τῆς σῆς προνοίας** when Paul had been summoned, Tertullus began to accuse him, saying: Your Excellency, because of you we have long enjoyed peace, and reforms have been made for this people **because of your foresight**.

Rom 3:20: διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, **διὰ γὰρ νόμου** ἐπίγνωσις ἁμαρτίας for "no human being will be justified in his sight" by deeds prescribed by the law, for **by the law** is the knowledge of sin.

Rom 4:13ab: Οὐ γὰρ **διὰ νόμου** ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ **διὰ δικαιοσύνης πίστεως** For the promise that he would inherit the world did not come to Abraham or to his descendants **because of the law** but **because of the righteousness of faith**.

Rom 5:10: εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ **διὰ τοῦ θανάτου** τοῦ υἱοῦ αὐτοῦ... for if while we were enemies, we were reconciled to God **for the death of his Son**...

Rom 5:12c: Διὰ τοῦτο ὡσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ **διὰ τῆς ἁμαρτίας** ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον For this reason, just as sin came into the world by one man, and death came **because of the sin**, and so death spread to all because all have sinned.

Rom 5:18ab: Ἄρα οὖν ὡς **δι' ἐνὸς παραπτώματος** εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ **δι' ἐνὸς δικαιώματος** εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς Therefore, **just as one man's trespass** led to condemnation for all, so **one man's act of righteousness** leads to justification and life for all.

Rom 5:19ab: ὡσπερ γὰρ **διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου** ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ **διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιου** κατασταθήσονται οἱ πολλοί for just as **because of the one man's disobedience** the many were made sinners, so **because of the one man's obedience** the many will be

made righteous.

Rom 5:21a: ἵνα ὡσπερ ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ **διὰ δικαιοσύνης** εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν *in order that, just as sin exercised dominion in death, so grace might also exercise dominion **because of justification** that ends in eternal life through Jesus Christ our Lord.*

Rom 7:4: ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ **διὰ τοῦ σώματος** τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγεγέρθῃ, ἵνα καρποφορήσωμεν τῷ θεῷ *in the same way, my friends, you have died to the law **because of the body** of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God.*

Rom 7:5: ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἀμαρτιῶν τὰ **διὰ τοῦ νόμου** ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ *while we were living in the flesh, our sinful passions, aroused **by the law**, were at work in our members to bear fruit for death.*

Rom 7:13b: Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἀμαρτία, ἵνα φανῇ ἀμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἀμαρτωλὸς ἡ ἀμαρτία **διὰ τῆς ἐντολῆς** *Did what is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and **because of the commandment** might become sinful beyond measure.*

Rom 8:3: Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει **διὰ τῆς σαρκός**, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί *For God has done what the law, weakened **because of the flesh**, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh.*

Rom 12:3: Λέγω γὰρ **διὰ τῆς χάριτος** τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως ***For by the grace** given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober*

*judgment, each according to the measure of faith that God has assigned.*¹³

1Cor 1:21ab: ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος **διὰ τῆς σοφίας** τὸν θεόν, εὐδόκησεν ὁ θεὸς **διὰ τῆς μωρίας** τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας *for since, in the wisdom of God, the world did not know God **because of the wisdom**, God decided, **because of the foolishness** of our proclamation, to save those who believe.*

1Cor 4:15: ἐὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ **διὰ τοῦ εὐαγγελίου** ἐγὼ ὑμᾶς ἐγέννησα *for though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father **because of the gospel**.*

2Cor 9:12: ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα **διὰ πολλῶν εὐχαριστιῶν** τῷ θεῷ *for the rendering of this ministry not only supplies the needs of the saints but also overflows **because of many thanksgivings** to God.*

2Cor 9:13: **διὰ τῆς δοκιμῆς** τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας ***because of the testing** of this ministry you glorify God by your obedience to the confession in relation to the gospel of Christ and by the generosity of your sharing with them and with all others.*

Gal 1:12: οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην ἀλλὰ **δι' ἀποκαλύψεως** Ἰησοῦ Χριστοῦ *for I did not receive it from a human source, nor was I taught it, but I received it **due to a revelation** of Jesus Christ.*

Gal 2:16: εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ **διὰ πίστεως** Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ *yet we know that a person is justified not by the works of the law but **because of faith** in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no*

¹³ The causal nuance of the preposition in this passage can be proved comparing this verse with its parallel, Rom 15:15: τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμνήσκων ὑμᾶς **διὰ τὴν χάριν** τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ "nevertheless on some points I have written to you rather boldly by way of reminder, **because of the grace** given me by God," where the preposition appears with accusative, expressing its most common value with this case: cause. See Harris, *Prepositions and Theology*, 72-73.

one will be justified by the works of the law.

Gal 2:19: ἐγὼ γὰρ **διὰ νόμου** νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι *For **because of the law** I died to the law, so that I might live to God. I have been crucified with Christ.*

Gal 3:14: ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν **διὰ τῆς πίστεως** *in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit **because of the faith.***

Gal 3:26: Πάντες γὰρ υἱοὶ θεοῦ ἐστε **διὰ τῆς πίστεως** ἐν Χριστῷ Ἰησοῦ *For in Christ Jesus you are all children of God **because of the faith.***

Gal 4:23: ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρου **δι' ἐπαγγελίας** *one, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born **because of the promise.***

Gal 5:6: ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις **δι' ἀγάπης** ἐνεργουμένη *for in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working **by love.***

Gal 5:13: Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ **διὰ τῆς ἀγάπης** δουλεύετε ἀλλήλοις *For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but **because of the love** become slaves to one another.*

Eph 3:6: εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ **διὰ τοῦ εὐαγγελίου** *that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus **because of the gospel.***

Eph 3:12: ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει **διὰ τῆς πίστεως** αὐτοῦ *in whom we have access to God in boldness and confidence **by faith** in him.*

Eph 3:17: κατοικῆσαι τὸν Χριστὸν **διὰ τῆς πίστεως** ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἑρριζωμένοι καὶ τεθεμελιωμένοι *and that Christ may dwell in your hearts **due to the faith,** as you are being rooted and grounded in love.*

Phil 1:19: οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν **διὰ τῆς ὑμῶν δέησεως** καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ *for I know that **because of***

your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance.

Phil 1:26: ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ **διὰ τῆς ἐμῆς παρουσίας** πάλιν πρὸς ὑμᾶς *so that I may share abundantly in your boasting in Christ Jesus **because of my presence** again among you.*

2Thess 2:2abc: εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μήτε **διὰ πνεύματος** μήτε **διὰ λόγου** μήτε **δι' ἐπιστολῆς** ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου *not to be quickly shaken in mind or alarmed, either **because of spirit** or **because of word** or **because of letter**, as by us / by from us, to the effect that the day of the Lord is already here.*

Philem 22: ἅμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι **διὰ τῶν προσευχῶν** ὑμῶν χαρισθήσομαι ὑμῖν *one thing more—prepare a guest room for me, for I am hoping **because of your prayers** to be restored to you.*

2Thess 2:2d: εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς **δι' ἡμῶν**, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου *not to be quickly shaken in mind or alarmed, either because of spirit or because of word or because of letter, as **by us / by from us**, to the effect that the day of the Lord is already here.*

Heb 7:11: Εἰ μὲν οὖν τελείωσις **διὰ τῆς Λευιτικῆς ἱερωσύνης** ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεια κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; *Now if perfection had been attainable **because of the levitical priesthood**—for the people received the law under this priesthood—what further need would there have been to speak of another priest arising according to the order of Melchizedek, rather than one according to the order of Aaron?*

Heb 11:39: Καὶ οὗτοι πάτες μαρτυρηθέντες **διὰ τῆς πίστεως** οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν *Yet all these, though they were commended **for their faith**, did not receive what was promised.*

1Pet 1:5: τοὺς ἐν δυνάμει θεοῦ φρουρουμένους **διὰ πίστεως** εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ *who are being protected by the power of God **for faith** for a salvation ready to be revealed in the last time.*

1Pet 1:23: ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου **διὰ**

λόγου ζώντος θεοῦ καὶ μένοντος *you have been born anew, not of perishable but of imperishable seed, **because of the** living and enduring **word** of God.*

— With different demonstrative pronouns whose antecedent may or may not be a material reality.

John 1:3: πάντα **δι’ αὐτοῦ** ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν... *all things came into being **because of him**, and without him not one thing came into being. What has come into being...*

John 1:10: ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος **δι’ αὐτοῦ** ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω *he was in the world, and the world came into being **by him**; yet the world did not know him.*

2Pet 1:4b: δι’ ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα **διὰ τούτων** γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς *thus he has given us, through these things, his precious and very great promises, so that **because of them** you may escape from the corruption that is in the world because of lust, and may become participants of the divine nature.*

—In the syntagma διὰ θελήματος θεοῦ ‘by God’s plan’ / ‘will.’

Rom 15:32: ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς **διὰ θελήματος θεοῦ** συναναπαύσωμαι ὑμῖν *so that **by God’s will** I may come to you with joy and be refreshed in your company.*

1Cor 1:1: Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ **διὰ θελήματος θεοῦ** καὶ Σωσθένης ὁ ἀδελφός... *Paul, called to be an apostle of Christ Jesus **by the will of God**, and our brother Sosthenes...*

2Cor 1:1: Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ **διὰ θελήματος θεοῦ** καὶ Τιμόθεος ὁ ἀδελφός τῆ ἐκκλησίᾳ τοῦ θεοῦ τῆ οὔσῃ ἐν Κορίνθῳ σὺν τοῖς ἀγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ *Paul, an apostle of Christ Jesus **by the will of God**, and Timothy our brother, to the church of God that is in Corinth, including all the saints throughout Achaia.*

2Cor 8:5: καὶ οὐ καθὼς ἠλπίσαμεν ἀλλὰ ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν **διὰ θελήματος θεοῦ** *and this, not merely as we expected; they gave themselves first to the Lord and, **by the will of God**, to us.*

Eph 1:1: Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ **διὰ θελήματος Θεοῦ** τοῖς ἀγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ *Paul, an apostle of Christ Jesus **by the will of God**, to the saints who are in Ephesus and are faithful in Christ Jesus.*

Col 1:1: Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ **διὰ θελήματος Θεοῦ** καὶ Τιμόθεος ὁ ἀδελφός *Paul, an apostle of Christ Jesus **by the will of God**, and Timothy our brother.*

2Tim1:1: Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ **διὰ θελήματος Θεοῦ** κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ *Paul, an apostle of Christ Jesus **by the will of God**, for the sake of the promise of life that is in Christ Jesus.*

b) With a personal term.

Rom 5:1: Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν **διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ** *Therefore, since we are justified by faith, we have peace with God **because of our Lord Jesus Christ.***

Rom 5:5: ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν **διὰ πνεύματος ἁγίου** τοῦ δοθέντος ἡμῖν *and hope does not disappoint us, because God's love has been poured into our hearts **because of the Holy Spirit** that has been given to us.*

Rom 5:11a: οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ **διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ** δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν *but more than that, we even boast in God **by our Lord Jesus Christ**, through whom we have now received reconciliation.*

Rom 5:12b: Διὰ τοῦτο ὡσπερ **δι' ἐνὸς ἀνθρώπου** ἡ ἁμαρτία εἰς τὸν κόσμον εἰσηλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον *For this reason, just as sin came into the world **by one man**, and death came because of the sin, and so death spread to all because all have sinned.*

Rom 5:16: καὶ οὐχ ὡς **δι' ἐνὸς ἀμαρτήσαντος** τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα *and the free gift is not like the effect **by the one man's sin**. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification.*

Rom 8:37: ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν **διὰ τοῦ ἀγαπήσαντος** ἡμᾶς *no, in all these things we are more than conquerors **by him who loved us.***

1Cor 11:12: ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ **διὰ τῆς γυναικός**· τὰ δὲ πάντα ἐκ τοῦ θεοῦ *for just as woman came from man, so man comes **by woman**; but all things come from Go*

1Cor 15:21ab: ἐπειδὴ γὰρ **δι' ἀνθρώπου** θάνατος, καὶ **δι' ἀνθρώπου** ἀνάστασις νεκρῶν *for since death came **by a human being**, the resurrection of the dead has also come **by a human being.***

2Cor 1:5: ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως **διὰ τοῦ Χριστοῦ** περισσεύει καὶ ἡ παράκλησις ἡμῶν *for just as the sufferings of Christ are abundant for us, so also our consolation is abundant **because of Christ.***

2Cor 3:4: Πεποίθησιν δὲ τοιαύτην ἔχομεν **διὰ τοῦ Χριστοῦ** πρὸς τὸν θεόν *Such is the confidence that we have **because of Christ** toward God.*

Gal 4:7: ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος **διὰ θεοῦ** *so you are no longer a slave but a child, and if a child then also an heir, **because of God.***

Phil 1:11: πεπληρωμένοι καρπὸν δικαιοσύνης τὸν **διὰ Ἰησοῦ Χριστοῦ** εἰς δόξαν καὶ ἔπαινον θεοῦ *having produced the harvest of righteousness that comes **by Jesus Christ** for the glory and praise of God.*

— With personal, demonstrative, relative and numeral pronouns, whose antecedent is personal.

Matt 18:7: Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ **δι' οὗ** τὸ σκάνδαλον ἔρχεται *Woe to the world because of stumbling blocks! Occasions for stumbling are bound to come, but woe to the one **by whom** the stumbling block comes!*

Luke 17:1: Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ **δι' οὗ** ἔρχεται *Jesus said to his disciples: Occasions for stumbling are bound to come, but woe to anyone **by whom** they come!*

John 1:7: οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν **δι' αὐτοῦ** *he came as a witness to testify to the light, in order that all might believe **by him.***

Acts 3:16: καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἶδατε, ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἢ **δι' αὐτοῦ** ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν *and by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is **because of him (Jesus)** has given him this perfect health in the presence of all of you.*

Acts 24:2a: κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης τυγχάνοντες **διὰ σοῦ** καὶ διορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας *when Paul had been summoned, Tertullus began to accuse him, saying: Your Excellency, **because of you** we have long enjoyed peace, and reforms have been made for this people because of your foresight.*

Rom 1:5: **δι' οὗ** ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ **by whom** *we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name.*

Rom 5:2: **δι' οὗ** καὶ τὴν προσαγωγὴν ἐσχίκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἔστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ **by whom** *we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.*

Rom 5:11b: οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ **δι' οὗ** νῦν τὴν καταλλαγὴν ἐλάβομεν *but more than that, we even boast in God through our Lord Jesus Christ, **by whom** we have now received reconciliation.*

Rom 5:17ab: εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν **διὰ τοῦ ἐνός**, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν **διὰ τοῦ ἐνός** Ἰησοῦ Χριστοῦ *if, because of the one man's trespass, death exercised dominion **because of that one**, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life **because of the one man**, Jesus Christ.*

Rom 11:36: ὅτι ἐξ αὐτοῦ καὶ **δι' αὐτοῦ** καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν *for from him and **by him** and to him are all things. To him be the glory forever. Amen.*

1Cor 3:5: Τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; διάκονοι **δι' ὧν** ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν *What then is Apollos? What is Paul? Servants **by whom** you came to believe, as the Lord assigned to each.*

1Cor 8:6ab: ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστὸς **δι' οὗ** τὰ πάντα καὶ ἡμεῖς **δι' αὐτοῦ** *yet for us there is one God, the Father, by whom are all things and for whom we exist, and one Lord, Jesus Christ, **by whom** are all things and **by whom** we exist.*

2Cor 1:20b: ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναί· διὸ καὶ δι' αὐτοῦ τὸ ἀμήν τῷ θεῷ πρὸς δόξαν **δι' ἡμῶν** *because all the promises of God are in themselves "yes" and, therefore, also by him we say "amen" to God, to his glory **by us**.*

Eph 2:18: ὅτι **δι' αὐτοῦ** ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα **for by him** *both of us have access in one Spirit to the Father.*

Philem 7: χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαιται **διὰ σοῦ**, ἀδελφέ *I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed **because of you**, my brother.*

Heb 2:10b: Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ **δι' οὗ** τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι *It was fitting that God, for whom and **by whom** all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.*

1Pet 1:21: τοὺς **δι' αὐτοῦ** πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν **because of him** *you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.*

2Pet 3:6: **δι' ὧν** ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο **by which** *the world of that time was deluged with water and perished.*

2.3. Sememe VII: Purpose (see 3.2.3.)

Definition: "With the purpose of;" it can be translated as 'for.'

Mark 2:27b: καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος **διὰ τὸ σάββατον** *then he said to them: The sabbath was made for*

*humankind, and not humankind **for the sabbath.***

Rom 4:25b: ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη **διὰ τὴν ἡμῶν δικαίωσιν** *who was handed over to death because of / for our trespasses and was raised **for our justification.***

— With the demonstrative pronoun οὗτος followed or preceded by a final proposition introduced by the ἵνα conjunction:

- In the construction διὰ τοῦτο... ἵνα ‘for that ... so that / in order that.’

Rom 4:16: **Διὰ τοῦτο** ἐκ πίστεως, **ἵνα** κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶν πατὴρ πάντων ἡμῶν **For that** *it depends on faith, **so that / in order that** the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us.*

2Cor 13:10: **Διὰ τοῦτο** ταῦτα ἀπὼν γράφω, **ἵνα** παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν **For that** *I write these things while I am away from you, **so that** when I come, I may not have to be severe in using the authority that the Lord has given me for building up and not for tearing down.*

1Tim 1:16: ἀλλὰ **διὰ τοῦτο** ἠλεήθην, **ἵνα** ἐν ἐμοὶ πρώτῳ ἐνδείξεται Χριστὸς Ἰησοῦς τὴν ἄπασαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ’ αὐτῷ εἰς ζωὴν αἰώνιον *but **for that** I received mercy, **in order that** in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him so that [I can obtain] eternal life / for eternal life.*

2Tim 2:10a: **διὰ τοῦτο** πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, **ἵνα** καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου **for that** *I endure everything for the elect / for the sake of the elect, **so that** they may also obtain the salvation that is in Christ Jesus, with eternal glory.*

Flm 1:15: Τάχα γὰρ **διὰ τοῦτο** ἐχωρίσθη πρὸς ὥραν, **ἵνα** αἰώνιον αὐτὸν ἀπέχῃς *Perhaps **for that** he was separated from you for a while, **so that** you might have him back forever.*

- In the construction ἵνα... διὰ τοῦτο 'so that ... for that.'

John 1:31: κάγω οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων *I myself did not know him; but I came baptizing with water so that, for that he might be revealed to Israel.*

2.4. Sememe VIII: Profit (see 3.2.4.)

Definition: "For the benefit of someone." Its translation is 'for.'

Matt 24:22: καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι *and if those days had not been cut short, no one would be saved; but for the elect / for the sake of the elect those days will be cut short.*

Mark 2:27a: καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον *then he said to them: The sabbath was made for humankind, and not humankind for the sabbath.*

Mark 13:20: καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας *and if the Lord had not cut short those days, no one would be saved; but for the elect / for the sake of the elect, whom he chose, he has cut short those days.*

John 11:42: ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας *I knew that you always hear me, but I have said this for the crowd / for the sake of the crowd standing here, so that they may believe that you sent me.*

John 12:30ab: ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς *Jesus answered: This voice has come for you / for your sake, not for mine.*

Rom 4:23: Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ *Now the words, "it was reckoned to him," were written not for him alone / for his sake alone.*

Rom 4:24: [Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ] ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν [*Now the words, "it was reckoned to him," were written not for his sake alone,] but for ours also. It will be reckoned to us who believe in him who raised*

Jesus our Lord from the dead.

Rom 11:28a: κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ **δι' ὑμᾶς**, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας *on the one hand, considering the gospel, they are enemies, **to your advantage**; but on the other, considering the election, they are favored, by reason of the patriarchs.*

1Cor 4:6: Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν **δι' ὑμᾶς**, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου *I have applied all this to Apollos and myself **for you / for your benefit**, brothers and sisters, so that you may learn through us the meaning of the saying: Nothing beyond what is written, so that none of you will be puffed up in favor of one against another.*

1Cor 8:11: ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῆ γνώσει, ὁ ἀδελφὸς **δι' ὃν** Χριστὸς ἀπέθανεν *so by your knowledge those weak believers **for whom** Christ died are destroyed.*

1Cor 9:10ab: ἡ **δι' ἡμᾶς** πάντως λέγει; **δι' ἡμᾶς** γὰρ ἐγράφη ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν *or does he not speak entirely **for us / for our sake**? It was indeed written **for us / for our sake**, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop.*

1Cor 11:9ab: καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ **διὰ τὴν γυναῖκα** ἀλλὰ γυνὴ **διὰ τὸν ἄνδρα** *neither was man created **for woman / for the sake of woman**, but woman **for man / for the sake of man**.*

2Cor 4:15a: τὰ γὰρ πάντα **δι' ὑμᾶς**, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ *yes, everything is **for you / for your sake**, in order to grace, as it extends between more and more people / to more and more people.*

2Cor 8:9: γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι **δι' ὑμᾶς** ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῆ ἐκείνου πτωχείᾳ πλουτήσητε *for you know the generous act of our Lord Jesus Christ, that though he was rich, yet **for you / for your sakes** he became poor, so that by his poverty you might become rich.*

1Thess 1:5: ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ [ἐν] πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἶοι

ἐγενήθημεν [ἐν] ὑμῖν **δι' ὑμᾶς** *because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you **for you / for your sake.***

2Tim 2:10b: διὰ τοῦτο πάντα ὑπομένω **διὰ τοὺς ἐκλεκτούς**, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου *for that I endure everything **for the elect / for the sake of the elect**, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory.*

Heb 1:14: οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα **διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν**; *are not all angels spirits in the divine service, sent to serve **for those who are to inherit salvation / for the sake of those who are to inherit salvation?***

Heb 2:10a:¹⁴Ἐπρεπεν γὰρ αὐτῷ, **δι ὃν τὰ πάντα** καὶ δι οὓ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν γαγόντα τὸν ρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι *It was fitting that God, **for whom** and by whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.*

Heb 6:7: γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις **δι' οὓς** καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ *ground that drinks up the rain falling on it repeatedly, and that produces a crop useful to those **for whom** it is cultivated, receives a blessing from God.*

1Pet 1:20: προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων **δι' ὑμᾶς** *he was destined before the foundation of the world, but was revealed at the end of the ages **for your sake.***

¹⁴ Harris, *Prepositions and Theology*, 76, states that if δι'ὃν means "by whom [everything exists]," it would be redundant if it was followed by οὓ δι, since both phrases express primary causality. Therefore, it must mean "for whom [it is / it exists]," pointing to God as "the ultimate goal or purpose of life."

Appendix B: Additional Examples to Chapter V

Complete analysis of the verses in which the preposition εἰς appears

1. Literal Meanings of the Preposition (see 3.1.)

1.1. Sememe I. Lexical Meaning of εἰς: Dynamic Local Meaning (see 3.1.1.)

Definition: "Mark of direction towards the inside or the vicinity of a place or term located on the opposite side." It is translated as 'to,' 'towards,' 'into,' 'in,' 'in the direction of,' 'at,' 'among,' 'between,' 'with,' 'in the middle of,' 'before,' 'on,' 'until.':

I. Referring to the entry into a place, generally, with verbs of movement composed by the preverbs διά, εἰς and ἐν and some simple verbs:

I.1. With nouns, noun-adjectives or pronouns that name or refer to, literal or figuratively, a delimited space and to an open or accessible space:

a) Entry into a building or construction.

Matt 2:11: ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν *on entering into the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.*

Matt 6:6: σὺ δὲ ὅταν προσεύχη, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι *but whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.*

Matt 9:28: ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναὶ κύριε *when he entered into the house, the blind men came to him; and Jesus said to them: Do you believe that I am able to do this? They said to him: Yes, Lord.*

Matt 12:11: ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασι **εἰς βόθυνον**, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; *he said to them: Suppose one of you has only one sheep and it falls **into a pit** on the sabbath; will you not lay hold of it and lift it out?*

Matt 18:30: ὁ δὲ οὐκ ἠθέλεν ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν **εἰς φυλακὴν** ἕως ἀποδοῦν τὸ ὀφειλόμενον *but he refused; then he went and threw him **into prison** until he would pay the debt.*

Matt 21:23: Καὶ ἐλθόντος αὐτοῦ **εἰς τὸ ἱερόν** προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; *When he entered **into the temple**, the chief priests and the elders of the people came to him as he was teaching, and said: By what authority are you doing these things, and who gave you this authority?*

Matt 26:3: Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ **εἰς τὴν αὐλήν** τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα *Then the chief priests and the elders of the people gathered **in the palace** of the high priest, who was called Caiaphas.*

Mark 3:1: Καὶ εἰσῆλθεν πάλιν **εἰς τὴν συναγωγὴν**. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα *Again he entered **into the synagogue**, and a man was there who had a withered hand.*

Mark 6:10: καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε **εἰς οἰκίαν**, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν *he said to them: Wherever you **enter a house**, stay there until you leave the place.*

Mark 9:28: Καὶ εἰσελθόντος αὐτοῦ **εἰς οἶκον** οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; *When he had entered **into the house**, his disciples asked him privately: Why could we not cast it out?*

Mark 16:5: Καὶ εἰσελθοῦσαι **εἰς τὸ μνημεῖον** εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιῶς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν *As they entered **into the tomb**, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed.*

Luke 6:4: [ὡς] εἰσῆλθεν **εἰς τὸν οἶκον** τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; *I have decided what to do so that, when I am dismissed as manager, people may welcome me **into their homes**.*

Luke 7:36: Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ, καὶ εἰσελθὼν **εἰς τὸν οἶκον τοῦ Φαρισαίου** κατεκλίθη *One of the Pharisees asked Jesus to eat with him, and he went **into the Pharisee's house** and took his place at the table.*

Luke 12:58: ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρη σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ **εἰς φυλακὴν** *thus, when you go with your accuser before a magistrate, on the way make an effort to settle the case, or you may be dragged before the judge, and the judge hand you over to the officer, and the officer throw you **in prison**.*

Luke 15:6: καὶ ἐλθὼν **εἰς τὸν οἶκον** συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχαρήτέ μοι, ὅτι εὔρον τὸ πρόβατόν μου τὸ ἀπολωλός *and when he comes **home**, he calls together his friends and neighbors, saying to them: Rejoice with me, for I have found my sheep that was lost.*

Luke 19:45: Καὶ εἰσελθὼν **εἰς τὸ ἱερόν** ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας *Then he entered **into the temple** and began to drive out those who were selling things there.*

Luke 22:54: Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον **εἰς τὴν οἰκίαν τοῦ ἀρχιερέως**· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν *Then they seized him and led him away, bringing him **into the high priest's house**. But Peter was following at a distance.*

Luke 23:25: ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον **εἰς φυλακὴν** ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν *he released the man they asked for, the one who had been put **in prison** for insurrection and murder, and he handed Jesus over as they wished.*

John 3:24: οὐπω γὰρ ἦν βεβλημένος **εἰς τὴν φυλακὴν** ὁ Ἰωάννης *John, of course, had not yet been thrown **into prison**.*

John 18:28b: Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον **εἰς τὸ πραιτώριον**, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα *Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not **enter the headquarters**, so as to avoid ritual defilement and to be able to eat the Passover.*

John 19:9: εἰσῆλθεν **εἰς τὸ πραιτώριον** πάλιν καὶ λέγει τῷ Ἰησοῦ... *he **entered his headquarters** again and asked Jesus...*

John 20:3: Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἦρχοντο **εἰς τὸ μνημεῖον** *Then Peter and the other disciple set out and went **toward the tomb**.*

John 20:6: ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν **εἰς τὸ μνημεῖον**, καὶ θεωρεῖ τὰ ὀθόνια κείμενα *then Simon Peter came, following him, and went **into the tomb**. He saw the linen wrappings lying there.*

Acts 3:8: καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει καὶ εἰσῆλθεν σὺν αὐτοῖς **εἰς τὸ ἱερόν** περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν *jumping up, he stood and began to walk, **and he entered into the temple** with them, walking and leaping and praising God.*

Acts 5:21a: ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον **εἰς τὸ ἱερόν** καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς *when they heard this, they entered **into the temple** at daybreak and went on with their teaching. When the high priest and those with him arrived, they called together the council and the whole body of the elders of Israel, and sent to the prison to have them brought.*

Acts 14:1: Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς **εἰς τὴν συναγωγὴν** τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος *The same thing occurred in Iconium, where Paul and Barnabas went **into the Jewish synagogue** and spoke in such a way that a great number of both Jews and Greeks became believers.*

Acts 16:24a: ὃς παραγγελίαν τοιαύτην λαβὼν ἔβαλεν αὐτοὺς **εἰς τὴν ἐσωτέραν φυλακὴν** καὶ τοὺς πόδας ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον *following these instructions, he put them **in the innermost cell** and fastened their feet in the stocks.*

Acts 21:28: κράζοντες· ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῆ διδάσκων, ἔτι τε καὶ Ἑλληνας εἰσήγαγεν **εἰς τὸ ἱερόν** καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον *shouting: Fellow Israelites, help! This is the man who is teaching everyone everywhere against our people, our law, and this place; more than that, he has actually brought Greeks **into the temple** and has defiled this holy place.*

Acts 22:24: ἐκέλευσεν ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν **εἰς τὴν παρεμβολήν**, εἵπας μάλιστα ἀνετάζεσθαι αὐτὸν ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν

αὐτῷ *the commander ordered him to be brought **into the barracks**, and said that he should be examined under scourging, so that he might know the reason why they shouted so against him.*

Acts 23:16: Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰσελθὼν **εἰς τὴν παρεμβολὴν** ἀπήγγειλεν τῷ Παύλῳ *Now the son of Paul's sister heard about the ambush; so he went and gained entrance **to the barracks** and told Paul.*

Acts 25:23: Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων **εἰς τὸ ἀκροατήριον** σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως καὶ κελεύσαντος τοῦ Φήστου ἤχθη ὁ Παῦλος *So on the next day Agrippa and Bernice came with great pomp, and they **entered into the audience hall** with the military tribunes and the prominent men of the city. Then Festus gave the order and Paul was brought in.*

Heb 9:24a: οὐ γὰρ **εἰς χειροποίητα** εἰσηλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν *for Christ did not **enter a sanctuary** made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf.*

Heb 9:25: οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται **εἰς τὰ ἅγια** κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ *nor was it to offer himself again and again, as the high priest enters **into the Holy Place** year after year with blood that is not his own.*

Heb 13:11: ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἀμαρτίας **εἰς τὰ ἅγια** διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς *for the bodies of those animals whose blood is brought **into the sanctuary** by the high priest as a sacrifice for sin are burned outside the camp.*

Rev 15:8: καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν **εἰς τὸν ναὸν** ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων *and the temple was filled with smoke from the glory of God and from his power, and no one could **enter the temple** until the seven plagues of the seven angels were ended.*

— In the expression εἰς τὰ ἴδια ‘to his (house).’

John 1:11: **εἰς τὰ ἴδια** ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον *he came to his (house) / to what was his own, and his own people did not accept him.*

b) Entry into an object.

Matt 6:30: εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον **εἰς κλίβανον** βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; *but if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?; cf. Luke 12:28.*

Matt 8:23: Καὶ ἐμβάντι αὐτῷ **εἰς τὸ πλοῖον** ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ *And when he got into the boat, his disciples followed him.*

Matt 9:17ab: οὐδὲ βάλλουσιν οἶνον νέον **εἰς ἀσκοὺς παλαιούς**· εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον **εἰς ἀσκοὺς καινοὺς**, καὶ ἀμφότεροι συντηροῦνται *neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved; cf. Mark 2:22ab.*

Matt 14:22a: Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι **εἰς τὸ πλοῖον** καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους *Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds.*

Matt 24:38: ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκεῖναις] ταῖς πρὸ τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε **εἰς τὴν κιβωτόν** *for as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark; cf. Luke 17:27.*

Matt 27:6: Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν· οὐκ ἔξεστιν βαλεῖν αὐτὰ **εἰς τὸν κορβανᾶν**, ἐπεὶ τιμὴ αἱματός ἐστιν *But the chief priests, taking the pieces of silver, said, It is not lawful to put them into the treasury, since they are blood money.*

Mark 4:1: Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συναγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν **εἰς πλοῖον** ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν *Again he began to teach beside the sea. Such a very large crowd gathered around him that he got **into a boat** on the sea and sat there, while the whole crowd was beside the sea on the land.*

Mark 8:10a: Καὶ εὐθὺς ἐμβὰς **εἰς τὸ πλοῖον** μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά *And immediately he got **into the boat** with his disciples and went to the district of Dalmanutha.*

Mark 12:43: καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόντων **εἰς τὸ γαζοφυλάκιον** *then he called his disciples and said to them: Truly I tell you, this poor widow has put in more than all those who are contributing **to the treasury.***

Luke 5:3: ἐμβὰς δὲ **εἰς ἓν** τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους *he got **into one** of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat.*

Luke 8:37: καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς **εἰς πλοῖον** ὑπέστρεψεν *then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got **into the boat** and returned.*

John 6:17a: καὶ ἐμβάντες **εἰς πλοῖον** ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς *got **into a boat**, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them.*

John 21:3: λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεύειν. λέγουσιν αὐτῶ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν **εἰς τὸ πλοῖον**, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν *Simon Peter said to them: I am going fishing. They said to him: We will go with you. They went out and got **into the boat**, but that night they caught nothing.*

Acts 21:6a: ἀπησπασάμεθα ἀλλήλους καὶ ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια *and said farewell to one another. Then we went **on board the ship**, and they returned home.*¹

— In an elliptical construction with a verb of implicit movement.

Matt 10:9: Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν *Take no gold, or silver, or copper **in your belts***; cf. Mark 6:8b.

1Pet 3:20: ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτῶ ψυχαί, διεσώθησαν δι' ὕδατος *who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, **in which** a few, that is, eight persons, were saved through water.*

c) Entry into the body or into a part of the body of an animated being.

Mark 5:13a: καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ *so he gave them permission. And the unclean spirits came out and **entered into the swine**; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned into the sea.*

Mark 7:15: οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον *there is nothing outside **a person** that by going **in** can defile, but the things that come out are what defile.*

Mark 7:18: καὶ λέγει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνητοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτόν κοινῶσαι *he said to them: Then do you also fail to understand? Do you not see that whatever goes **into a person** from outside cannot defile.*

Mark 9:25: ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ

¹ Notice that in this verse ἀναβαίνω is equivalent to ἐμβαίνω 'boarding.' See Zerwick & Grosvenor, *Grammatical Analysis*, 425.

αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν *when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it: You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never **enter into him** again!*

Luke 1:44: ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου *for as soon as the sound of your greeting **reached my ears**, the child in my womb leaped for joy.*²

Luke 8:32: ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς *Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them **enter into these**. So he gave them permission.*

Luke 22:3: Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα *Then Satan entered **into Judas** called Iscariot, who was one of the twelve.*

John 13:27: μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς *after he received the piece of bread, Satan entered **into him**.*

John 20:25b: ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ, τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ οὐ μὴ πιστεύσω *so the other disciples told him: We have seen the Lord. But he said to them: Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand **in his side**, I will not believe.*

Jas 5:4: ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου σαβαώθ εἰσεληλύθασιν *indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have **reached the ears** of the Lord of Sabaoth.*

² According to the semantic analysis of γίνομαι in the Fasc. 6 of the *DGENT* (still in press), this verb acquires dynamic value when it is followed by a prepositional or adverbial phrase whose nucleus is a place or person, indicating movement with a predicted term, as in this context (ἐγένετο ἡ φωνὴ ... εἰς τὰ ὦτά μου). To this it may be added that the syntagma ἐγένετο ἡ φωνὴ ... εἰς τὰ ὦτά μου seems to have a Semitic character. See A. Plummer, *Critical and Exegetical Commentary on the Gospel According to S. Luke* (Edinburgh: T. & T. Clark, 1964) 100. The value of movement of the verb in this verse can be verified, finally, in the query of parallel constructions with verbs of movement, such as ἔρχεται φωνὴ in John 12:28 or ἐξέρχεται φωνὴ in Rev 16:17 and 19:5.

Jas 3:3a: εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς **εἰς τὰ στόματα** βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν *if we put bits **into the mouths** of horses to make them obey us, we guide their whole bodies.*

—In the expression εἰσφέρω εἰς τὰς ἀκοὰς ‘to bring to the ears,’ ‘to make listen.’

Acts 17:20: ξενίζοντα γὰρ τινα εἰσφέρεις **εἰς τὰς ἀκοὰς ἡμῶν**· βουλόμεθα οὖν γνῶναι τίνα θέλει ταῦτα εἶναι *for you are bringing some strange things **to our ears**. Therefore we want to know what these things mean.*

d) Entry into a geographical space.

Matt 13:47: Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείση **εἰς τὴν θάλασσαν** καὶ ἐκ παντὸς γένους συναγαγούση *Again, the kingdom of heaven is like a net that was thrown **into the sea** and caught fish of every kind.*

Matt 28:11: Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες **εἰς τὴν πόλιν** ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα *While they were going, some of the guard went **into the city** and told the chief priests everything that had happened.*

Mark 1:45: ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερωῶς **εἰς πόλιν** εἰσελθεῖν, ἀλλ’ ἔξω ἐπ’ ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν *but he went out and began to proclaim it freely, and to spread the word, so that Jesus could no longer go **into a town** openly, but stayed out in the country; and people came to him from every quarter.*

Mark 5:13b: καὶ ἐπέτρεψεν αὐτοῖς, καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ **εἰς τὴν θάλασσαν**, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ *so he gave them permission. And the unclean spirits came out and entered into the swine; and the herd, numbering about two thousand, rushed down the steep bank **into the sea**.*

Mark 6:1: Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται **εἰς τὴν πατρίδα αὐτοῦ**, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ *He left that place and came **to his hometown**, and his disciples followed him.*

Mark 8:26b: καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· μηδὲ εἰς τὴν κώμην εἰσέλθῃς *then he sent him away to his home, saying: Do not even go **to the village.***

Mark 9:42b: Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικείται μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται **εἰς τὴν θάλασσαν** *If any of you put a stumbling block before one of these little ones who believe [in me], it would be better for you if a great millstone were hung around your neck and you were thrown **into the sea.***

Mark 11:2b: καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι **εἰς αὐτὴν** εὐρήσετε πῶλον δεδεμένον ἐφ’ ὃν οὐδεὶς οὕπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε *and said to them: Go into the village ahead of you, and immediately as you **enter it**, you will find tied there a colt that has never been ridden; untie it and bring it.*

Mark 11:23: ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθῃτι καὶ βλήθῃτι **εἰς τὴν θάλασσαν**, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ *truly I tell you, if you say to this mountain: Be taken up and thrown **into the sea**, and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you.*

Mark 14:16: καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον **εἰς τὴν πόλιν** καὶ εὔρον καθὼς εἶπεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα *so the disciples set out and went **to the city**, and found everything as he had told them; and they prepared the Passover meal.*

Luke 10:38: Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν **εἰς κώμην τινά**· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν *Now as they went on their way, he **entered a certain village**, where a woman named Martha welcomed him into her home.*

Luke 12:5: ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν **εἰς τὴν γέενναν**. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε *but I will warn you whom to fear: fear him who, after he has killed, has authority to cast **into hell**. Yes, I tell you, fear him!*

Luke 16:28: ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν **εἰς τὸν τόπον τοῦτον** τῆς βασάνου *for I have five brothers—that he may warn them, so that they will not also come **into this place** of torment.*

John 18:1: Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, **εἰς ὃν εἰσῆλθεν** αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ

*After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, **which** he and his disciples **entered**.*

John 21:7: λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριος ἐστιν τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν **εἰς τὴν θάλασσαν** *that disciple whom Jesus loved said to Peter: It is the Lord! When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped **into the sea**.*

Rev 8:8: Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καίομενον ἐβλήθη **εἰς τὴν θάλασσαν** *The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown **into the sea**.*

Rev 18:21: ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον μέγαν καὶ ἔβαλεν **εἰς τὴν θάλασσαν** λέγων· οὕτως ὀρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις καὶ οὐ μὴ εὔρεθῆ ἔτι *then a mighty angel took up a stone like a great millstone and threw it **into the sea**, saying: With such violence Babylon the great city will be thrown down, and will be found no more.*

— In an elliptical construction with a verb of implicit movement.

Acts 27:40a: τὰς ἀγκύρας περιελόντες εἶων **εἰς τὴν θάλασσαν**, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεοῦσῃ κατεῖχον εἰς τὸν αἰγιαλόν *so they cast off the anchors and left them **in the sea**. At the same time they loosened the ropes that tied the steering-oars; then hoisting the foresail to the wind, they were approaching the beach.*

— Whit toponyms.

Matt 2:1: Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο **εἰς Ἱεροσόλυμα** *In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came **to Jerusalem**.*

Matt 8:5: Εἰσελθόντος δὲ αὐτοῦ **εἰς Καφαρναοὺμ** προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν *When he **entered Capernaum**, a centurion came to him, appealing to him.*

Matt 8:28b: Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν **εἰς τὴν χώραν τῶν Γαδαρηνῶν** ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης *When he came to the other side, **to the country of the Gadarenes**, two demoniacs coming out of the tombs met him. They were so fierce that no one could move along that road.*

Matt 10:5b: Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ **εἰς πόλιν Σαμαριτῶν** μὴ εἰσέλθητε *These twelve Jesus sent out with the following instructions: Do not go on the way of the Gentiles, / Go nowhere among the Gentiles, and **enter no town of the Samaritans**.*

Matt 17:24: Ἐλθόντων δὲ αὐτῶν **εἰς Καφαρναοὺμ** προσῆλθον οἱ τὰ δίδραγμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν· ὁ διδάσκαλος ὑμῶν οὐ τελεῖ [τὰ] δίδραγμα; *When they **reached Capernaum**, the collectors of the temple tax came to Peter and said: Does your teacher not pay the temple tax?*

Matt 21:1bc: Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον **εἰς Βηθφαγή εἰς τὸ ὄρος τῶν ἐλαιῶν**, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς *When they had come near Jerusalem and **had reached Bethphage, at the Mount of Olives**, Jesus sent two disciples.*

Matt 21:10: Καὶ εἰσελθόντος αὐτοῦ **εἰς Ἱεροσόλυμα** ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστὶν οὗτος; *When he **entered Jerusalem**, the whole city was in turmoil, asking: Who is this?*

Matt 26:36: Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς **εἰς χωρίον λεγόμενον Γεθσημανὶ** καὶ λέγει τοῖς μαθηταῖς· καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθῶν ἐκεῖ προσεύξωμαι *Then Jesus went with them **to a place called Gethsemane**; and he said to his disciples: Sit here while I go over there and pray; cf. Mark 14:32.*

Matt 27:33: Καὶ ἐλθόντες **εἰς τόπον λεγόμενον Γολγοθᾶ**, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος *And when they came **to a place called Golgotha** (which means Place of a Skull).*

Mark 1:14: Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς **εἰς τὴν Γαλιλαίαν** κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ *Now after John was arrested, Jesus came **to Galilee**, proclaiming the good news of God.*

Mark 2:1: Καὶ εἰσελθὼν πάλιν εἰς **Καφαρναοὺμ** δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν *When he returned to Capernaum after a few days / after some days, it was reported that he was at home.*

Mark 6:53: Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς **Γεννησαρὲτ** καὶ προσωρμίσθησαν *When they had crossed over, they came to land at Gennesaret and moored the boat.*

Mark 7:31: Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν **θάλασσαν τῆς Γαλιλαίας** ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως *Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis.*

Mark 8:10b: Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς **τὰ μέρη Δαλμανουθά** *And immediately he got into the boat with his disciples and went to the district of Dalmanutha.*

Mark 11:27: Καὶ ἔρχονται πάλιν εἰς **Ἱεροσόλυμα**. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι *Again they came to Jerusalem. As he was walking in the temple, the chief priests, the scribes, and the elders came to him.*

Luke 2:51: καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς **Ναζαρέθ** καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς *then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.*

John 3:22: Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν **Ἰουδαίαν γῆν** καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν *After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptized.*

John 12:1: Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς **Βηθανίαν**, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς *Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead.*

Acts 8:40b: Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς **Καισάρειαν** *But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.*

Acts 9:2b: ἤτήσατο παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἐάν τινας εὔρη τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγη **εἰς Ἱερουσαλήμ** and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound **to Jerusalem**.

Acts 9:8: ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον **εἰς Δαμασκὸν** Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him **into Damascus**.

Acts 10:24: τῇ δὲ ἐπαύριον εἰσῆλθεν **εἰς τὴν Καισάρειαν**. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους the following day they came **to Caesarea**. Cornelius was expecting them and had called together his relatives and close friends.

Acts 16:1ab: Κατήντησεν δὲ [καὶ] **εἰς Δέρβην** καὶ **εἰς Λύστραν**. καὶ ἰδοὺ μαθητῆς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλληνοῦ Paul went on also **to Derbe** and **to Lystra**, where there was a disciple named Timothy, the son of a Jewish woman who was a believer; but his father was a Greek.

Acts 18:27: βουλομένου δὲ αὐτοῦ διελθεῖν **εἰς τὴν Ἀχαΐαν**, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν, ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος and when he wished to cross over **to Achaia**, the believers encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who because of the grace had become believers.

Acts 20:14b: ὡς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἦλθομεν **εἰς Μιτυλήνην** when he met us in Assos, we took him on board and went **to Mitylene**.

Acts 20:15b: κάκειθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμον, τῇ δὲ ἐχομένη ἦλθομεν **εἰς Μίλητον** we sailed from there, and on the following day we arrived opposite Chios. The next day we touched at Samos, and the day after that we came **to Miletus**.

Acts 20:16: κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γὰρ εἰ δυνατόν εἶη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι **εἰς Ἱεροσόλυμα** for Paul had decided to sail past Ephesus, so

that he might not have to spend time in Asia; he was eager to arrive **in Jerusalem**, if possible, on the day of Pentecost.

Acts 21:7: Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς **Πτολεμαῖδα** καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς
*When we had finished the voyage from Tyre, we arrived **at Ptolemais**; and we greeted the believers and stayed with them for one day.*

Acts 27:8: μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον **Καλοὺς λιμένας** ὧς ἐγγὺς πόλις ἦν Λασαία *sailing past it with difficulty, we came **to a place called Fair Havens**, near the city of Lasea.*

Acts 28:13ab: ὅθεν περιελόντες κατηντήσαμεν εἰς **Ῥήγιον**. καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἤλθομεν εἰς Ποτιόλους *then we weighed anchor and came **to Rhegium**. After one day there a south wind sprang up, and on the second day we came to Puteoli.*

2Cor 1:16a: καὶ δι' ὑμῶν διελθεῖν εἰς **Μακεδονίαν** καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς *I thought I would go **to Macedonia** through Corinth, and from Macedonia to return again to Corinth.*

2Cor 1:23: Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς **Κόρινθον** *But I call on God as witness against me: it was to spare you that I did not come again **to Corinth**.*

2Cor 2:12a: Ἐλθὼν δὲ εἰς **τὴν Τρωάδα** εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ *When I came **to Troas** to proclaim the good news of Christ, a door was opened for me in the Lord.*

Gal 2:11: Ὅτε δὲ ἤλθεν Κηφᾶς εἰς **Ἀντιόχειαν**, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν *But when Cephas came **to Antioch**, I opposed him to his face, because he stood self-condemned.*

Titus 3:12: Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον, σπούδασον ἐλθεῖν πρὸς με εἰς **Νικόπολιν**, ἐκεῖ γὰρ κέκρικα παραχειμάσαι *When I send Artemas to you, or Tychicus, do your best to come to me **at Nicopolis**, for I have decided to spend the winter there.*

e) Entry into other domains.

Matt 3:10: ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ **εἰς πῦρ** βάλλεται *even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown **into the fire**.*

Matt 5:20: Λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε **εἰς τὴν βασιλείαν** τῶν οὐρανῶν *For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never **enter the kingdom** of heaven.*

Matt 7:19: πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ **εἰς πῦρ** βάλλεται *every tree that does not bear good fruit is cut down and thrown **into the fire**.*

Matt 18:3: καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε **εἰς τὴν βασιλείαν** τῶν οὐρανῶν *and said: Truly I tell you, unless you change and become like children, you will never **enter the kingdom** of heaven.*

Matt 18:8b: Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι **εἰς τὸ πῦρ τὸ αἰώνιον** *If your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to enter life maimed or lame than to have two hands or two feet and to be thrown **into the eternal fire**.*

Matt 18:9b: καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι **εἰς τὴν γέενναν** τοῦ πυρός *and if your eye causes you to stumble, tear it out and throw it away; it is better for you to enter life with one eye than to have two eyes and to be thrown **into the hell of fire**.*

Matt 19:23: Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται **εἰς τὴν βασιλείαν τῶν οὐρανῶν** *Then Jesus said to his disciples: Truly I tell you, it will be hard for a rich person to **enter the kingdom of heaven***; cf. Mark 10:24; Luke 18:25.

Matt 22:4: πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἠτοιμάκα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα· δεῦτε **εἰς τοὺς γάμους** *again he sent other slaves, saying: Tell those who have*

*been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come **to the wedding banquet.***

Matt 25:10: ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ **εἰς τοὺς γάμους** καὶ ἐκλείσθη ἡ θύρα *and while they went to buy it, the bridegroom came, and those who were ready went with him **into the wedding banquet; and the door was shut.***

Mark 9:22ab: καὶ πολλάκις καὶ **εἰς πῦρ** αὐτὸν ἔβαλεν καὶ **εἰς ὕδατα** ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς *it has often cast him **into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us.***

Luke 9:34: ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς **εἰς τὴν νεφέλην** *while he was saying this, a cloud came and overshadowed them; and they were terrified as they **entered the cloud.***

Luke 18:17: ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ **εἰς αὐτήν** *truly I tell you, whoever does not receive the kingdom of God as a little child will never **enter it.***

John 1:9: Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον **εἰς τὸν κόσμον** *The true light, which enlightens everyone, was coming **into the world.***

John 3:19: αὕτη δὲ ἐστὶν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν **εἰς τὸν κόσμον** καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς *this is the judgment, that the light has come **into the world, and people loved darkness rather than light.***

John 9:39b: Καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγὼ **εἰς τὸν κόσμον** τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται *Jesus said: I came **into this world for judgment in order that those who do not see may see, and those who do see may become blind.***

John 11:27: λέγει αὐτῷ· ναὶ κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ **εἰς τὸν κόσμον** ἐρχόμενος *she said to him: Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming **into the world.***

John 18:37c: εἶπεν οὖν αὐτῷ ὁ Πιλαῶτος· οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γενένημαι καὶ εἰς τοῦτο ἐλήλυθα **εἰς τὸν κόσμον**, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς

φωνῆς *Pilate asked him: So you are a king? Jesus answered: You say that I am a king. For this I was born, and for this I came **into the world**, to testify to the truth. Everyone who belongs to the truth listens to my voice.*

John 20:25a: ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ, τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου **εἰς τὸν τύπον** τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ οὐ μὴ πιστεύσω *so the other disciples told him: We have seen the Lord. But he said to them: Unless I see the mark of the nails in his hands, and put my finger **in the mark** of the nails and my hand in his side, I will not believe.*

Rom 5:12a: Διὰ τοῦτο ὡσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία **εἰς τὸν κόσμον** εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον *For this reason, just as sin came **into the world** by one man, and death came because of the sin, and so death spread to all because all have sinned.*

2Cor 12:1: Καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν, ἐλεύσομαι δὲ **εἰς ὄπτασίας** καὶ ἀποκαλύψεις κυρίου *It is necessary to boast; nothing is to be gained by it, but I will go **to visions and revelations of the Lord.***

1Tim 1:15: πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν **εἰς τὸν κόσμον** ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ *the saying is sure and worthy of full acceptance, that Christ Jesus came **into the world** to save sinners—of whom I am the foremost.*

Heb 1:6: ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον **εἰς τὴν οἰκουμένην**, λέγει· καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ *and again, when he brings the firstborn **into the world**, he says: Let all God's angels worship him.*

Heb 6:19: ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην **εἰς τὸ ἐσώτερον τοῦ καταπετάσματος** *we have this hope, a sure and steadfast anchor of the soul, a hope that **enters the inner shrine behind the curtain.***

Heb 9:24b: οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' **εἰς αὐτὸν τὸν οὐρανόν**, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν *for Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered **into heaven itself**, now to appear in the presence of God on our behalf.*

Heb 10:5: Διὸ εἰσερχόμενος **εἰς τὸν κόσμον** λέγει· θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι *Consequently, when Christ came **into the world**, he said: Sacrifices and offerings you have not desired, but a body you have prepared for me.*

2Pe 1:11: οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος **εἰς τὴν αἰώνιον βασιλείαν** τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ *for in this way, entry **into the eternal kingdom** of our Lord and Savior Jesus Christ will be richly provided for you.*

Rev 19:20: καὶ ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο **εἰς τὴν λίμνην τοῦ πυρός** τῆς καιομένης ἐν θείῳ *and the beast was captured, and with it the false prophet who had performed in its presence the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive **into the lake of fire** that burns with sulfur.*

Rev 20:14: καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν **εἰς τὴν λίμνην** τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός *then Death and Hades were thrown **into the lake of fire**. This is the second death, the lake of fire.*

—In an elliptical construction with a verb of implicit movement.

Matt 5:22: ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· μωρέ, ἔνοχος ἔσται **εἰς τὴν γέενναν** τοῦ πυρός *but I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say: You fool, you will be liable **to the hell of fire**.*

1.2. Before collective or plural name, denoting entry into an area delimited by the presence and distribution of such persons or objects:

a) With a personal term.

Luke 10:36: τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος **εἰς τοὺς ληστάς**; *which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?*

John 21:23: ἐξῆλθεν οὖν οὗτος ὁ λόγος **εἰς τοὺς ἀδελφοὺς** ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει ἀλλ'· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, [τί πρὸς σέ]; *so the rumor spread among the brothers that this disciple would not die. Yet Jesus did not say to him that he would not die, but: If it is my will that he remain until I come, what is that to you?*

Acts 4:17: ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῆ **εἰς τὸν λαὸν** ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων *but to keep it from spreading to the people, let us warn them to speak no more to anyone in this name.*

Acts 14:14: Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν **εἰς τὸν ὄχλον** κράζοντες *When the apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd, shouting.*

Acts 19:30: Παύλου δὲ βουλομένου εἰσελθεῖν **εἰς τὸν δῆμον** οὐκ εἶων αὐτὸν οἱ μαθηταὶ *Paul wished to go into the crowd, but the disciples would not let him.*

Acts 20:29: ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς **εἰς ὑμᾶς** *I know that after I have gone, savage wolves will come in among you.*

Rom 5:12b: Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως **εἰς πάντας ἀνθρώπους** ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον *For this reason, just as sin came into the world by one man, and death came because of the sin, and so death spread to all because all have sinned.*

Rom 16:19a: ἡ γὰρ ὑμῶν ὑπακοὴ **εἰς πάντας** ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν *for while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil.*

Gal 3:14: ἵνα **εἰς τὰ ἔθνη** ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως *in order that in Christ Jesus*

the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit because of the faith.

Jas 2:2: ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι... *for if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in...*

b) With non-personal term.

Matt 13:22: ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται *as for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing.*

Mark 4:7: καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν *other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain.*

Mark 4:18: ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες *others are those sown among the thorns: these are the ones who hear the word.*

Luke 21:4: πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν *for all these out of their abundance have put in offerings for God, but she out of her poverty has put in all she had to live on.*

II. In a broad sense, when εἰς denotes simply direction, extension or arrival in the proximity of a place (εἰς by πρὸς + accusative case), generally, with verbs of movement composed of the preverbs ἀνά, ἀπό, ἐκ, ἐπί, μετά, περί, παρά, πρό and ὑπό and some simple verbs, especially when the idea of entrance cannot be deduced from the context:

II.1. With nouns (or pronouns) that name, literal or figuratively, a delimited and open space or an accessible space:

a) Direction towards a building or construction.

Matt 9:7: ἐγερθεὶς ἀπῆλθεν **εἰς τὸν οἶκον** αὐτοῦ *he stood up and went to his home.*

Matt 12:44: τότε λέγει· **εἰς τὸν οἶκόν** μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον *then he says: I will return to my house from which I came. And when he comes, he finds it empty, swept, and put in order; cf. Luke 11:24.*

Matt 27:27: Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν **εἰς τὸ πραιτώριον** συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν *Then the soldiers of the governor took Jesus to the governor's headquarters, and they gathered the whole cohort around him.*

Mark 5:19: καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε **εἰς τὸν οἶκόν** σου πρὸς τοὺς σοὺς καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε *but Jesus refused, and said to him: Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you.*

Mark 5:38: καὶ ἔρχονται **εἰς τὸν οἶκον** τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά *when they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly.*³

Mark 8:26a: καὶ ἀπέστειλεν αὐτόν **εἰς οἶκον αὐτοῦ** λέγων· μηδὲ εἰς τὴν κώμην εἰσελθῆς *then he sent him away to his home, saying: Do not even go to the village.*

Mark 14:68: ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω **εἰς τὸ προαύλιον** [καὶ ἀλέκτωρ ἐφώνησεν] *but he denied it, saying: I do not know or understand what you are talking about. And he went out to the forecourt. Then the cock crowed.*

Luke 5:25: καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν **εἰς τὸν οἶκον** αὐτοῦ δοξάζων τὸν θεόν *immediately he stood up before them, took what he had been lying on, and went to his home, glorifying God.*

Luke 8:51: ἐλθὼν δὲ **εἰς τὴν οἰκίαν** οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα *when he*

³ On this, Zerwick & Grosvenor, *Grammatical Analysis*, 119, explain that, since the next verse expresses the idea of entering (καὶ εἰσελθὼν λέγει αὐτοῖς "then entered and told them"), the meaning of ἔρχονται in present clearly excludes the idea of entry.

came **to the house**, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother.

Luke 14:1: Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν *On one occasion when Jesus was going **to the house** of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely.*

Luke 14:21: καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπεῖρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε *so the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave: Go out at once **to the streets and lanes** of the town and bring in the poor, the crippled, the blind, and the lame.*

Luke 18:10: Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης *Two men went up **to the temple** to pray, one a Pharisee and the other a tax collector.*

Luke 22:33a: ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι *and he said to him: Lord, I am ready to go with you **to prison and to death!***

John 7:14: Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν *About the middle of the festival Jesus went up **to the temple** and began to teach.*

John 7:53: Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ *then each of them went home.*

John 11:31: οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ *the Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going **to the tomb** to weep there.*

John 11:38: Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ *Then Jesus, again greatly disturbed, came **to the tomb**. It was a cave, and a stone was lying against it.*

John 18:28a: Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα **εἰς τὸ πραιτώριον**· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα *Then they took Jesus from Caiaphas **to Pilate's headquarters**. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.*

John 20:1: Τῆ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωὶ σκοτίας ἔτι οὔσης **εἰς τὸ μνημεῖον** καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου *Early on the first day of the week, while it was still dark, Mary Magdalene came **to the tomb** and saw that the stone had been removed from the tomb.*

John 20:3: Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἦρχοντο **εἰς τὸ μνημεῖον** *Then Peter and the other disciple set out and went **toward the tomb**.*

John 20:4: ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος **εἰς τὸ μνημεῖον** *the two were running together, but the other disciple outran Peter and **reached the tomb** first.*

John 20:8: τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος **εἰς τὸ μνημεῖον** καὶ εἶδεν καὶ ἐπίστευσεν *then the other disciple, who **reached the tomb** first, also went in, and he saw and believed.*

Acts 3:1: Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον **εἰς τὸ ἱερόν** ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην *One day Peter and John were going up **to the temple** at the hour of prayer, at three o'clock in the afternoon.*

Acts 5:21b: ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ καὶ ἀπέστειλαν **εἰς τὸ δεσμοτήριον** ἀχθῆναι αὐτούς *when they heard this, they entered into the temple at daybreak and went on with their teaching. When the high priest and those with him arrived, they called together the council and the whole body of the elders of Israel, and sent **to the prison** to have them brought.*

Acts 16:19: ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σιλᾶν εἴλκυσαν **εἰς τὴν ἀγορὰν** ἐπὶ τοὺς ἄρχοντας *but when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them **to the marketplace** before the authorities.*

Acts 16:34: ἀναγαγών τε αὐτοὺς **εἰς τὸν οἶκον** παρέθηκεν τράπεζαν καὶ ἠγαλλιάσατο πανοικεῖ πεπιστευκῶς τῷ θεῷ *he brought them up **to the house** and set food before them; and he and his entire household rejoiced that he had become a believer in God.*

Acts 17:10b: Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σιλᾶν εἰς Βέροϊαν, οἵτινες παραγενόμενοι **εἰς τὴν συναγωγὴν** τῶν Ἰουδαίων ἀπήεσαν *During that night / That very night the believers sent Paul and Silas off to Beroea; and when they arrived, they went **to the Jewish synagogue**.*

Acts 19:29: καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὤρμησάν τε ὁμοθυμαδὸν **εἰς τὸ θέατρον** συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου *the city was filled with the confusion; and people rushed together **to the theater**, dragging with them Gaius and Aristarchus, Macedonians who were Paul's travel companions.*

Acts 21:34: ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ. μὴ δυναμένου δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν **εἰς τὴν παρεμβολήν** *some in the crowd shouted one thing, some another; and as he could not learn the facts because of the uproar, he ordered him to be brought **to the barracks**.*

Acts 23:32: τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἵππεῖς ἀπέρχεσθαι σὺν αὐτῷ ὑπέστρεψαν **εἰς τὴν παρεμβολήν** *the next day they let the horsemen go on with him, while they returned **to the barracks**.*

Jas 2:6: ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς **εἰς κριτήρια**; *but you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you **to court**?*

—In the expression εἰς τὰ ἴδια ‘to its (house).’

John 16:32: ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος **εἰς τὰ ἴδια** κάμῃ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ ἐστίν *the hour is coming, indeed it has come, when you will be scattered, each one **to his home**, and you will leave me alone. Yet I am not alone because the Father is with me.*

Acts 21:6b: ἀπησπασάμεθα ἀλλήλους καὶ ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν **εἰς τὰ ἴδια** *and said farewell to one another. Then we went on board the ship, and they **returned home**.*

b) Direction towards a geographical space.

Matt 2:12: καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώρησαν **εἰς τὴν χώραν αὐτῶν** *and having been warned in a dream not to return to Herod, they went **to their own country** by another road.*

Matt 8:33: οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες **εἰς τὴν πόλιν** ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων *the swineherds ran off, and on going **to the town**, they told the whole story about what had happened to the demoniacs.*

Matt 10:23: Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε **εἰς τὴν ἐτέραν**· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου *When they persecute you in one town, flee **to the next**; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.*

Matt 14:13: Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ **εἰς ἔρημον τόπον** κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων *Now when Jesus heard this, he withdrew from there in a boat **to a deserted place** by himself. But when the crowds heard it, they followed him on foot from the towns.*

Matt 14:35: καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν **εἰς ὅλην τὴν περίχωρον** ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας *after the people of that place recognized him, they sent word **to all the surrounding country** and brought all who were sick to him.*

Matt 16:5: Καὶ ἐλθόντες οἱ μαθηταὶ **εἰς τὸ πέραν** ἐπελάθοντο ἄρτους λαβεῖν *When the disciples **reached the other side**, they had forgotten to bring any bread.*

Matt 17:27: ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς **εἰς θάλασσαν** βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ *however, so that we do not give offense to them, go **to the sea** and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a coin; take that and give it to them for you and me.*

Matt 20:7: λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς **εἰς τὸν ἀμπελῶνα** *they said to him: Because no one has hired us. He said to them: You also go **to the vineyard.***

Matt 21:18: Πρωϊ δὲ ἐπανάγων **εἰς τὴν πόλιν** ἐπείνασεν *In the morning, when he returned **to the city**, he was hungry.*

Mark 1:35: Καὶ πρωϊ ἔννυχα λίαν ἀναστάς ἐξῆλθεν καὶ ἀπῆλθεν **εἰς ἔρημον τόπον** κάκεϊ προσηύχετο *In the morning, while it was still very dark, he got up and went out **to a deserted place**, and there he prayed.*

Mark 1:38a: ἄγωμεν ἀλλαχοῦ **εἰς τὰς ἐχομένας κωμοπόλεις**, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον *let us go on **to the neighboring towns**, so that I may proclaim the message there also; for that is what I came out to do.*

Mark 6:36: ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες **εἰς τοὺς κύκλω ἀγρούς** καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν *send them away so that they may go **to the surrounding country and villages** and buy something for themselves to eat.*

Mark 8:27: Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ **εἰς τὰς κώμας** Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; *Jesus went on with his disciples **to the villages of Caesarea Philippi**; and on the way he asked his disciples: Who do people say that I am?*

Mark 11:2a: καὶ λέγει αὐτοῖς· ὑπάγετε **εἰς τὴν κώμην** τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὕπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε *and said to them: Go **to the village** ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it.*

Mark 13:14: Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν **εἰς τὰ ὄρη** *But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then those in Judea must flee **to the mountains**.*

Luke 2:3: καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος **εἰς τὴν ἑαυτοῦ πόλιν** *all went **to their own towns** to be registered.*

Luke 4:37: καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ **εἰς πάντα τόπον** τῆς περιχώρου *and a report about him began to **reach every place** in the region.*

Luke 9:12: Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες **εἰς τὰς κύκλω κώμας** καὶ ἀγρούς καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν, ὅτι ὥδε ἐν ἐρήμῳ τόπῳ ἐσμέν *The day was drawing to a close, and the twelve came to him and said: Send the crowd away, so that they may go*

to the surrounding villages and countryside, to lodge and get provisions; for we are here in a deserted place.

Luke 10:1: Μετά δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα [δύο] καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ **εἰς πᾶσαν πόλιν** καὶ **τόπον** οὗ ἤμελλεν αὐτὸς ἔρχεσθαι *After this the Lord appointed seventy others and sent them on ahead of him in pairs **to every town and place** where he himself intended to go.*

Luke 15:13: καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν **εἰς χώραν μακρὰν** καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως *a few days later the younger son gathered all he had and traveled **to a distant country,** and there he squandered his property in dissolute living.*

Luke 15:15: καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν **εἰς τοὺς ἀγροὺς αὐτοῦ** βόσκειν χοίρους *so he went and hired himself out to one of the citizens of that country, who sent him **to his fields** to feed the pigs.*

Luke 19:12: εἶπεν οὖν· ἄνθρωπός τις εὐγενῆς ἐπορεύθη **εἰς χώραν μακρὰν** λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι *therefore so he said: A nobleman went **to a distant country** to get royal power for himself and then return.*

Luke 24:5: ἐμόφβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα **εἰς τὴν γῆν** εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; *the women were terrified and bowed their faces **to the ground,** but the men said to them: Why do you look for the living among the dead?*

John 4:28: ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν **εἰς τὴν πόλιν** καὶ λέγει τοῖς ἀνθρώποις... *then the woman left water jar and went back **to the city.** She said to the people...*

John 6:21b: ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς **εἰς ἣν** ὑπῆγον *then they wanted to take him in the boat, and immediately the boat reached the land **toward which** they were going.*

John 7:3: εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· μετάβηθι ἐντεῦθεν καὶ ὑπάγε **εἰς τὴν Ἰουδαίαν**, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν σοῦ τὰ ἔργα ἃ ποιεῖς *so his brothers said to him: Leave here and go **to Judea** so that your disciples also may see the works you are doing.*

John 18:6: ὡς οὖν εἶπεν αὐτοῖς· ἐγώ εἰμι, ἀπῆλθον **εἰς τὰ ὀπίσω** καὶ ἔπεσαν χαμαί *when Jesus said to them; I am he, they **stepped back** and fell to the ground.*

Acts 7:3: καὶ εἶπεν πρὸς αὐτόν· ἔξελθε ἐκ τῆς γῆς σου καὶ [ἐκ] τῆς συγγενείας σου, καὶ δεῦρο **εἰς τὴν γῆν** ἣν ἄν σοι δείξω *and said to him: Leave your country and your relatives and go **to the land** that I will show you.*

Acts 7:4a: τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρρᾶν. κάκειθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετώκισεν αὐτὸν **εἰς τὴν γῆν** ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε *then he left the country of the Chaldeans and settled in Haran. After his father died, God had him move from there **to this country** in which you are now living.*

Acts 27:40b: καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεούσῃ κατεῖχον **εἰς τὸν αἰγιαλόν** *so they cast off the anchors and left them in the sea. At the same time they loosened the ropes that tied the steering-oars; then hoisting the foresail to the wind, they were **approaching the beach.***

Heb 11:8a: Πίστει καλούμενος Ἀβραάμ ὑπήκουσεν ἐξελεῖν **εἰς τόπον** ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται *By faith Abraham obeyed when he was called to go out **to the place** that he was to receive as an inheritance; and he set out, not knowing where he was going.*

Jas 4:13: Ἄγε νῦν οἱ λέγοντες· σήμερον ἢ αὔριον πορευσόμεθα **εἰς τήνδε τὴν πόλιν** καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν *Come now, you who say: Today or tomorrow we will go **to such and such a city**, spend a year there, buy and sell, and make a profit.*

Rev 12:6: καὶ ἡ γυνὴ ἔφυγεν **εἰς τὴν ἔρημον**, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα *and the woman fled **to the wilderness**, where she has a place prepared by God, so that there she can be nourished for one thousand two hundred sixty days.*

Rev 12:14ab: καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται **εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς**, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως *but the woman was given the two wings of the great eagle, so that she could fly from the serpent **to the wilderness, to her place** where she is nourished for a time, and times, and half a time.*

Rev 17:3: καὶ ἀπήνεγκέν με **εἰς ἔρημον** ἐν πνεύματι. Καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον[τα] ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἐπτὰ καὶ κέρατα δέκα *so he carried me away in the spirit **to a wilderness**, and I saw a*

woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns.

Rev 21:24: καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν **εἰς αὐτήν** *the nations will walk in its light, and the kings of the earth will bring their glory to it.*

— With toponyms.

Matt 2:13: Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε **εἰς Αἴγυπτον** καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό *Now after they had left, an angel of the Lord appeared to Joseph in a dream and said: Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.*

Matt 2:22: Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν **εἰς τὰ μέρη τῆς Γαλιλαίας** *But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee.*

Matt 4:24: Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ **εἰς ὅλην τὴν Συρίαν**· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους [καὶ] δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς *So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them.*

Matt 15:21: Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν **εἰς τὰ μέρη Τύρου καὶ Σιδῶνος** *Jesus left that place and went away to the district of Tyre and Sidon.*

Matt 19:1: Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν **εἰς τὰ ὄρια τῆς Ἰουδαίας** πέραν τοῦ Ἰορδάνου *When Jesus had finished saying these things, he left Galilee and went to the region of Judea beyond the Jordan.*

Matt 21:1a: Καὶ ὅτε ἤγγισαν **εἰς Ἱεροσόλυμα** καὶ ἦλθον εἰς Βηθφαγή εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς *When they had come **near Jerusalem** and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples; cf. Mark 11:1; Luke 19:29.*

Matt 28:10: τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν **εἰς τὴν Γαλιλαίαν**, κάκεῖ με ὄψονται *then Jesus said to them: Do not be afraid; go and tell my brothers to go **to Galilee**; there they will see me.*

Matt 28:16a: Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν **εἰς τὴν Γαλιλαίαν** εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς *Now the eleven disciples went **to Galilee**, to the mountain to which Jesus had directed them.*

Mark 10:1: Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται **εἰς τὰ ὄρια τῆς Ἰουδαίας** [καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς *He left that place and went **to the region of Judea** and beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.*

Mark 10:33: ἰδοὺ ἀναβαίνομεν **εἰς Ἱεροσόλυμα**, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν *see, we are going up **to Jerusalem**, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles.*

Luke 1:26: Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ **εἰς πόλιν τῆς Γαλιλαίας** ἣ ὄνομα Ναζαρέθ *In the sixth month the angel Gabriel was sent by God **to a town in Galilee** called Nazareth.*

Luke 2:22: Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν **εἰς Ἱεροσόλυμα** παραστήσαι τῷ κυρίῳ *When the time came for their purification according to the law of Moses, they brought him up **to Jerusalem** to present him to the Lord.*

Luke 2:39ab: Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν **εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ** *When they had finished everything required by the law of the Lord, they returned **to Galilee, to their own town of Nazareth.***

Luke 4:26: καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς **Σάρεπτα** τῆς Σιδωνίας πρὸς γυναῖκα χήραν *yet Elijah was sent to none of them except to a widow at **Zarephath** in Sidon.*

Luke 7:11: Καὶ ἐγένετο ἐν τῷ ἐξῆς ἐπορεύθη εἰς **πόλιν καλουμένην Ναῖν** καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς *Soon afterwards he went to a **town called Nain**, and his disciples and a large crowd went with him.*

Luke 8:26: Καὶ κατέπλευσαν εἰς **τὴν χώραν τῶν Γερασηνῶν**, ἣτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας *Then they arrived **at the country of the Gerasenes**, which is opposite Galilee.*

Luke 9:10: Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς **πόλιν καλουμένην Βηθσαιδὰ** *On their return the apostles told Jesus all they had done. He took them with him and withdrew privately **to a city called Bethsaida.***

Luke 9:51: Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς **Ἱερουσαλήμ** *When the days drew near for him to be taken up, he set his face to go **to Jerusalem.***

Luke 18:35: Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς **Ἱεριχώ** τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν *As he **approached Jericho**, a blind man was sitting by the roadside begging.*

Luke 19:28: Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς **Ἱεροσόλυμα** *After he had said this, he went on ahead, going up **to Jerusalem.***

Luke 24:33: Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς **Ἱερουσαλήμ** καὶ εὔρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς *That same hour they got up and returned **to Jerusalem**; and they found the eleven and their companions gathered together.*

John 4:3: ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς **τὴν Γαλιλαίαν** *he left Judea and started back **to Galilee.***

John 4:5: ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ *so he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph.*⁴

John 4:43: Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν *When the two days were over, he went from that place to Galilee.*

John 6:17b: καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς *got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them.*⁵

John 9:11: ἀπεκρίθη ἐκεῖνος· ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι ὕπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα *he answered: The man called Jesus made mud, spread it on my eyes, and said to me: Go to Siloam and wash. Then I went and washed and received my sight.*

John 19:17: καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα *and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.*

Acts 1:12: Τότε ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ σαββάτου ἔχον ὁδὸν *Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away.*

Acts 7:15: καὶ κατέβη Ἰακώβ εἰς Αἴγυπτον καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν *so Jacob went down to Egypt. He himself died there as well as our ancestors.*

Acts 7:34: ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω

⁴ Zerwick & Grosvenor, *Grammatical Analysis*, 294, point out that the morpho-lexeme substitutes πρὸς in the expression εἰς πόλιν τῆς Σαμαρείας "to a town in Samaria," since it refers to the region where the city is located.

⁵ In this verse, the imperfect ἤρχοντο indicates a non-perfective action, so it should not be translated as 'arrived.' In this sense, the idea of own entrance of the morpho-lexeme is not included. See J.H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St. John*, vol. 1 (Edinburgh: T. & T. Clark, 1928) 186.

σε **εἰς Αἴγυπτον** *I have surely seen the mistreatment of my people who are in Egypt and have heard their groaning, and I have come down to rescue them. Come now, I will send you **to Egypt**.*

Acts 7:39: ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν **εἰς Αἴγυπτον** *our ancestors were unwilling to obey him; instead, they pushed him aside, and in their hearts they turned back **to Egypt**.*

Acts 8:5: Φίλιππος δὲ κατελθὼν **εἰς [τὴν] πόλιν τῆς Σαμαρείας** ἐκήρυσσεν αὐτοῖς τὸν Χριστὸν *Philip went down **to the city of Samaria** and proclaimed the Messiah to them.*

Acts 9:2b: ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἐάν τινες εὕρη τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ **εἰς Ἱερουσαλήμ** *and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem.*

Acts 9:30ab: ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν **εἰς Καισάρειαν** καὶ ἐξαπέστειλαν αὐτὸν **εἰς Ταρσὸν** *when the believers learned of it, they brought him down **to Caesarea** and sent him off **to Tarsus**.*

Acts 10:5: καὶ νῦν πέμψον ἄνδρας **εἰς Ἰόππην** καὶ μετάπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος *now send men **to Joppa** for a certain Simon who is called Peter.*

Acts 11:13: ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν [τὸν] ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα· ἀπόστειλον **εἰς Ἰόππην** καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον *he told us how he had seen the angel standing in his house and saying: Send **to Joppa** and bring Simon, who is called Peter.*

Acts 11:25: ἐξῆλθεν δὲ **εἰς Ταρσὸν** ἀναζητῆσαι Σαῦλον *then Barnabas went **to Tarsus** to look for Saul.*

Acts 12:19: Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας **εἰς Καισάρειαν** διέτριβεν *When Herod had searched for him and could not find him, he examined the guards and ordered them to be put to death. Then he went down from Judea **to Caesarea** and stayed there.*

Acts 12:25: Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἱερουσαλήμ πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες Ἰωάννην τὸν ἐπικληθέντα Μᾶρκον *Then after completing their mission Barnabas and Saul returned to Jerusalem and brought with them John, whose other name was Mark.*

Acts 13:51: οἱ δὲ ἐκτιναζάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον *So they shook the dust off their feet in protest against them, and went to Iconium.*

Acts 14:21abc: εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν *after they had proclaimed the good news to that city and had made many disciples, they returned to Lystra, then on to Iconium and Antioch.*

Acts 14:25: καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν *when they had spoken the word in Perga, they went down to Attalia when they had spoken the word in Perga, they went down to Attalia.*

Acts 14:26a: κάκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν *from there they sailed back to Antioch, where they had been commended to the grace of God for the work that they had completed.*

Acts 15:22: Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾶ, Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σιλᾶν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς *Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers.*

Acts 16:10: ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτοὺς *when he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.*

Acts 17:10a: Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σιλᾶν εἰς Βέροϊαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων

ἀπήεσαν *During that night / That very night the believers sent Paul and Silas off to Beroea; and when they arrived, they went to the Jewish synagogue.*

Acts 18:1: Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς **Κόρινθον** *After this Paul left Athens and went to Corinth.*

Acts 18:18: Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν **Συρίαν**, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχὴν *After staying there for a considerable time, Paul said farewell to the believers and sailed to / for Syria, accompanied by Priscilla and Aquila. At Cenchreae he had his hair cut, for he was under a vow.*

Acts 19:22a: ἀποστείλας δὲ εἰς τὴν **Μακεδονίαν** δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν *so he sent two of his helpers, Timothy and Erastus, to Macedonia, while he himself stayed for some time longer in Asia.*

Acts 20:1: Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμφάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς **Μακεδονίαν** *After the uproar had ceased, Paul sent for the disciples; and after encouraging them and saying farewell, he left to / for Macedonia.*

Acts 20:15a: κάκεῖθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς **Σάμον**, τῇ δὲ ἐχομένη ἦλθομεν εἰς Μίλητον *we sailed from there, and on the following day we arrived opposite Chios. The next day we touched at Samos, and the day after that we came to Miletus.*

Acts 20:22: Καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς **Ἱερουσαλήμ** τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς *And now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there.*

Acts 21:2: καὶ εὐρόντες πλοῖον διαπερῶν εἰς **Φοινίκην** ἐπιβάντες ἀνήχθημεν *when we found a ship bound to / for Phoenicia, we went on board and set sail.*

Acts 21:12: ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς **Ἱερουσαλήμ** *when we heard this, we and the people there urged him not to go up to Jerusalem.*

Acts 22:5ab: ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον, παρ' ὧν καὶ ἐπιστολάς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς **Δαμασκὸν** ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς **Ἱερουσαλήμ** ἵνα τιμωρηθῶσιν *as the high priest and the whole council of elders can testify about me. From them I also received letters to the brothers in **Damascus**, and I went there in order to bind those who were there and to bring them back to **Jerusalem** for punishment.*

Acts 22:17: Ἐγένετο δέ μοι ὑποστρέψαντι εἰς **Ἱερουσαλήμ** καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν ἐκστάσει *After I had returned to **Jerusalem** and while I was praying in the temple, I fell into a trance.*

Acts 25:1: Φῆστος οὖν ἐπιβάς τῇ ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς **Ἱεροσόλυμα** ἀπὸ Καισαρείας *Three days after Festus had arrived in the province, he went up from Caesarea to **Jerusalem**.*

Acts 25:3: αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως μεταπέμψηται αὐτὸν εἰς **Ἱερουσαλήμ**, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδὸν *and requested, as a favor to them against Paul, to have him transferred to **Jerusalem**. They were, in fact, planning an ambush to kill him along the way.*

Acts 25:9: Ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν· θέλεις εἰς **Ἱεροσόλυμα** ἀναβὰς ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; *But Festus, wishing to do the Jews a favor, asked Paul: Do you wish to go up to **Jerusalem** and be tried there before me on these charges?*

Acts 25:20: ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων ζήτησιν ἔλεγον εἰ βούλοιο πορεύεσθαι εἰς **Ἱεροσόλυμα** κάκεῖ κρίνεσθαι περὶ τούτων *since I was at a loss how to investigate these questions, I asked whether he wished to go to **Jerusalem** and be tried there on these charges.*

Acts 26:12: Ἐν οἷς πορευόμενος εἰς τὴν **Δαμασκὸν** μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων *With this in mind, I was traveling to **Damascus** with the authority and commission of the chief priests.*

Acts 27:1: Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν **Ἰταλίαν**, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἐτέρους δεσμώτας ἑκατοντάρχη ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς *When it was decided that we were to sail to / for **Italy**, they transferred Paul and some other prisoners to a centurion of the Augustan Cohort, named Julius.*

Acts 27:2: ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῶ μέλλοντι πλεῖν εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνας Θεσσαλονικέως *embarking on a ship of Adramyttium that was about to set sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessalonica.*

Rom 15:24: ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἔαν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ *when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while.*

Rom 15:25: Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις *At present, however, I am going to Jerusalem in a ministry to the saints.*

Rom 15:28: τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν *so, when I have completed this, and have delivered to them what has been collected, I will set out by way of you to Spain.*

2Cor 1:16b: καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν *I thought I would go to Macedonia through Corinth, and from Macedonia to return again to Corinth, so that you would prepare me for the trip to Judea.*

2Cor 2:13: οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὔρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν *but my mind could not rest because I did not find my brother Titus there. So I said farewell to them and went on to Macedonia.*

Gal 1:17abc: οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν *nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once to Arabia, and afterwards I returned to Damascus.*

2Tim 4:10abc: Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν *for Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.*

Rev 1:11b-h: λεγούσης· ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐπτὰ ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς

Σάρδεις καὶ εἰς **Φιλαδέλφειαν** καὶ εἰς **Λαοδικεῖαν** saying: *Write in a book what you see and send it to the seven churches, to **Ephesus**, to **Smyrna**, to **Pergamum**, to **Thyatira**, to **Sardis**, to **Philadelphia**, and to **Laodicea**.*

— In an elliptical construction with a verb of implicit movement.

Acts 7:9: Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς **Αἴγυπτον**. καὶ ἦν ὁ θεὸς μετ' αὐτοῦ *The patriarchs, jealous of Joseph, sold him **to Egypt**; but God was with him.*

Acts 9:2a: ἠτήσατο παρ' αὐτοῦ ἐπιστολάς εἰς **Δαμασκὸν** πρὸς τὰς συναγωγάς, ὅπως ἐάν τις εὕρη τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀνάγῃ εἰς Ἱερουσαλήμ and asked him for letters to the synagogues **at Damascus**, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem.

c) Direction towards other domains.

Matt 5:30: καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς **γέενναν** ἀπέλθῃ and if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go **to hell**.

Matt 22:13: τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων then the king said to the attendants: Bind him hand and foot, and throw him **to the outer darkness**, where there will be weeping and gnashing of teeth.

Matt 25:30: καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων as for this worthless slave, throw him **to the outer darkness**, where there will be weeping and gnashing of teeth.

Matt 25:41: τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ then he will say to those at his left hand: You that are accused, depart from me **to the eternal fire prepared for the devil and his angels**.

Mark 16:19: Ὁ μὲν οὖν κύριος [Ἰησοῦς] μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ *So then the Lord Jesus, after he had spoken to them, was taken up to heaven and sat down at the right hand of God.*

Luke 2:15: Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονός· ὃ ὁ κύριος ἐγνώρισεν ἡμῖν *When the angels had left them and gone to heaven, the shepherds said to one another: Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.*

Luke 8:31: καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν *they begged him not to order them to go back to the abyss.*

Luke 22:33b: ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι *and he said to him: Lord, I am ready to go with you to prison and to death!*

Acts 1:25: λαβεῖν τὸν τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον *to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.*

Acts 2:34: οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός· εἶπεν [ὁ] κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου *for David did not ascend to the heavens, but he himself says: The Lord said to my Lord: Sit at my right hand.*

Rom 10:6: μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται εἰς τὸν οὐρανόν; *but the righteousness that comes from faith says: Do not say in your heart: Who will ascend to heaven?*

Rom 10:7: ἢ· τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν *or Who will descend to the abyss? (that is, to bring Christ up from the dead).*

2Cor 12:4: ὅτι ἠρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι *was caught up to Paradise and heard things that are not to be told, that no mortal is permitted to repeat.*

Eph 4:8: διὸ λέγει· ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις *therefore it is said: When he ascended on high he made captivity itself a captive; he gave gifts to his people.*

Col 1:13: ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν **εἰς τὴν βασιλείαν** τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ *he has rescued us from the power of darkness and transferred us **to / into the kingdom** of his beloved Son.*

2Thess 3:5ab: Ὁ δὲ κύριος κατευθῦναι ὑμῶν τὰς καρδίας **εἰς τὴν ἀγάπην** τοῦ Θεοῦ καὶ **εἰς τὴν ὑπομονὴν** τοῦ Χριστοῦ *May the Lord direct your hearts **to the love** of God and **to the steadfastness** of Christ.*

1Tim 2:4: ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ **εἰς ἐπίγνωσιν** ἀληθείας ἐλθεῖν *who desires everyone to be saved and to come **to the knowledge** of the truth.*

1Pet 3:22: ὃς ἐστὶν ἐν δεξιᾷ [τοῦ] Θεοῦ πορευθεὶς **εἰς οὐρανόν** ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων *who has gone **to heaven** and is at the right hand of God, with angels, authorities, and powers made subject to him.*

— In the syntagma εἰς τὰ ὀπίσω ‘back,’ ‘backwards.’

Mark 13:16b: καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω **εἰς τὰ ὀπίσω** ἄραι τὸ ἱμάτιον αὐτοῦ *the one in the field must not **turn back** to get a coat.*

John 6:66: Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ ἀπῆλθον **εἰς τὰ ὀπίσω** καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτουν *Because of this many of his disciples **turned back** and no longer went about with him.*

II.2. Before collective or plural name, denoting direction or extension.

Luke 11:49: διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· ἀποστελῶ **εἰς αὐτούς** προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν *for this reason also the Wisdom of God said: I will send **them** prophets and apostles, some of whom they will kill and persecute.*

Acts 17:5: ἐπιστάντες τῇ οἰκίᾳ Ἰάσονος ἐζήτουν αὐτούς προαγαγεῖν **εἰς τὸν δῆμον** *while they were searching for Paul and Silas to bring them **out to the assembly**, they attacked Jason’s house.*

Acts 18:6: ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς· τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν **εἰς τὰ ἔθνη** πορεύσομαι *when they opposed and reviled him, in protest he shook the dust from his clothes and said to them: Your blood be on your own heads! I am innocent. From now on I will go **to the Gentiles**.*

Acts 22:21: καὶ εἶπεν πρὸς με· πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε *then he said to me: Go, for I will send you far away **to the Gentiles**.*

Acts 23:15: νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως καταγάγη αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν *now then, you and the council must notify the tribune to bring him down **to you**, on the pretext that you want to make a more thorough examination of his case. And we are ready to do away with him before he arrives.*

Acts 26:17: ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν εἰς οὓς ἐγὼ ἀποπέλλω σε *I will rescue you from your people and from the Gentiles—**to whom** I am sending you.*

2Cor 9:5. ἀναγκαῖον οὖν ἠγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν *so I thought it necessary to urge the brothers to go on ahead **to you**, and arrange in advance for this bountiful gift that you have promised, so that it may be ready as a voluntary gift and not as an extortion.*

2Cor 10:14: οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ *for we were not overstepping our limits when we **reached you**; we were the first to come all the way to you with the good news of Christ.*

Gal 2:8b: ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη (*for he who worked effectively through Peter for the apostleship of the circumcised also worked through me in sending me **to the Gentiles**).*

—In an elliptical construction with a verb of implicit movement.

Gal 2:9ab:καὶ γινόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν *and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go **to the Gentiles** and they **to the circumcised**.*

III. With nouns or expressions that name, literal or figuratively, the surface of an area, denoting step on or contact over it (εἰς for ἐπί + accusative case).

Matt 4:8: Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν *Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.*

Matt 5:1: Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ *when Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him.*

Matt 8:18: Ἴδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν *Now when Jesus saw great crowds around him, he gave orders to go over to the other side.*

Matt 8:28a: Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης *When he came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could move along that road.*

Matt 10:5a: Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε *These twelve Jesus sent out with the following instructions: Do not go on the way of the Gentiles, / Go nowhere among the Gentiles, and enter no town of the Samaritans.*

Matt 14:22b: Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους *Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds.*

Matt 14:23: καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ *and after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone.*

Matt 15,29: Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς **εἰς τὸ ὄρος** ἐκάθητο ἐκεῖ *After Jesus had left that place, he passed along the Sea of Galilee, and he **went up the mountain**, where he sat down.*

Matt 17:1: Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ ἀναφέρει αὐτοὺς **εἰς ὄρος ὑψηλὸν** κατ' ἰδίαν *Six days later, Jesus took with him Peter and James and his brother John and **led them up a high mountain**, by themselves; cf. Mark 9:2; Luke 9:28.*

Matt 22:5: οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν **εἰς τὸν ἴδιον ἀγρόν**, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ *but they made light of it and went away, one **to his farm**, another to his business.*

Matt 24:16: τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν **εἰς τὰ ὄρη** *then those in Judea must flee **to the mountains**.*

Matt 26:30: Καὶ ὑμνήσαντες ἐξῆλθον **εἰς τὸ ὄρος τῶν ἐλαιῶν** *When they had sung the hymn, they went out **to the Mount of Olives**; cf. Mark 14:26.*

Matt 28:16b: Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν **εἰς τὸ ὄρος** οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς *Now the eleven disciples went to Galilee, **to the mountain** to which Jesus had directed them.*

Mark 3:13: Καὶ ἀναβαίνει **εἰς τὸ ὄρος** καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν *He **went up the mountain** and called to him those whom he wanted, and they came to him.*

Mark 4:8: ἄλλα ἔπεσεν **εἰς τὴν γῆν τὴν καλὴν** *other seed fell **onto good soil**; cf. Luke 8,8.*

Mark 8:13: καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν **εἰς τὸ πέραν** *and he left them, and getting into the boat again, he went across **to the other side**.*

Mark 10:17: Καὶ ἐκπορευομένου αὐτοῦ **εἰς ὁδὸν** προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω *As he was setting out **on a journey**, a man ran up and knelt before him, and asked him: Good Teacher, what must I do to inherit eternal life?*

Luke 1:79: ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν **εἰς ὁδὸν εἰρήνης** *to give light to those who sit in darkness and in the shadow of death, to guide our feet **on the way of peace**.*

Luke 3:3a: καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου κηρύσσω βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν *he went to all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.*

Luke 5:4a: Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην *When he had finished speaking, he said to Simon: Put out to the deep water and let down your nets for a catch.*

Luke 13:19a: ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠύξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκῆνωσεν ἐν τοῖς κλάδοις αὐτοῦ *it is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branches.*

Luke 14:23: καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος *then the master said to the slave: Go out onto the roads and lanes, and compel people to come in, so that my house may be filled.*

John 6:3: ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ *Jesus went up the mountain and sat down there with his disciples.*

John 21:6: ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων *he said to them: Cast the net to the right side of the boat, and you will find some. So they cast it, and now they were not able to haul it in because there were so many fish.*

Acts 26:14: πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ· Σαοὺλ Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν *when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language: Saul, Saul, why are you persecuting me? It hurts you to kick against the goads.*

Acts 27:30: Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν προφάσει ὡς ἐκ πώρης ἀγκύρας μελλόντων ἐκτείνειν *But when the sailors tried to escape from the ship and had lowered the boat onto the sea, on the pretext of putting out anchors from the bow.*

Acts 27:41: περιπεσόντες δὲ **εἰς τόπον** διθάλασσον ἐπέκειλαν τὴν ναῦν καὶ ἡ μὲν πρῶρα ἐρείασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας [τῶν κυμάτων] *but **striking a reef**, they ran the ship aground; the bow stuck and remained immovable, but the stern was being broken up by the force of the waves.*

Gal 6:8ab: ὅτι ὁ σπείρων **εἰς τὴν σάρκα** ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων **εἰς τὸ πνεῦμα** ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον *for he who sows **to his flesh** will of the flesh reap corruption, but he who sows **to the Spirit** will of the Spirit reap everlasting life.*

Rev 2:22a: ἰδοὺ βάλλω αὐτὴν **εἰς κλίνην** καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς *beware, I am throwing her **on a bed**, and those who commit adultery with her I am throwing into great distress, unless they repent of her doings.*

Rev 8:5: καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν **εἰς τὴν γῆν**, καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός *then the angel took the censer and filled it with fire from the altar and threw it **on the earth**; and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.*

Rev 8:7: Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι καὶ ἐβλήθη **εἰς τὴν γῆν**, καὶ τὸ τρίτον τῆς γῆς κατεκάη καὶ τὸ τρίτον τῶν δένδρων κατεκάη καὶ πᾶς χόρτος χλωρὸς κατεκάη *The first angel blew his trumpet, and there came hail and fire, mixed with blood, and they were hurled **to the earth**; and a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.*

Rev 9:3: καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες **εἰς τὴν γῆν**, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς *then from the smoke came locusts **on the earth**, and they were given authority like the authority of scorpions of the earth.*

Rev 12:4: καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς **εἰς τὴν γῆν**. Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκη τὸ τέκνον αὐτῆς καταφάγη *his tail swept down a third of the stars of heaven and threw them **to the earth**. Then the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born.*

Rev 12:9: καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφιν ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη **εἰς τὴν γῆν**, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν *the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down **to the earth**, and his angels were thrown down with him.*

IV. In contrast to ἀπό and ἐκ, denoting limit reached.

Matt 23:34: Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως **εἰς πόλιν** *Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town **to town**.*

Luke 10:7: ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας **εἰς οἰκίαν** *remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house **to house**.*

John 4:54: Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας **εἰς τὴν Γαλιλαίαν** *Now this was the second sign that Jesus did after coming from Judea **to Galilee**.*

Rev 13:13: ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνειν **εἰς τὴν γῆν** *it performs great signs, even making fire come down from heaven **to earth**.*

— In an elliptical construction with a verb of implicit movement.

Luke 17:24: ὡσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν **εἰς τὴν ὑπ' οὐρανὸν** λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ] *for as the lightning flashes and lights up the sky from one side **to the other**, so will the Son of Man be in his day.*

2Cor 3:18: ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης **εἰς δόξαν** καθάπερ ἀπὸ κυρίου πνεύματος *and all of us, with unveiled faces, seeing the glory of the Lord as*

though reflected in a mirror, are being transformed into the same image from glory to glory / from one degree of glory to another; for this comes from the Lord, the Spirit.

1.2. Sememe II: Static Local Meaning of εἰς (εἰς for ἐν) (see 3.1.2.)

Definition: "Mark of position or situation in the inside or on the surface of a place or term." It is translated: 'inside,' 'within,' 'in;' 'among,' 'between,' 'before;' 'at,' 'on.'

1. Indicating position or situation inside something, with nouns, noun-adjectives and pronouns that name or refer to a delimited and open space or to an accessible space both real and figurative:

a) Position in a building or construction.

Matt 3:12: οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω *his winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat in the granary; but the chaff he will burn with unquenchable fire; cf. Luke 3:17.*⁶

Matt 6:26b: ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; *Look at the birds of the air; they neither sow nor reap nor gather in barns, and yet your heavenly Father feeds them. Are you not of more value than they?*

Matt 13:30b: ἄφετε συναυξάνεσθαι ἀμφότερα ἕως τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου *let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat in my barn.*

Mark 10:10: Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν *Then in the house the disciples asked him again about this matter.*

⁶ This verse is an example of the fact that in the case of verbs such as συλλέγω, συνάγω, etc., the combination with a prepositional phrase, whose lexical meaning is dynamic, is the norm and not the exception. See Nikitina & Maslov, "Redefining Constructio Praegnans," 108.

Mark 13:9b: Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς *As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them.*

Luke 16:4: Ἐγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν *I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.*

Luke 16:9: Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς *And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.*

Acts 13:29: ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον *when they had carried out everything that was written about him, they took him down from the tree and laid him in a tomb.*

2Th 2:4: ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσει ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός *he opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God.*

2John 10: εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε *do not receive into the house or welcome anyone who comes to you and does not bring this teaching.*

Rev 11:9: βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα *for three and a half days members of the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb.*⁷

⁷ In general, it is argued that the Revelation, despite being the book that contains a more prosaic language within the NT, does not confuse εἰς with ἐν. See Zerwick, *Graecitas Biblica*, 97-98. Differently, we think that this does exist overlap.

— In pregnant construction when the idea of a previous movement is explicit in the same phrase, it causes a type of attraction between the verb of movement and the preposition governed, in fact, by a verb of repose.

John 9:7: ὕπαγε νίψαι **εἰς τὴν κολυμβήθραν** τοῦ Σιλωάμ *go wash **in the pool** of Siloé.*

b) Position in an object.

Matt 13:33: Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυσεν **εἰς ἀλεύρου σάτα τρία** ἕως οὗ ἐζυμώθη ὅλον *He told them another parable: The kingdom of heaven is like yeast that a woman took and mixed **in with three measures of flour** until all of it was leavened; cf. Luke 13:21.*

Luke 11:7: κάκεῖνος ἔσωθεν ἀποκριθεὶς εἶπη· μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδιά μου μετ' ἐμοῦ **εἰς τὴν κοίτην** εἰσὶν· οὐ δύναμαι ἀναστὰς δοῦναί σοι *and he answers from within, 'Do not bother me; the door has already been locked, and my children are with me **in bed**; I cannot get up and give you anything.*

John 6:21a: ἤθελον οὖν λαβεῖν αὐτὸν **εἰς τὸ πλοῖον**, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον *then they wanted to take him **into the boat**, and immediately the boat reached the land toward which they were going.*

Acts 16:24b: ὃς παραγγελίαν τοιαύτην λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας ἠσφαλίσατο αὐτῶν **εἰς τὸ ξύλον** *following these instructions, he put them in the innermost cell and fastened their feet **in the stocks**.*

Rom 11:24: εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπτης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης **εἰς καλλιέλαιον**, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ *for if you have been cut from what is by nature a wild olive tree and grafted, contrary to nature, **into a cultivated olive tree**, how much more will these natural branches be grafted back into their own olive tree.*

c) Position in the body or inside a part of the human body.

John 1:18: Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν **εἰς τὸν κόλπον** τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο *No one has ever seen God. It is God the only Son, who is in the bosom of the Father, who has made him known.*⁸

Heb 8:10a: ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδοὺς νόμους μου **εἰς τὴν διάνοιαν αὐτῶν** καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν *this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people.*

Rev 17:17: ὁ γὰρ θεὸς ἔδωκεν **εἰς τὰς καρδίας** αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ ἄχρι τελεσθῆσονται οἱ λόγοι τοῦ θεοῦ *for God has put it into their hearts to carry out his purpose by agreeing to give their kingdom to the beast, until the words of God will be fulfilled.*

— In the expression τίθημι εἰς τὰ ὦτα: 'listen carefully.'

Luke 9:44a: θέσθε ὑμεῖς **εἰς τὰ ὦτα ὑμῶν** τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων *let these words sink into your ears: The Son of Man is going to be betrayed into human hands.*

d) Exclusively, with immersion verbs, in pregnant construction, with place names.

Mark 1:9: ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη **εἰς τὸν Ἰορδάνην** ὑπὸ Ἰωάννου *in those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.*

⁸ In this verse, the value of the preposition has been the object of debate among researchers, because some claim a dynamic use and others claim a static use, which is due to the supposed tendency of the author of the Gospel of John not to confuse, except occasionally, εἰς with ἐν. However, the static value of the morpho-lexeme is verified if we compare John 1:18 with John 13:23: ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς "One of his disciples was **immediately reclining to Jesus**; he was the favorite of Jesus," where the preposition ἐν appears, articulating the same syntagma, although in another context. See Zerwick, *Graecitas Biblica*, 97-98; Harris, *Prepositions and Theology*, 87.

e) Position in other domains.

John 16:21: ἡ γυνή ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος **εἰς τὸν κόσμον** *when a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being **into the world**.*

Acts 8:23: **εἰς γὰρ χολὴν** πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα *for I see that you are **in the gall** of bitterness and the chains of wickedness.*

Phil 4:17: οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα **εἰς λόγον** ὑμῶν *not that I seek the gift, but I seek the profit that accumulates **in your account**.*

1Thess 4:17b: ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου **εἰς ἀέρα**· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα *then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord **in the air**; and so we will be with the Lord forever.*

1Pet 5:12: Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ **εἰς ἣν** στήτε *Through Silvanus, whom I consider a faithful brother, I have written briefly / this short letter to encourage you and to testify that this is the true grace of God. Stand fast **in it**.*

Rev 16:4: Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ **εἰς τοὺς ποταμούς** καὶ τὰς πηγὰς τῶν ὑδάτων, καὶ ἐγένετο αἷμα *The third angel poured his bowl **in the rivers** and the springs of water, and they became blood.*

2. Denoting position or situation within an area delimited by the presence and distribution of persons or objects in the syntagma εἰς τὸ μέσον 'in the middle' or before a collective or plural name:

a) Before collective or plural name.

Acts 2:22: Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ **εἰς ὑμᾶς** δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν καθὼς αὐτοὶ οἶδατε *You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested **among***

you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know.

2Cor 8:6b: εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ **εἰς ὑμᾶς** καὶ τὴν χάριν ταύτην *so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking among you.*

b) In the syntagma εἰς τὸ μέσον / εἰς μέσον ‘in the middle.’

Mark 3:3: καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε **εἰς τὸ μέσον** *and he said to the man who had the withered hand: Come in the middle;* cf. Luke 6:8.

Mark 14:60: ἀναστὰς ὁ ἀρχιερεὺς **εἰς μέσον** ἐπηρώτησεν τὸν Ἰησοῦν λέγων... *then the high priest stood up in the middle of them and asked Jesus...*

— In pregnant construction.

John 20:19: ἦλθεν ὁ Ἰησοῦς καὶ ἔστη **εἰς τὸ μέσον** *Jesus arrived and became present in the middle.*⁹

John 20:26: Καὶ μεθ’ ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη **εἰς τὸ μέσον** καὶ εἶπεν· εἰρήνη ὑμῖν *A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood in the middle and said: Peace be with you.*

3. In a broad sense, excluding the idea of interiority, generally, with nouns, noun-adjectives and pronouns that denote or refer to geographical spaces, as well as when εἰς is governed by verbs or expressions of communication, vision and hearing:

a) Position in a geographical space.

Mark 13:16a: καὶ ὁ **εἰς τὸν ἀγρὸν** μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ *the one in the field must not turn back to get a coat.*¹⁰

⁹ According to Zerwick, *Graecitas Biblica*, 97-98, ἔστη can be considered, as in Classical Greek, as a movement verb, which would explain its use with morpho-lexeme εἰς. With Harris, *Prepositions and Theology*, 85, we think that the articulation of the preposition with this verb of rest can be justified thanks to the influence of the movement verb ἦλθεν that forms a pregnante construct.

Luke 21:37: Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠύλιζετο **εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν** *Every day he was teaching in the temple, and at night he would go out and spend the night **on the Mount of Olives**, as it was called.*

John 21:4: πρῶτας δὲ ἤδη γενομένης ἔστη Ἰησοῦς **εἰς τὸν αἰγιαλόν** *just after daybreak, Jesus stood **on the beach**; but the disciples did not know that it was Jesus.*

Acts 7:4b: τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρράν. κάκειθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην **εἰς ἣν** ὑμεῖς νῦν κατοικεῖτε *then he left the country of the Chaldeans and settled in Haran. After his father died, God had him move from there to this country **in which** you are now living.*

Heb 11:9: Πίστει παρώκησεν **εἰς γῆν τῆς** ἐπαγγελίας ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς *By faith he stayed for a time **in the land** he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise.*

— With toponyms.

Luke 4:23: καὶ εἶπεν πρὸς αὐτούς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα **εἰς τὴν Καφαρναοὺμ** ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου *he said to them: Doubtless you will quote to me this proverb: Doctor, cure yourself! And you will say: Do here also in your hometown the things that we have heard you did **at Capernaum**.*

Acts 2:5: Ἦσαν δὲ **εἰς Ἱερουσαλήμ** κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν *Now there were devout Jews from every nation under heaven living **in Jerusalem**.*

Acts 7:12: ἀκούσας δὲ Ἰακώβ ὄντα σιτία **εἰς Αἴγυπτον** ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον *but when Jacob heard that there was grain **in Egypt**, he sent our ancestors there on their first visit.*

Acts 8:40a: Φίλιππος δὲ εὐρέθη **εἰς Ἄζωτον**· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν *But Philip found himself **at Azotus**,*

¹⁰ This is one of the occasional examples in which εἰς, as in Acts 7:4, appears in the same verse with dynamic and static value, so that its overlap with ἐν becomes more evident.

and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Acts 9:21a: ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ πορθήσας **εἰς Ἱερουσαλήμ** τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγη ἐπὶ τοὺς ἀρχιερεῖς; *all who heard him were amazed and said: Is not this the man who made havoc **in Jerusalem** among those who invoked this name? And has he not come here for this, for the purpose of bringing them bound before the chief priests?*

Acts 9:28: καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος **εἰς Ἱερουσαλήμ**, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου *so he went in and out among them **in Jerusalem**, speaking boldly in the name of the Lord.*¹¹

Acts 19:22b: ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχεν χρόνον **εἰς τὴν Ἀσίαν** *so he sent two of his helpers, Timothy and Erastus, to Macedonia, while he himself stayed for some time longer **in Asia**.*

Acts 20:14a: ὡς δὲ συνέβαλλεν ἡμῖν **εἰς τὴν Ἄσσον**, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην *when he met us **in Assos**, we took him on board and went to Mitylene.*

Acts 21:13: τότε ἀπεκρίθη ὁ Παῦλος· τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν **εἰς Ἱερουσαλήμ** ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ *then Paul answered: What are you doing, weeping and breaking my heart? For I am ready not only to be bound but even to die **in Jerusalem** for the name of the Lord Jesus.*

Acts 25:4: ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον **εἰς Καισάρειαν**, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι *Festus replied that Paul was being kept **at Caesarea**, and that he himself intended to go there shortly.*

— In pregnant construction.

¹¹ In this verse, the construction εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλήμ "came and went in Jerusalem" implies the continuity of the action, so the preposition must be understood as ἐν. See Ch.K. Barrett, *A Critical and Exegetical Commentary on The Acts of the Apostles*, vol. 1 (Edinburgh: T. & T. Clark, 1994) 470.

Matt 2:23: καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην **Ναζαρέτ**· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται *there he made his home in a town called Nazareth, so that what had been spoken by the prophets might be fulfilled: He will be called a Nazorean.*

Matt 4:13: καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς **Καφαρναούμ** τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ *he left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali.*

b) With verbs or expressions of communication, vision and hearing:

— With verbs of vision.

Matt 6:26a: ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας *look at the birds of the air; they neither sow nor reap nor gather in barns.*

Matt 22:16: καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντες· διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων *so they sent their disciples to him, along with the Herodians, saying: Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you look at the face of person of men / do not regard people with partiality;* cf. Mark 12:14.

Mark 6:41: καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν *taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all;* cf. Luke 9:16.

Luke 6:20: Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ *Then he looked up at his disciples and said: Blessed are you who are poor, for yours is the kingdom of God.*

John 13:22: ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει *the disciples looked at one another, uncertain of whom he was speaking.*

John 17:1: Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ **εἰς τὸν οὐρανὸν** εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ
*After Jesus had spoken these words, he looked up **to heaven** and said: Father, the hour has come; glorify your Son so that the Son may glorify you.*

John 20:11: Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν, παρέκυψεν **εἰς τὸ μνημεῖον** *But Mary stood weeping outside the tomb. As she wept, she bent over to look **in the tomb**.*

Acts 1:10: καὶ ὡς ἀτενίζοντες ἦσαν **εἰς τὸν οὐρανὸν** πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς *while he was going and they were gazing up **toward heaven**, suddenly two men in white robes stood by them.*

Acts 3:4ab: ἀτενίσας δὲ Πέτρος **εἰς αὐτὸν** σὺν τῷ Ἰωάννῃ εἶπεν· βλέψον **εἰς ἡμᾶς** *Peter looked intently **at him**, as did John, and said: Look **at us**.*

Acts 6:15: καὶ ἀτενίσαντες **εἰς αὐτὸν** πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου *and all who sat in the council looked intently **at him**, and they saw that his face was like the face of an angel.*

Acts 11:6: **εἰς ἣν** ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινά τοῦ οὐρανοῦ *as I looked **at it** closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air.*

Acts 13:9: Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου ἀτενίσας **εἰς αὐτὸν** *But Saul, also known as Paul, filled with the Holy Spirit, looked intently **at him**.*

Acts 22:13: ἐλθὼν πρὸς με καὶ ἐπιστάς εἶπέν μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον. κάγω αὐτῇ τῇ ὥρᾳ ἀνέβλεψα **εἰς αὐτὸν** *came to me; and standing beside me, he said: Brother Saul, regain your sight! In that very hour I regained my sight and **saw him**.*

Heb 11:26: μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ **εἰς τὴν μισθαποδοσίαν** *he considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead **to the reward**.*

Heb 12:2: ἀφορῶντες **εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν**, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνῃς καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν *looking **to Jesus the pioneer and perfecter of our faith**, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.*

1Pet 1:12: οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισσαμένων ὑμᾶς [έν] πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, **εἰς ἃ** ἐπιθυμοῦσιν ἄγγελοι παρακύψαι *it was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things **into which** angels long to look!*

- In the syntagma βλέπω εἰς τὰ ὀπίσω 'look back' / 'backwards.'

Luke 9:62: εἶπεν δὲ [πρὸς αὐτὸν] ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ βλέπων **εἰς τὰ ὀπίσω** εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ *Jesus said to him: No one who puts a hand to the plow and **looks back** is fit for the kingdom of God.*

- In pregnant construction.

Matt 11:7: Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐξήλθατε **εἰς τὴν ἔρημον** θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; *As they went away, Jesus began to speak to the crowds about John: What did you go out **to the wilderness** to look at? A reed shaken by the wind?*

— With communication verbs.

Mark 13:10: **εἰς πάντα τὰ ἔθνη** πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον *the good news must first be proclaimed **to all nations**.*

Mark 14:9a: ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον **εἰς ὅλον τὸν κόσμον**, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς *truly I tell you, wherever the good news is proclaimed **in the whole world**, what she has done will be told in remembrance of her.*

Luke 4:44: Καὶ ἦν κηρύσσων **εἰς τὰς συναγωγὰς** τῆς Ἰουδαίας *So he continued proclaiming the message **in the synagogues** of Judea.*

Luke 9:61: Εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς **εἰς τὸν οἶκόν μου** *Another said: I will follow you, Lord; but let me first say farewell to those **at home**.*

Luke 24:47b: καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεις ἀμαρτιῶν **εἰς πάντα τὰ ἔθνη**. ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ *and that repentance that*

*[leads / leads to] forgiveness of sins repentance is to be proclaimed in his name **to all nations**, beginning from Jerusalem.*

John 8:26: πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ **εἰς τὸν κόσμον** *I have much to say about you and much to condemn; but the one who sent me is true, and I declare **to the world** what I have heard from him.*

Acts 23:11ab: Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστάς αὐτῷ ὁ κύριος εἶπεν· θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ **εἰς Ἱερουσαλήμ**, οὕτω σε δεῖ καὶ **εἰς Ῥώμην** μαρτυρῆσαι *That night the Lord stood near him and said: Keep up your courage! For just as you have testified for me **in Jerusalem**, so you must bear witness also **in Rome**.*

Rom 16:26b: φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως **εἰς πάντα τὰ ἔθνη** γνωρισθέντος *but is now disclosed, and through the prophetic writings is made known **to all the Gentiles**, according to the command of the eternal God, to bring about the obedience of faith.*

1Cor 14:9: οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὖσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ **εἰς ἀέρα** λαλοῦντες *well the same with the language: if you do not pronounce recognizable words, how will anyone know what is being said? For you will be speaking **into the air**.*

2Cor 10:16a: **εἰς τὰ ὑπερέκεινα ὑμῶν** εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι *so that we may proclaim the good news **in lands beyond you**, without boasting with regard to the work already done in someone else's sphere of action.*

- In pregnant construction.

Mark 1:39ab: Καὶ ἦλθεν κηρύσσων **εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν** καὶ τὰ δαιμόνια ἐκβάλλων *And he went **throughout Galilee**, proclaiming the message **in their synagogues** and casting out demons.*

Mark 5:14ab: Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν **εἰς τὴν πόλιν** καὶ **εἰς τοὺς ἀγρούς**· καὶ ἦλθον ἰδεῖν τί ἐστίν τὸ γεγονός *The swineherds ran off and told it **in the city** and **in the country**. Then people came to see what it was that had happened.*

Luke 8:34ab: Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν **εἰς τὴν πόλιν** καὶ **εἰς τοὺς ἀγρούς** *When the swineherds saw what had happened, they ran off and told it **in the city and in the country.***

— With verbs of hearing.

- In the idiom εἰς τὸ οὖς ἀκούω 'listen in the ear,' 'hear in private.'

Matt 10:27: ὁ **εἰς τὸ οὖς** ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων *what you hear **in private**, proclaim from the housetops.*

- In an elliptical construction.

1Pet 3:12: ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ **εἰς δέησιν αὐτῶν**, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά *for the eyes of the Lord are on the righteous, and his ears are open **to their prayer**. But the face of the Lord is against those who do evil.*

c) In the syntagma εἰς πρόσωπον + gen. plural or before collective or plural name of person, denoting position or situation next to an area delimited.

2Cor 8:24b: τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι **εἰς πρόσωπον τῶν ἐκκλησιῶν** *therefore openly **before the churches**, show them the proof of your love and of our boasting on your behalf.*

—In pregnant construction.

Acts 22:30: Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν **εἰς αὐτούς** *Since he wanted to find out what Paul was being accused of by the Jews, the next day he released him and ordered the chief priests and the entire council to meet. He brought Paul down and had him stand **before them**.*

4. When it appears, generally, governed by verbs that indicate physical contact and both non-personal and personal term, the preposition denotes position or situation on the surface of an area, literal or figurative (εἰς by ἐπί + accusative case).

Matt 5:39: ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίζει **εἰς τὴν δεξιὰν σιαγόνα** [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην *but I say to you, Do not resist an evildoer. But if anyone strikes you **on the right cheek**, turn the other also.*

Matt 26:67: Τότε ἐνέπτυσαν **εἰς τὸ πρόσωπον αὐτοῦ** καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν *Then they spat **on his face** and struck him; and some slapped him.*

Matt 27:30ab: καὶ ἐμπτύσαντες **εἰς αὐτόν** ἔλαβον τὸν κάλαμον καὶ ἔτυπτον **εἰς τὴν κεφαλὴν αὐτοῦ** *they spat **on him**, and took the reed and struck him **on the head**.*

Mark 8:23: καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτόν ἔξω τῆς κώμης καὶ πτύσας **εἰς τὰ ὄμματα αὐτοῦ**, ἐπιθείς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν· εἴ τι βλέπεις; *he took the blind man by the hand and led him out of the village; and when he had put saliva **on his eyes** and laid his hands on him, he asked him: Can you see anything?*

Mark 11:8: πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν **εἰς τὴν ὁδόν**, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν *many people spread their cloaks **on the road**, and others spread leafy branches that they had cut in the fields.*

Mark 13:3: Καὶ καθημένου αὐτοῦ **εἰς τὸ ὄρος τῶν ἐλαιῶν** κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτόν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας... *When he was sitting **on the Mount of Olives** opposite the temple, Peter, James, John, and Andrew asked him privately...*

Luke 2:28: καὶ αὐτὸς ἐδέξατο αὐτὸ **εἰς τὰς ἀγκάλας** καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν *Simeon took him **in his arms** and praised God, saying.*

Luke 10:11: καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν **εἰς τοὺς πόδας** ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ *even the dust of your town that clings **to our feet**, we wipe off in protest against you. Yet know this: the kingdom of God has come near.*

Luke 14:8b: ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς **εἰς τὴν πρωτοκλισίαν**, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ *when you are invited by someone to a wedding banquet, do not sit down **at the place of honor**, in case someone more distinguished than you has been invited by your host.*

Luke 15:22ab: εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας *but the father said to his slaves: Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet.*¹²

John 8:8: καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν *and once again he bent down and wrote on the ground.*

John 20:7: καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον *and the cloth that had been on Jesus's head, not lying with the linen wrappings but rolled up in a place by itself.*

Acts 2:39: ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσιν τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν *for the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.*¹³

Rev 1:11a: λεγούσης· ὃ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐπτὰ ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν *saying: Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.*

—In pregnant construction.

Luke 14:10: ἀλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι *but when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you: Friend, move up higher'; then you will be honored in the presence of all who sit at the table with you.*

John 19:13: ὁ οὖν Πιλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον **Λιθόστρωτον**, Ἑβραϊστὶ δὲ Γαββαθα

¹² There is division among the different authors about the value of the preposition in this passage. Some suggest that it substitutes ἐπί. See Moulton, *A Grammar of New Testament Greek*, 256. Others, such as Blass & Debrunner, *A Greek Grammar*, 112, point out that it replaces περί.

¹³ Zerwick, *Grammatical Analysis*, 356, suggests that ὀδόν is implied in the prepositional phrase.

when Pilate heard these words, he brought Jesus outside and sat on the judge's bench **at a place called The Stone Pavement**, or in Hebrew Gabbatha.

1.3. Sememe III: Temporal limit (see 3.1.3)

Definition: "Time limit mark that determines the length of time something lasts." It is translated into 'until,' 'until when;' 'for,' 'in,' 'on.'

1. Denoting specific time:

a) A time limit until which an action or state continues.

Acts 4:3b: ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη *so they arrested them and put them in custody **until the next day**, for it was already evening.*

Acts 25:21: τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ **διάγνωσιν**, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα *but when Paul had appealed to be kept in custody **until the decision** of his Imperial Majesty, I ordered him to be held until I could send him to the emperor.*¹⁴

1Thess 4:15: Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας *For this we declare to you by the word of the Lord, that we who are alive, who are left **until the coming** of the Lord, will by no means precede those who have died.*

— In the idiom εἰς τέλος 'until the end' / 'end;' 'continuously,' 'constantly.'

Matt 10:22: καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται *and you will be hated by all because of my name. But the one who endures **until the end** will be saved;* cf. Mark 13,13.

Matt 24:13: ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται *but the one who endures **until the end** will be saved.*¹⁵

Luke 18:5: διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζη με *yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by **continually** coming.*

¹⁴ In this verse, as well as in 1Thess 4:15, a word referred to the lapse of in time in which the event takes place seems to be implicit.

¹⁵ In this verse, εἰς τέλος connotes both the idea of end and the idea of perfection. See Zerwick & Grosvenor, *Grammatical Analysis*, 78.

John 13:1: Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ **εἰς τέλος** ἠγάπησεν αὐτούς *Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them **until the end.***

b) Time limit with certain final nuance, regarded as the destination or purpose of an action or state.

Luke 12:19: ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα **εἰς ἔτη πολλά** *I will say to my soul, Soul, you have ample goods laid up **for many years.***

Eph 1:14a: ὃ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, **εἰς ἀπολύτρωσιν** τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ *this is the pledge of our inheritance **until / toward redemption** as God's own people, to the praise of his glory.*

Eph 4:30: καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε **εἰς ἡμέραν ἀπολυτρώσεως** *and do not grieve the Holy Spirit of God, with which you were marked with a seal **for the day of redemption.***

Phil 1:10b: εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι **εἰς ἡμέραν Χριστοῦ** *to help you to determine what is best, so that **on the day of Christ** you may be pure and blameless.*

Phil 2:16b: λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ **εἰς ἡμέραν Χριστοῦ**, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα *it is by your holding fast to the word of life that I can boast **on the day of Christ** that I did not run in vain or labor in vain.*

1Tim 6:19: ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν **εἰς τὸ μέλλον**, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς *thus storing up for themselves the treasure of a good foundation **for the future**, so that they may take hold of the life that really is life.*

2Pet 2:9: οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ρύεσθαι, ἀδίκους δὲ **εἰς ἡμέραν κρίσεως** κολαζομένους τηρεῖν *then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment **until the day of judgment.***

2Pet 3:7: οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι **εἰς ἡμέραν κρίσεως** καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων *but by the same word the present heavens and earth have been reserved for fire, being kept **until the day of judgment** and destruction of the godless.*

Rev 9:15: καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἠτοιμασμένοι **εἰς τὴν ὥραν** καὶ **ἡμέραν** καὶ **μῆνα** καὶ **ἐνιαυτόν**, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων *so the four angels were released, who had been held ready for the hour, the day, the month, and the year, to kill a third of humankind.*

2. Denoting extension or duration of an indeterminate length of time in several idioms:

a) εἰς γενεὰς καὶ γενεὰς: ‘from generation to generation.’

Luke 1:50: τὸ ἔλεος αὐτοῦ **εἰς γενεὰς καὶ γενεὰς** τοῖς φοβουμένοις αὐτόν *his mercy is for those who fear him from generation to generation.*

b) In the expression εἰς τὸν αἰῶνα / εἰς τοὺς αἰῶνας / εἰς αἰῶνα ‘forever,’ ‘eternally.’

Matt 21:19: καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ’ αὐτήν καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρπὸς γένηται **εἰς τὸν αἰῶνα**. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ *and seeing a fig tree by the side of the road, he went to it and found nothing at all on it but leaves. Then he said to it: May no fruit forever come from you again! And the fig tree withered at once;* cf. Mark 11:14.

Mark 3:29b: ὃς δ’ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν **εἰς τὸν αἰῶνα**, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος *but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin.*

Luke 1:33: καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ **εἰς τοὺς αἰῶνας** καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος *he will reign over the house of Jacob forever, and of his kingdom there will be no end.*

Luke 1:55: καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ **εἰς τὸν αἰῶνα** *according to the promise he made to our ancestors, to Abraham and to his descendants forever.*

John 4:14a: ὃς δ’ ἂν πίνη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει **εἰς τὸν αἰῶνα**, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον *but those who drink of the water that I will give them will never be*

thirsty. The water that I will give will become in them a spring of water gushing up that [leads / leads to] eternal life.

John 6:58: οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει **εἰς τὸν αἰῶνα** *this is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.*

John 8:35ab: ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ **εἰς τὸν αἰῶνα**, ὁ υἱὸς μένει **εἰς τὸν αἰῶνα** *the slave does not have a permanent place in the household; the son has a place there forever.*

John 8:51: ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ **εἰς τὸν αἰῶνα** *very truly, I tell you, whoever keeps my word will never see death.*

John 10:28: κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται **εἰς τὸν αἰῶνα** καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου *I give them eternal life, and they will never perish. No one will snatch them out of my hand.*

John 12:34: Ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει **εἰς τὸν αἰῶνα**, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; *The crowd answered him: We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?*

John 13:8: λέγει αὐτῷ Πέτρος· οὐ μὴ νίψῃς μου τοὺς πόδας **εἰς τὸν αἰῶνα**. ἀπεκρίθη Ἰησοῦς αὐτῷ· ἐάν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ *Peter said to him: You will never wash my feet. Jesus answered: Unless I wash you, you have no share with me.*

John 14:16: κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν **εἰς τὸν αἰῶνα** ἢ *and I will ask the Father, and he will give you another Advocate, to be with you forever.*

Rom 11:36b: ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα **εἰς τοὺς αἰῶνας**, ἀμὴν *for from him and by him and to him are all things. To him be the glory forever. Amen.*

Rom 16:27: μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα **εἰς τοὺς αἰῶνας**, ἀμὴν] *to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.*

2Cor 9:9: καθώς γέγραπται· ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει **εἰς τὸν αἰῶνα** *as it is written: He scatters abroad, he gives to the poor; his righteousness endures forever.*

Phil 4:20: τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα **εἰς τοὺς αἰῶνας** τῶν αἰώνων, ἀμήν *to our God and Father be glory forever and ever. Amen.*

Heb 7:17: μαρτυρεῖται γὰρ ὅτι σὺ ἱερεὺς **εἰς τὸν αἰῶνα** κατὰ τὴν τάξιν Μελχισέδεκ *for it is attested of him: You are a priest forever, according to the order of Melchizedek.*

Heb 7:28: ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν **εἰς τὸν αἰῶνα** τετελειωμένον *for the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.*

Heb 13:8: Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ **εἰς τοὺς αἰῶνας** *Jesus Christ is the same yesterday and today and forever.*

1Pet 1:25a: τὸ δὲ ῥῆμα κυρίου μένει **εἰς τὸν αἰῶνα**. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς *but the word of the Lord endures forever: That word is the good news that was announced to you.*

1John 2:17: καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει **εἰς τὸν αἰῶνα** *and the world and its desire are passing away, but those who do the will of God live forever.*

Jude 13: κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους **εἰς αἰῶνα** τετήρηται *wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the deepest darkness has been reserved forever.*

— Sometimes, the preposition is articulated in more elaborate expressions that use ὁ αἰών. They are emphatic and appear, above all, in the solemn style of the doxologies, such as:

- εἰς ἡμέραν αἰῶνος ‘until the day of eternity’ / ‘until the eternal day.’

2Pet 3:18: αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ δόξα καὶ νῦν καὶ **εἰς ἡμέραν αἰῶνος**. [ἀμήν] *but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and until / to the day of eternity. Amen.*

- εἰς πάντας τοὺς αἰῶνας 'for all ages'.

Jude 25: μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντός τοῦ αἰῶνος καὶ νῦν καὶ **εἰς πάντας τοὺς αἰῶνας**, ἀμήν *to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and for all ages / forever. Amen.*

- εἰς τοὺς αἰῶνας τῶν αἰώνων / εἰς τὸν αἰῶνα τοῦ αἰῶνος 'for ever and ever.'

2Tim 4:18b: ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἢ δόξα **εἰς τοὺς αἰῶνας τῶν αἰώνων**, ἀμήν *the Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.*

Eph 3:21: αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ **εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος** τῶν αἰώνων, ἀμήν *to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.*

Heb 1:8: πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου ὁ θεὸς **εἰς τὸν αἰῶνα τοῦ αἰῶνος**, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου *but of the Son he says: Your throne, O God, is forever and ever, and the righteous scepter is the scepter of your kingdom.*

Heb 13:21b: καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἢ δόξα **εἰς τοὺς αἰῶνας [τῶν αἰώνων]**, ἀμήν *make you complete in everything good in order that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.*

1Pet 4:11: εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός, ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος **εἰς τοὺς αἰῶνας τῶν αἰώνων**, ἀμήν *whoever speaks must do so as one speaking the*

*very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power **forever and ever**. Amen.*

Rev 1:18: ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι **εἰς τοὺς αἰῶνας τῶν αἰώνων** καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾄδου *and the living one. I was dead, and see, I am alive **forever and ever**; and I have the keys of Death and of Hades.*

Rev 4:9: Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ τῷ ζῶντι **εἰς τοὺς αἰῶνας τῶν αἰώνων** *And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, who lives **forever and ever**.*

Rev 5:13: καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης καὶ τὰ ἐν αὐτοῖς πάντα ἤκουσα λέγοντας· τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος **εἰς τοὺς αἰῶνας τῶν αἰώνων** *then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing: To the one seated on the throne and to the Lamb be blessing and honor and glory and might **forever and ever!***

Rev 7:12: λέγοντες· ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν **εἰς τοὺς αἰῶνας τῶν αἰώνων** *singing: Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God **forever and ever!** Amen.*

Rev 22:5: καὶ νύξ οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρεῖαν φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν **εἰς τοὺς αἰῶνας τῶν αἰώνων** *and there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign **forever and ever**.*

c) εἰς τὸ διηνεκές 'always,' 'forever.'

Heb 7:3: μένει ἱερεὺς **εἰς τὸ διηνεκές** *he remains a priest **forever**.*

Heb 10:1: Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν **εἰς τὸ διηνεκές** οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι *Since the law has only a shadow of the good things to come and not the true form of these realities, it can*

never, by the same sacrifices that are continually offered year after year, make perfect those who approach.

Heb 10:12: οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ *but when Christ had offered forever / for all time a single sacrifice for sins: he sat down at the right hand of God.*

Heb 10:14: μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους *for by a single offering he has perfected forever / for all time those who are sanctified.*

c) εἰς τὸ διηνεκὲς ‘always,’ ‘forever.’

Heb 7:3: μένει ἱερεὺς εἰς τὸ διηνεκὲς *he remains a priest forever.*

Heb 10:1: Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ’ ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι *Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach.*

Heb 10:12: οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ *but when Christ had offered forever / for all time a single sacrifice for sins: he sat down at the right hand of God.*

Heb 10:14: μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους *for by a single offering he has perfected forever / for all time those who are sanctified.*

d) εἰς τὸ παντελὲς ‘forever.’

Heb 7:25a: ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι’ αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν *consequently he is able forever / for all time to save those who approach God through him, since he always lives to make intercession for them.*

1.4. Sememe IV: Moment in Time (εἰς for ἐν) (see 3.1.4.)

Definition: "Mark that indicates a certain moment or point in time" and is translated into ‘in,’ ‘on,’ ‘to,’ ‘at.’

Matt 28:1: Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ **εἰς μίαν σαββάτων** ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον *After the sabbath, **at the first of the week** was dawning, Mary Magdalene and the other Mary went to see the tomb.*

Luke 1:20: ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι... ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται **εἰς τὸν καιρὸν** αὐτῶν *because you did not believe my words, which will be fulfilled **in their time**, you will become mute, unable to speak.*

Luke 13:9: κἂν μὲν ποιήσῃ καρπὸν **εἰς τὸ μέλλον**· εἰ δὲ μή γε, ἐκκόψεις αὐτήν *if it bears fruit **next year**, well and good; but if not, you can cut it down.*

Acts 13:42: Ἐξιόντων δὲ αὐτῶν παρεκάλουν **εἰς τὸ μεταξὺ σάββατον** λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα *As Paul and Barnabas were going out, the people urged them to speak about these things again the **next sabbath**.*

1Pet 1:11a: ἐραυνῶντες **εἰς** τίνα ἢ **ποῖον καιρὸν** ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας *inquiring **about the person or time** that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory.*

— In the idiom τὸ πάλιν ‘again,’ implying the repetition of an action.

2Cor 13:2: ...ὅτι ἐὰν ἔλθω **εἰς τὸ πάλιν** οὐ φείσομαι ...*as that if I come **again**, I will not be lenient.*

2. Figurative (or Extensive) Meanings of the Preposition (see 3.2.)

2.1. Sememe V: Purpose and Result (see 3.2.1.)

Definition: "With the purpose of." It is translated into, ‘for,’ ‘to,’ ‘with the purpose of,’ ‘with the intention of,’ ‘in order to,’ ‘as,’ ‘in.’

I. Following a verb (or verbal expression):

I.1. With abstract noun.

Matt 8:4: καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὄρα μηδενὶ εἶπης, ἀλλὰ ὑπάγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, **εἰς μαρτύριον** αὐτοῖς *then Jesus said to him: See that you say nothing to anyone; but go, show*

yourself to the priest, and offer the gift that Moses commanded, as a testimony to them; cf. Mark 1:44; Luke 5:14.

Matt 8:34: καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν *then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood.*

Matt 10:18: καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν *and you will be dragged before governors and kings because of me, to as a testimony to them and the Gentiles; cf. Mark 13:13.*

Matt 22:3: καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν *he sent his slaves to call those who had been invited to the wedding banquet, but they would not come.*

Matt 24:14: καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος *and this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.*

Matt 25:1: Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου *Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom.*

Matt 26:13: ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς *truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her.*

Matt 26:28: τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν *for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.*

Mark 1:4: ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν *John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins; cf. Luke 3:3b.*

Mark 6:11: καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς

μαρτύριον αὐτοῖς *if any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet* **as a testimony** against them.

Mark 14:8: ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου **εἰς τὸν ἔνταφιασμόν** *she has done what she could; she has anointed my body beforehand* **for its burial.**

Mark 14:9b: ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται **εἰς μνημόσυνον** αὐτῆς *truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told* **in remembrance of her.**

Luke 2:32: [ὃ ἠτοίμασας...] φῶς **εἰς ἀποκάλυψιν** ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ [*which you have prepared...*] **a light for revelation** to the Gentiles and for glory to your people Israel.

Luke 2:34ab: καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται **εἰς πτώσιν** καὶ **ἀνάστασιν** πολλῶν ἐν τῷ Ἰσραὴλ καὶ **εἰς σημεῖον** ἀντιλεγόμενον *then Simeon blessed them and said to his mother Mary: This child is destined* **for the falling and the rising of many in Israel, and to be a sign that will be opposed.**

Luke 5:4b: Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· ἐπανάγαγε **εἰς τὸ βάθος** καὶ χαλάσατε τὰ δίκτυα ὑμῶν **εἰς ἄγρην** *When he had finished speaking, he said to Simon: Put out to the deep water and let down your nets* **for a catch.**

Luke 5:32: οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς **εἰς μετάνοιαν** *have come to call not the righteous but sinners* **to repentance.**

Luke 14:8a: ὅταν κληθῆς ὑπό τινος **εἰς γάμους**, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ *when you are invited by someone* **to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host.**

Luke 22:19: καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε **εἰς τὴν ἐμὴν ἀνάμνησιν** *then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying: This is my body, which is given for you to do this* **in remembrance of me.**

Luke 24:20: ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν **εἰς**

κρίμα θανάτου και ἐσταύρωσαν αὐτόν *and how our chief priests and leaders handed him over **to be condemned to death** and crucified him.*

John 2:2: ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ **εἰς τὸν γάμον** *Jesus and his disciples had also been invited **to the wedding**.*

John 4:36: ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν **εἰς ζωὴν αἰώνιον**, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων *the reaper is already receiving wages and is gathering fruit **for eternal life**, so that sower and reaper may rejoice together.*

John 5:29ab: καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες **εἰς ἀνάστασιν** ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες **εἰς ἀνάστασιν** κρίσεως *and will come out—those who have done good, **to the resurrection** of life, and those who have done evil, **to the resurrection** of condemnation.*

John 12:13: ἔλαβον τὰ βαῖτα τῶν φοινίκων καὶ ἐξῆλθον **εἰς ὑπάντησιν αὐτῷ** καὶ ἐκραύγαζον· ὡσαννά·εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου,[καὶ] ὁ βασιλεὺς τοῦ Ἰσραὴλ *so they took branches of palm trees and went out **to meet him**, shouting: Hosanna! Blessed is the one who comes in the name of the Lord—the King of Israel!*

John 12:25: ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ **εἰς ζωὴν** αἰώνιον φυλάξει αὐτήν *those who love their life lose it, and those who hate their life in this world will keep it **for eternal life**.*

John 13:29: τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ [ὁ] Ἰησοῦς· ἀγόρασον ὧν χρεῖαν ἔχομεν **εἰς τὴν ἑορτήν**, ἢ τοῖς πτωχοῖς ἵνα τι δῶ *some thought that, because Judas had the common purse, Jesus was telling him: Buy what we need for the festival; or, that he should give something **to the poor**.*

Acts 2:38: Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, [φησὶν] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ **εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν** καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος *Peter said to them: Repent, and be baptized every one of you in the name of Jesus Christ **in order that your sins may be forgiven**; and you will receive the gift of the Holy Spirit.*

Acts 10:4: ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμβοβος γενόμενος εἶπεν· τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ· αἱ προσευχαὶ σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν **εἰς μνημόσυνον** ἔμπροσθεν τοῦ θεοῦ *he stared at him in terror and said: What is it, Lord? He answered: Your prayers and your alms have ascended **as a memorial** before God.*

Acts 11:29: τῶν δὲ μαθητῶν, καθὼς εὐπορεῖτό τις, ὤρισαν ἕκαστος αὐτῶν **εἰς διακονίαν** πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς *then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea.*

Acts 13:2: Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον· ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον **εἰς τὸ ἔργον** ὃ προσκέκλημαι αὐτούς *While they were worshiping the Lord and fasting, the Holy Spirit said: Set apart for me Barnabas and Saul for the work to which I have called them.*

Acts 13:47ab: οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος· τέθεικά σε **εἰς φῶς** ἐθνῶν τοῦ εἶναί σε **εἰς σωτηρίαν** ἕως ἐσχάτου τῆς γῆς *for so the Lord has commanded us, saying: I have set you to be a light for the Gentiles, in order that you may bring salvation to the ends of the earth.*

Acts 13:48: Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι **εἰς ζωὴν αἰώνιον** *When the Gentiles heard this, they were glad and praised the word of the Lord; and as many as had been destined for eternal life became believers.*

Acts 14:26b: κάκειθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ **εἰς τὸ ἔργον** ὃ ἐπλήρωσαν *from there they sailed back to Antioch, where they had been commended to the grace of God for the work that they had completed.*

Rom 1:1: Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφωρισμένος **εἰς εὐαγγέλιον** θεοῦ *Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God.*

Rom 1:5: δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν **εἰς ὑπακοὴν** πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ *by whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name.*

Rom 1:16: Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστίν **εἰς σωτηρίαν** παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι *For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek.*

Rom 3:25: ὃν πρόθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι **εἰς ἔνδειξιν** τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων

whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this **to show** his righteousness, because in his divine forbearance he had passed over the sins previously committed.

Rom 6:16a: οὐκ οἶδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους **εἰς ὑπακοήν**, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην; *do you not know that if you present yourselves slaves **to obey**, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?*

Rom 8:28: Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ **εἰς ἀγαθόν**, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν *We know that all things work together **for good** for those who love God, who are called according to his purpose.*

Rom 9:21ab: ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν **εἰς τιμὴν σκεῦος** ὃ δὲ **εἰς ἀτιμίαν**; *has the potter no right over the clay, to make out of the same lump one object **for special use** and another **for ordinary use**?*

Rom 9:22: εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ ἠνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα **εἰς ἀπώλειαν** *what if God, desiring to show his wrath and to make known his power, has endured with much patience the objects of wrath that are made **for destruction**.*

Rom 9:23: καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ ἐλέους ἃ προητοίμασεν **εἰς δόξαν**; *and what if he has done so in order to make known the riches of his glory for the objects of mercy, which he has prepared beforehand **for glory**.*

Rom 10:4: τέλος γὰρ νόμου Χριστὸς **εἰς δικαιοσύνην** παντὶ τῷ πιστεύοντι *for Christ is the end of the law **in order that there may be righteousness** for everyone who believes.*

Rom 13:4ab: θεοῦ γὰρ διάκονός ἐστιν σοὶ **εἰς τὸ ἀγαθόν**. ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονος ἐστιν ἔκδικος **εἰς ὀργὴν** τῷ τὸ κακὸν πράσσοντι *for it is God's servant **for your good**. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God **to execute wrath** on the wrongdoer.*

Rom 13:14: ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιῆσθε **εἰς ἐπιθυμίαις** *instead, put on the Lord Jesus Christ, and make no*

provision for the flesh, to gratify its desires.

Rom 14:1: Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν *Welcome those who are weak in faith, but not for the purpose of quarreling over opinions.*

Rom 15:4: ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν *for whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope.*

Rom 15:7: Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ *Welcome one another, therefore, just as Christ has welcomed you, for the glory of God.*

Rom 15:18: οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἔθνῶν, λόγῳ καὶ ἔργῳ *for I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed.*

Rom 16:26a: φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος *but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith.*

1Cor 1:9: πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν *God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.*

1Cor 2:7: ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν *but we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory.*

1Cor 10:31: Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε *So, whether you eat or drink, or whatever you do, do everything for the glory of God.*

1Cor 11:24: καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν *and when he had given thanks, he broke it and said: This is my body that is for you. Do this in remembrance of me.*

1Cor 11:25: ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· τοῦτο τὸ

ποτήριον ἢ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, **εἰς τὴν ἐμὴν ἀνάμνησιν** *in the same way he took the cup also, after supper, saying: This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.*

1Cor 14:8: καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ, τίς παρασκευάζεται **εἰς πόλεμον**; *and if the bugle gives an indistinct sound, who will get ready for battle?*

1Cor 16:15: Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ **εἰς διακονίαν** τοῖς ἀγίοις ἔταξαν ἑαυτοῦς *Now, brothers and sisters, you know that members of the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints.*

2Cor 2:12b: Ἐλθὼν δὲ εἰς τὴν Τρωάδα **εἰς τὸ εὐαγγέλιον** τοῦ Χριστοῦ καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ *When I came to Troas to proclaim the good news of Christ, a door was opened for me in the Lord.*

2Cor 10:8ab: ἐὰν [τε] γὰρ περισσώτερόν τι καυχῆσωμαι περὶ τῆς ἐξουσίας ἡμῶν ἧς ἔδωκεν ὁ κύριος **εἰς οἰκοδομὴν** καὶ **οὐκ εἰς καθαίρεσιν ὑμῶν**, οὐκ αἰσχυνθήσομαι *now, even if I boast a little too much of our authority, which the Lord gave for building you up and not for tearing you down, I will not be ashamed of it.*

2Cor 13:10ab: Διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκεν μοι **εἰς οἰκοδομὴν** καὶ **οὐκ εἰς καθαίρεσιν** *For that I write these things while I am away from you, so that when I come, I may not have to be severe in using the authority that the Lord has given me for building up and not for tearing down.*

Gal 2:8a: ὁ γὰρ ἐνεργήσας Πέτρῳ **εἰς ἀποστολὴν** τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη *for he who worked effectively through Peter for the apostleship of the circumcised also worked through me in sending me to the Gentiles.*

Gal 3:23: Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι **εἰς τὴν** μέλλουσαν **πίστιν** ἀποκαλυφθῆναι *But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.*

Gal 4:24: ἅτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσὶν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ **εἰς δουλείαν** γεννώσα, ἣτις ἐστὶν Ἄγάρ *now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery.*

Eph 1:5a: προορίσας ἡμᾶς **εἰς υἰοθεσίαν** διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ *having predestined us to adoption as sons through Jesus Christ to Himself, according to the good pleasure of His will.*

Eph 1:6: [προορίσας ἡμᾶς...] **εἰς ἔπαινον** δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ *[He destined us...] to the praise of his glorious grace that he freely bestowed on us in the Beloved.*

Eph 1:10: [κατὰ τὴν εὐδοκίαν αὐτοῦ ἦν προέθετο ἐν αὐτῷ] **εἰς οἰκονομίαν** τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ *[according to his good pleasure that he set forth in Christ,] as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.*

Eph 1:12b: εἰς τὸ εἶναι ἡμᾶς **εἰς ἔπαινον** δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ *in order that we, who were the first to set our hope on Christ, might live for the praise of his glory.*

Eph 4:16: ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξησιν τοῦ σώματος ποιεῖται **εἰς οἰκοδομὴν** ἑαυτοῦ ἐν ἀγάπῃ *from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.*

Eph 5:2: καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ **εἰς ὀσμὴν εὐωδίας** *and walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.*

Phil 1:11: πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ **εἰς δόξαν** καὶ **ἔπαινον** θεοῦ *having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.*

Phil 1:16: οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι **εἰς ἀπολογίαν** τοῦ εὐαγγελίου κεῖμαι *these proclaim Christ out of love, knowing that I have been put here for the defense of the gospel.*

Phil 1:25: καὶ τοῦτο πεποιθῶς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν **εἰς τὴν ὑμῶν προκοπὴν** καὶ **χαρὰν** τῆς πίστεως *since I am convinced of this, I know that I will*

remain and continue with all of you **for your progress and joy in faith.**¹⁶

Phil 2:11: καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς *and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Phil 3:11: εἴ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν *if, by any means, I may attain to the resurrection from the dead.*

Phil 4:16: ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε *for even when I was in Thessalonica, you sent me help for my needs more than once.*

Col 1:11: ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν *strengthened with all might, according to his glorious power, for all patience and longsuffering with joy.*

Col 1:12: εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ *giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light.*

Col 2:2ab: ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ *I want their hearts to be encouraged and united in love, in order that they may have all the riches of assured understanding and have the knowledge of God's mystery, that is, Christ himself.*

Col 2:22: ἃ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων *all these regulations refer to things that are for the use and consumption; they are simply human commands and teachings.*

Col 4:11: καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία *and Jesus who is called Justus greets you. These are the only ones of the circumcision among my co-workers for the kingdom of God, and they have been a comfort to me.*

1Thess 2:12b: παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ

¹⁶ In this verse, προκοπὴν καὶ χαρὰν in the syntagma εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως form a split because they share a single article, so it could be translated as "for your joyful progress in the faith." See Zerwick & Grosvenor, *Grammatical Analysis*, 594.

δόξαν *urging and encouraging you and pleading in order that you lead a life worthy of God, who calls you to his own kingdom and glory.*

1Thess 4:17a: ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις **εἰς ἀπάντησιν** τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα *then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever.*

2Thess 2:13: Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν **εἰς σωτηρίαν** ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας *But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth.*

2Thess 2:14b: εἰς ὃ [καὶ] ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν **εἰς περιποίησιν** δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *to which / for this purpose he called you through our proclamation of the good news, in order that you may obtain the glory of our Lord Jesus Christ.*

1Tim 1:12: Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο θέμενος **εἰς διακονίαν** *I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service.*

1Tim 4:3: κωλύόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν **εἰς μετάλημψιν** μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν *they forbid marriage and demand abstinence from foods, which God created to be received with thanksgiving by those who believe and know the truth.*

1Tim 6:17: Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλόγητι ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως **εἰς ἀπόλαυσιν** *As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment.*

2Tim 2:20ab: Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσοῦ καὶ ἀργυροῦ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν **εἰς τιμὴν** ἃ δὲ **εἰς ἀτιμίαν** *In a large house there are utensils not only of gold and silver but also of wood and clay, some for special use, some for ordinary.*

2Tim 2:21ab: ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος **εἰς τιμὴν**,

ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, **εἰς πᾶν ἔργον ἀγαθὸν** ἠτοιμασμένον *all who cleanse themselves of the things I have mentioned will become utensils for noble uses, dedicated and useful to the owner of the house, ready **for every good work**.*

2Tim 2:26: καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ **εἰς τὸ ἐκείνου θέλημα** *and that they may escape from the snare of the devil, having been held captive by him **to do his will**.*

2Tim 3:15: καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι **εἰς σωτηρίαν** διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ *and how from childhood you have known the sacred writings that are able to instruct you **for salvation** through faith in Christ Jesus.*

2Tim 4:18a: ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει **εἰς τὴν βασιλείαν** αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν *the Lord will rescue me from every evil attack and save me **for his heavenly kingdom**. To him be the glory forever and ever. Amen.*

Heb 1:14: οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα **εἰς διακονίαν** ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; *are not all angels spirits **in the divine service**, sent to serve for those who are to inherit salvation / for the sake of those who are to inherit salvation?*

Heb 3:5: καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων **εἰς μαρτύριον** τῶν λαληθησομένων *now Moses was faithful in all God's house as a servant, **to testify** to the things that would be spoken later.*

Heb 6:6: καὶ παραπεσόντας, πάλιν ἀνακαινίζειν **εἰς μετάνοιαν**, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας *if they fall away, to renew them again **to repentance**, since they crucify again for themselves the Son of God, and put Him to an open shame.*

Heb 6:16: ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας **εἰς βεβαίωσιν** ὁ ὄρκος *Human beings, of course, swear by someone greater than themselves, and an oath given **as confirmation** to puts an end to all dispute.*

Heb 9:26: ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων **εἰς ἀθέτησιν** [τῆς] ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται *for then he would have had to suffer again and again since the*

foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself.

Heb 9:28b: οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις **εἰς σωτηρίαν** *so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.*

Heb 10:24: καὶ κατανοῶμεν ἀλλήλους **εἰς παροξυσμὸν** ἀγάπης καὶ καλῶν ἔργων *and let us consider how to provoke one another to love and good deeds.*

Heb 11:7: Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν **εἰς σωτηρίαν** τοῦ οἴκου αὐτοῦ δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος *By faith Noah, warned by God about events as yet unseen, respected the warning and built an ark to save his household; by this he condemned the world and became an heir to the righteousness that is in accordance with faith.*

Heb 11:11: Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν **εἰς καταβολὴν** σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγελιάμενον *By faith he received power for / of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised.*

Heb 12:7: **εἰς παιδείαν** ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός. τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; **endure trials for the sake of discipline.** *God is treating you as children; for what child is there whom a parent does not discipline?*

1Pet 1:4a: **εἰς κληρονομίαν** ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς **to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you.**

1Pet 1:5: τοὺς ἐν δυνάμει θεοῦ φρουρούμενους διὰ πίστεως **εἰς σωτηρίαν** ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ *who are being protected by the power of God for faith for a salvation ready to be revealed in the last time.*

1Pet 2:5: καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς **εἰς ἱεράτευμα ἅγιον** ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ *like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.*

1Pet 2:14: εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις **εἰς ἐκδίκησιν** κακοποιῶν

ἔπαινον δὲ ἀγαθοποιῶν *or of governors, as sent by him to punish those who do wrong and to praise those who do right.*

1Pet 5:10: Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς **εἰς τὴν αἰώνιον αὐτοῦ δόξαν** ἐν Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει *And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.*

2Pet 2:12: Οὗτοι δὲ ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ **εἰς ἄλωσιν** καὶ **φθορὰν** ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται *These people, however, are like irrational animals, mere creatures of instinct, born to be caught and killed. They slander what they do not understand, and when those creatures are destroyed, they also will be destroyed.*

Rev 9:7: Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἠτοιμασμένοις **εἰς πόλεμον**, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσοῦ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων *In appearance the locusts were like horses equipped for battle. On their heads were what looked like crowns of gold; their faces were like human faces.*

Rev 22:2: ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποῦς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδίδου τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου **εἰς θεραπείαν** τῶν ἐθνῶν *through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.*

— In the expression ἐκ + noun + εἰς + noun: ‘by ... for,’ ‘from... to,’ ‘completely,’ ‘exclusively.’

Rom 1:17: δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως **εἰς πίστιν**, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται *for in it the righteousness of God is revealed by / through faith for faith; as it is written: The one who is righteous will live by faith.*

2Cor 2:16ab: οἷς μὲν ὁσμὴ ἐκ θανάτου **εἰς θάνατον**, οἷς δὲ ὁσμὴ ἐκ ζωῆς **εἰς ζωὴν**. καὶ πρὸς ταῦτα τίς ἰκανός; *to the one a fragrance from death to death, to the*

other a fragrance from life **to life**. Who is sufficient for these things?

— In the syntagma εἰς οὐδέν 'for nothing.'

Matt 5:13: Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; **εἰς οὐδέν** ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων *You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good **for anything**, but is thrown out and trampled under foot.*

Acts 17:21: Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι **εἰς οὐδέν** ἕτερον ηὐκαίρουν ἢ λέγειν τι ἢ ἀκούειν τι καινότερον *Now all the Athenians and the foreigners living there would spend their time **in nothing** but telling or hearing something new.*

a) Followed by a final sentence introduced by ἵνα.

John 1:7: οὗτος ἦλθεν **εἰς μαρτυρίαν** ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ *he came as a witness **to testify to the light, in order that** all might believe by him.*

John 9:39a: Καὶ εἶπεν ὁ Ἰησοῦς· **εἰς κρίμα** ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται *Jesus said: I came into this world **for judgment in order that** those who do not see may see, and those who do see may become blind.*

1Cor 5:5: παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ **εἰς ὄλεθρον** τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου *you are to hand this man over to Satan **for the destruction of the flesh, in order that** his spirit may be saved in the day of the Lord.*

b) Followed by final sentence introduced by ὅπως.

1Pet 2:9a: Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς **εἰς περιποίησιν, ὅπως** τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστόν αὐτοῦ φῶς *but you are a chosen race, a royal priesthood, a holy nation, **for the ownership of God, in order that** you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.*

I.2. With concrete noun and, often, in elliptical constructions.

Matt 10:10: μή πήραν **εἰς ὁδὸν** μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ *no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food*; cf. Mark 6:8a.

Matt 20:1: Ὅμοία γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτῃ μισθώσασθαι ἐργάτας **εἰς τὸν ἀμπελῶνα αὐτοῦ** *For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.*

Matt 27:7: συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως **εἰς ταφὴν** τοῖς ξένοις *after conferring together, they used them to buy the potter's field as a place to bury foreigners.*

Matt 27:10: καὶ ἔδωκαν αὐτὰ **εἰς τὸν ἀγρὸν τοῦ κεραμέως**, καθὰ συνέταξέν μοι κύριος *and they gave them for the potter's field, as the Lord commanded me.*

Luke 14:35ab: οὔτε **εἰς γῆν** οὔτε **εἰς κοπρίαν** εὐθετόν ἐστιν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω *it is fit neither for the soil nor for the manure pile; they throw it away. Let anyone with ears to hear listen!*

1Cor 12:13: καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες **εἰς ἓν σῶμα** ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν *or in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.*

Eph 2:21: ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει **εἰς ναὸν ἅγιον** ἐν κυρίῳ *in him the whole structure is joined together and grows into a holy temple in the Lord.*

Eph 2:22: ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε **εἰς κατοικητήριον** τοῦ θεοῦ ἐν πνεύματι *in whom you also are built together spiritually into a dwelling place for God.*

Phil 3:14: κατὰ σκοπὸν διώκω **εἰς τὸ βραβεῖον** τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ *I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.*

I.3. In shorter sentences:

a) In the phrase **εἰς τοῦτο** *for that* / **εἰς αὐτὸ τοῦτο** *'for that very thing.'*

Mark 1:38b: ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· **εἰς τοῦτο** γὰρ ἐξῆλθον *let us go on to the neighboring towns, so that I may proclaim the message there also; **for that** is what I came out to do.*

2Cor 5:5: ὁ δὲ κατεργασάμενος ἡμᾶς **εἰς αὐτὸ τοῦτο** θεός, ὁ δούς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος *he who has prepared us **for this very thing** is God, who has given us the Spirit as a guarantee.*

Eph 6:18: Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ **εἰς αὐτὸ** ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων *Pray in the Spirit at all times with every prayer / in every prayer and supplication. **To that** end keep alert and always persevere in supplication for all the saints.*

1Thess 3:3: τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἴδατε ὅτι **εἰς τοῦτο** κείμεθα *so that no one would be shaken by these persecutions. Indeed, you yourselves know that **this is what** we are destined **for.***

1Pet 2:21: **εἰς τοῦτο** γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ **for to this** *you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.*

1Pet 4:6: **εἰς τοῦτο** γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι **for this** *the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does.*

Jude 4a: παρεισέδυσαν γὰρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι **εἰς τοῦτο** τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι *for certain intruders have stolen in among you, people who long ago were designated **for this** condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.*

— Followed by ἵνα introducing a final proposition.

John 18:37ab: εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γενέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς *Pilate asked him: So you are a king? Jesus answered: You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.*

Acts 9:21b: ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ πορθήσας εἰς Ἱερουσαλήμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγη ἐπὶ τοὺς ἀρχιερεῖς; *all who heard him were amazed and said: Is not this the man who made havoc in Jerusalem among those who invoked this name? And has he not come here for this, for the purpose of bringing them bound before the chief priests?*

Rom 14:9: εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ *for to this end Christ died and lived again, in order that he might be Lord of both the dead and the living.*

2Cor 2:9a: εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε *I wrote for this reason: to test you and to know whether you are obedient in everything.*

Eph 6:22: ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν *I am sending him to you for this very purpose, to let you know how we are, and to encourage your hearts.*

Col 4:8: ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν *I have sent him to you for this very purpose, in order that you may know how we are and that he may encourage your hearts.*

1John 3:8: ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου *everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil.*

— Followed by ὅπως introducing a final proposition.

Rom 9:17: λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὅτι **εἰς αὐτὸ τοῦτο** ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ *for the scripture says to Pharaoh: I have raised you up **for the very purpose** of showing my power in you, **in order that** my name may be proclaimed in all the earth.*

— In the syntagma εἰς τοῦτο followed by infinitive.

Acts 26:16: ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου· **εἰς τοῦτο** γὰρ ὤφθην σοι, **προχειρίσασθαί** σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδές [με] ὧν τε ὀφθήσομαί σοι *but get up and stand on your feet; for I have appeared to you **for this purpose, to appoint** you to serve and testify to the things in which you have seen me and to those in which I will appear to you.*

b) In the construction εἰς + relative pronoun.

Col 1:29: **εἰς ὃ** καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει **to which / for this** *I toil and struggle with all the energy that he powerfully inspires within me.*

Col 3:15: καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, **εἰς ἣν** καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε *and let the peace of Christ rule in your hearts, **to which** indeed you were called in the one body. And be thankful.*

2Thess 2:14a: **εἰς ὃ** [καὶ] ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ **to which / for this purpose** *he called you through our proclamation of the good news, in order that you may obtain the glory of our Lord Jesus Christ.*

1Tim 6:12: ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, **εἰς ἣν** ἐκλήθης καὶ ὠμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων *fight the good fight of the faith; take hold of the eternal life, **to which** you were called and for which you made the good confession in the presence of many witnesses.*

1Pet 2:8: καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες **εἰς ὃ** καὶ ἐτέθησαν *and a stone that makes them stumble, and a rock that makes them fall. They stumble because they disobey the word, **to which** they were destined.*

— Followed by the final proposition introduced by ἵνα.

2Thess 1:11: **Εἰς ὃ** καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, **ἵνα** ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει **To this end** we always pray for you, **in order that** our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith.

I.4. With a neutral interrogative pronoun in the syntagma εἰς τί, introducing an interrogative proposition with final value, often in elliptical construction.

Matt 26:8: ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες· **εἰς τί** ἡ ἀπώλεια αὕτη; *but when the disciples saw it, they were angry and said: **For what** this waste?; cf. Mark 14:4.*

I.5. In the construction, very usual in Paul, εἰς + τὸ + infinitive:

a) When the subject of the infinitive is the same as that of the main verb and the prepositional phrase with infinitive is combined with the verb that depends in the same sentence.

Matt 27:31: καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν **εἰς τὸ σταυρῶσαι** *after mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away **to crucify** him.*

Mark 14:55: Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν **εἰς τὸ θανατῶσαι αὐτόν**, καὶ οὐχ ἠύρισκον *Now the chief priests and the whole council were looking for testimony against Jesus **to put him to death**; but they found none.*

Rom 7:5: ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, **εἰς τὸ καρποφορῆσαι** τῷ θανάτῳ *while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members **to bear fruit** for death.*

Rom 11:11: Λέγω οὖν, μὴ ἔπαισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν **εἰς τὸ παραζηλῶσαι** αὐτούς *So I ask, have they*

*stumbled so as to fall? By no means! But through their stumbling salvation has come to the Gentiles, so as **to make Israel jealous.***

1Cor 11:22: μή γάρ οίκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; *do you not have homes **to eat and drink in?***

2Cor 7:3: πρὸς κατάκρισιν οὐ λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν *I do not say this to condemn you, for I said before that you are in our hearts, **to die together and to live together.***

Phil 1:23: συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ [γὰρ] μᾶλλον κρεῖσσον *I am hard pressed between the two: my desire is **to depart and be with Christ, for that is far better.***

1Thess 3:10: νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν; *night and day we pray most earnestly **to see you / that we may see** you face to face and restore whatever is lacking in your faith.*

1Thess 4:9: Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους *Now concerning love of the brothers and sisters, you do not need to have anyone write to you, for you yourselves have been taught by God **to love one another.***

Heb 7:25: ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν *consequently he is able forever / for all time to save those who approach God through him, since he always lives **to make intercession** for them.*

Heb 9:28a: οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν *so Christ, having been offered once **to bear** the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.*

Heb 13:21a: καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν *make you complete in everything good **in order that you may do** his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.*

Jas 1:19ab: ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν *let everyone be quick to listen, slow to speak, slow with regard to anger.*

1Pet 4:2: [ὅτι ὁ παθὼν σαρκὶ πέπαυται ἀμαρτίας] εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον *[for whoever has suffered in the flesh has finished with sin] so as to live for the rest of your earthly life no longer by human desires but by the will of God.*

b) When the subject of the infinitive is, explicitly or implicitly, different from that of the main verb and the prepositional phrase with infinitive it has the strength of a separate clause (equivalent to ἵνα with subjunctive).

Matt 20:19: καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται *then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.*

Matt 26:2: οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι *you know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified.*

Acts 3:19: μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἀμαρτίας *repent therefore, and turn to God in order that your sins may be wiped out.*

Acts 4:30: ἐν τῷ τὴν χειρᾶ [σου] ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ *while you stretch out your hand to heal, and in order that signs and wonders may be done through the name of your holy servant Jesus.*

Acts 7:19: οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας [ἡμῶν] τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι *this man dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, in order that they might not live.*

Acts 13:47a: οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος· τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς *for so the Lord has commanded us,*

saying, I have set you to be a light for the Gentiles, **in order that you may bring salvation to the ends of the earth.**

Rom 4:11a: καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, **εἰς τὸ εἶναι** αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς [τὴν] δικαιοσύνην *he received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. **The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them.***

Rom 8:29: ὅτι οὐς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, **εἰς τὸ εἶναι** αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς *for those whom he foreknew he also predestined to be conformed to the image of his Son, **in order that he might be the firstborn within a large family.***

Rom 12:2: καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς **εἰς τὸ δοκιμάζειν ὑμᾶς** τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον *do not be conformed to this world, but be transformed by the renewing of your minds, **in order that you may discern what is the will of God—what is good and acceptable and perfect.***

Rom 15:13: Ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, **εἰς τὸ περισσεύειν ὑμᾶς** ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου *May the God of hope fill you with all joy and peace in believing, **in order that you may abound in hope by the power of the Holy Spirit.***

Rom 15:16a: [διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ] **εἰς τὸ εἶναι** με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ *[because of the grace given me by God] **to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.***

1Cor 10:6: Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, **εἰς τὸ μὴ εἶναι** ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν *Now these things occurred as examples for us, **in order that we might not desire evil as they did.***

2Cor 1:4: ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν **εἰς τὸ δύνασθαι** ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ

τοῦ θεοῦ *who consoles us in all our affliction, in order that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God.*

2Cor 4:4: ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων **εἰς τὸ μὴ αὐγάσαι** τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ *in their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.*

Eph 1:12a: [Ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες...] **εἰς τὸ εἶναι ἡμᾶς** εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλεκτότας ἐν τῷ Χριστῷ *[In Christ we have also obtained an inheritance...] in order that we, who were the first to set our hope on Christ, might live for the praise of his glory.*

Eph 1:18: πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] **εἰς τὸ εἰδέναι** ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις **in order that, with the eyes of your heart enlightened, you may know** *what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints.*

1Thess 3:2: ἐπέμψαμεν Τιμόθεον,... **εἰς τὸ στηρίξαι** ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν *and we sent Timothy,..., to strengthen and encourage you for the sake of your faith.*

1Thess 2:12a: παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι **εἰς τὸ περιπατεῖν** ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν *urging and encouraging you and pleading in order that you lead a life worthy of God, who calls you into his own kingdom and glory.*

1Thess 3:5a: διὰ τοῦτο κάγω μηκέτι στέγων ἐπεμψα **εἰς τὸ γνῶναι** τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν *for this reason, when I could bear it no longer, I sent to find out about your faith; I was afraid that somehow the tempter had tempted you and that our labor had been in vain.*

1Thess 3:13: [ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους...] **εἰς τὸ στηρίξαι** ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ, [ἀμήν] *[and may the Lord make you increase and abound in love for one*

another...] **so that strengthen** your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

2Thess 2:2: [Ερωτώμεν δὲ ὑμᾶς,...] **εἰς τὸ μὴ ταχέως σαλευθῆναι** ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου [we beg you ...] **not to be quickly shaken in mind or alarmed, either because of spirit or because of word or because of letter, as by us / by from us, to the effect that the day of the Lord is already here.**

2Thess 2:6: καὶ νῦν τὸ κατέχον οἴδατε **εἰς τὸ ἀποκαλυφθῆναι** αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ **and you know what is now restraining him, in order that he may be revealed when his time comes.**

2Thess 2:11: καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης **εἰς τὸ πιστεῦσαι** αὐτοὺς τῷ ψεύδει **for this reason God sends them a powerful delusion, to lead them to believe what is false.**

Heb 8:3: Πᾶς γὰρ ἀρχιερεὺς **εἰς τὸ προσφέρειν** δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκη **For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer.**

Heb 9:14: πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων **εἰς τὸ λατρεύειν** θεῷ ζῶντι **how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!**

Heb 12:10: οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον **εἰς τὸ μεταλαβεῖν** τῆς ἀγιότητος αὐτοῦ **for they disciplined us for a short time as seemed best to them, but he disciplines us for our good, in order that we may share his holiness.**

Jas 1:18: βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας **εἰς τὸ εἶναι** ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων **in fulfillment of his own purpose he gave us birth by the word of truth, in order that we would become a kind of first fruits of his creatures.**

Jas 3:3b: εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν **εἰς τὸ πείθεσθαι** αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν **If we put bits into the mouths of horses to make them obey us, we guide their whole bodies.**

1Pet 3:7: Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς **εἰς τὸ μὴ ἐγκόπτεσθαι** τὰς προσευχὰς ὑμῶν *Husbands, in the same way, show consideration for your wives in your life together, paying honor to the woman as the weaker sex, since they too are also heirs of the gracious gift of life—in order that nothing may hinder your prayers.*

Phil 1:10a: [Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ...] **εἰς τὸ δοκιμάζειν** ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ *[And this is my prayer, that your love may overflow more and more...] to help you to determine what is best, so that on the day of Christ you may be pure and blameless.*

II. Rarely, when it is followed by a verbal noun, frequently, in an elliptical construction.

Rom 10:1: Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν **εἰς σωτηρίαν** *Brothers and sisters, my heart's desire and prayer to God for them is for their salvation / is that they may be saved.*

Eph 1:14b: ὁ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, **εἰς ἔπαινον** τῆς δόξης αὐτοῦ *this is the pledge of our inheritance until / toward redemption as God's own people, to the praise of his glory.*

II. With nuance of result: 'that [it turns out / ends in],' 'that [leads / leads to];' 'therefore,' 'hence,' 'thus,' 'so that,' 'so,' 'for' (often, it is necessary to translate it in a non-literal way):

a) With abstract noun:

Luke 24:47a: καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν **εἰς ἄφεσιν** ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ *and that repentance that [leads / leads to] forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem.*

John 4:14b: ὃς δ' ἂν πῖη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου

εἰς ζωὴν αἰώνιον *but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up **that [leads / leads to] eternal life.***

John 6:27: ἐργάζεσθε μὴ τὴν βρωσὴν τὴν ἀπολλυμένην ἀλλὰ τὴν βρωσὴν τὴν μένουσαν **εἰς ζωὴν αἰώνιον** *do not work for the food that perishes, but for the food that endures **for eternal life.***

Acts 11:18: Ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξασαν τὸν θεὸν λέγοντες· ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν **εἰς ζωὴν** ἔδωκεν *When they heard this, they were silenced. And they praised God, saying: Then God has given even to the Gentiles the repentance **that leads to life.***

Rom 3:7: εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν **εἰς τὴν δόξαν** αὐτοῦ, τί ἔτι κάγω ὡς ἁμαρτωλὸς κρίνομαι; *but if through my falsehood God's truthfulness abounds **that leads to his glory,** why am I still being condemned as a sinner?*

Rom 6:22: νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ **ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν,** τὸ δὲ τέλος ζωὴν αἰώνιον *but now having been set free from sin, and having become slaves of God, **so that you have your fruit to holiness,** and the end, everlasting life.*

Rom 7:10ab: ἐγὼ δὲ ἀπέθανον καὶ εὐρέθη μοι ἡ ἐντολὴ ἣ **εἰς ζωὴν,** αὕτη **εἰς θάνατον** *and I died, and the very commandment, **which was to bring life,** proved that [it turns out / ends in] death to me.*

Rom 8:15: οὐ γὰρ ἐλάβετε πνεῦμα δουλείας **πάλιν εἰς φόβον** ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ κρᾶζομεν· **αββα ὁ πατήρ** *for you did not receive a spirit of slavery **so that you fall back into fear,** but you have received a spirit of adoption. When we cry: **Abba! Father!***

Rom 10:10ab: καρδίᾳ γὰρ πιστεύεται **εἰς δικαιοσύνην,** στόματι δὲ ὁμολογεῖται **εἰς σωτηρίαν** *for one believes with the heart and **so is justified,** and one confesses with the mouth and **so is saved.***

2Cor 7:9: νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε ἀλλ' ὅτι ἐλυπήθητε **εἰς μετάνοιαν·** ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν *now I rejoice, not because you were grieved, but because your grief **led to repentance;** for you felt a godly grief, so that you were not harmed in any way by us.*

2Tim 2:25: ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώη αὐτοῖς ὁ θεὸς μετάνοιαν **εἰς ἐπίγνωσιν** ἀληθείας *correcting opponents with gentleness. God may perhaps grant that they will repent and **so come to know** the truth.*

Phil 1:19: οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται **εἰς σωτηρίαν** διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ *for I know that through your prayers and the help of the Spirit of Jesus Christ this **will turn out for my deliverance**.*

Heb 9:15: Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου **εἰς ἀπολύτρωσιν** τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας *For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred **that redeems** them from the transgressions under the first covenant.*

Heb 10:39ab: ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς **εἰς ἀπώλειαν** ἀλλὰ πίστεως **εἰς περιποίησιν** ψυχῆς *but we are not among those who shrink back and **so are lost**, but among those who have faith and **so are saved**.*

1Pet 1:22: Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας **εἰς φιλαδελφίαν ἀνυπόκριτον**, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς *Now that you have purified your souls by your obedience to the truth **so that you have genuine mutual love**, love one another deeply from the heart.*

Jude 21: ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ **εἰς ζωὴν αἰώνιον** *keep yourselves in the love of God; look forward to the mercy of our Lord Jesus Christ **that leads to eternal life**.*

— In an elliptical construction.

Rom 5:16ab: καὶ οὐχ ὡς δι' ἑνὸς ἀμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς **εἰς κατάκριμα**, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων **εἰς δικαίωμα** *and the free gift is not like the effect of the one man's sin. For the judgment following one trespass **brought condemnation**, but the free gift following many trespasses **brings justification**.*

Rom 5:18bd: Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους **εἰς κατάκριμα**, οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους **εἰς δικαίωσιν** ζωῆς

Therefore just as one man's trespass **led to condemnation** for all, so one man's act of righteousness **leads to justification** and life for all.

Rom 6:16bc: οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην; *do you not know that if you present yourselves to anyone to obey, you are slaves of the one whom you obey, either of sin, which **leads to death**, or of obedience, which **leads to righteousness**?*

Heb 6:8: ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν *but if it produces thorns and thistles, it is worthless and on the verge of being cursed; its end is **therefore to be burned over**.*

— Often, preceded by ἵνα; in these cases, the preposition usually refers to a final result and ἵνα to an immediate objective.

Rom 5:21: **ἵνα** ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν **in order that**, *just as sin exercised dominion in death, so grace might also exercise dominion because of justification **that ends in eternal life**, through Jesus Christ our Lord.*

1Cor 11:34: εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, **ἵνα** μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι *If you are hungry, eat at home, **in order that** when you come together, **that it will not [it turns out / ends in] your condemnation**. About the other things I will give instructions when I come.*

2Cor 4:15: τὰ γὰρ πάντα δι' ὑμᾶς, **ἵνα** ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ *yes, everything is for you / for your sake, **in order to** grace, as it extends between more and more people / to more and more people, may increase thanksgiving, **that [leads to] the glory of God**.*

Eph 3:19: γινῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, **ἵνα** πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ *and to know the love of Christ that surpasses knowledge, **in order that** you may be filled **with all the fullness** of God.*

1Tim 1:16: ἀλλὰ διὰ τοῦτο ἠλεήθην, **ἵνα** ἐν ἐμοὶ πρώτῳ ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ'

αὐτῷ εἰς ζωὴν αἰώνιον *but for that I received mercy, in order that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him so that [I can obtain] eternal life / for eternal life.*

Heb 4:16: προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν *let us therefore approach the throne of grace with boldness, to reach mercy so that we [may] receive find grace to help in time of need.*

1Pet 1:7: ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ *in order to the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—so that may found praise and glory and honor when Jesus Christ is revealed.*

1Pet 2:2: ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν *like newborn infants, long for the pure, spiritual milk, in order that by it you may grow so that it leads [you] to salvation.*

b) In the construction, very usual in Paul, εἰς + infinitive:

– When the subject of the infinitive is the same as that of the main verb and the prepositional phrase with infinitive is combined with the verb that depends in the same sentence.

Rom 4:11b: σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς [τὴν] δικαιοσύνην *he received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them.*

Rom 7:4: ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ *In the same way, my friends, you have died to the law*

*because of the body of Christ, **so that you may belong** to another, to him who has been raised from the dead in order that we may bear fruit for God.*

- Often, εἰς + τὸ + infinitive is preceded by ἵνα.

Rom 1:11: ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, **ἵνα** τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν **εἰς τὸ στηριχθῆναι** ὑμᾶς *for I am longing to see you **in order that** I may share with you some spiritual gift **so that I may strengthen** you.*

1Thess 2:16a: κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι **ἵνα** σωθῶσιν, **εἰς τὸ ἀναπληρῶσαι** αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος *by hindering us from speaking **to the Gentiles so that they may be saved. Thus they have** constantly **been filling up** the measure of their sins; but God's wrath has overtaken them completely.*

– When the subject of the infinitive is, explicitly or implicitly, different from the main verb.

Rom 1:20: τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, **εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους** *ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. **So they are without excuse.***

Rom 6:12: Μὴ οὖν βασιλευέτω ἡ ἀμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι **εἰς τὸ ὑπακούειν** ταῖς ἐπιθυμίαις αὐτοῦ *Therefore, do not let sin exercise dominion in your mortal bodies, **so that you obey** their passions.*

Rom 12:3: Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν **εἰς τὸ σωφρονεῖν**, ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως *For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think **with sober judgment**, each according to the measure of faith that God has assigned.*

2Cor 8:6a: [ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ] **εἰς τὸ παρακαλέσαι** ἡμᾶς τίτον, ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέση εἰς ὑμᾶς καὶ τὴν χάριν ταύτην *[they gave themselves first to the Lord and, by the will of God, to*

us,] so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking among you.

Heb 11:3: Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον **γεγονέναι** *By faith we understand that the worlds were prepared by the word of God, so that what is seen **arose** from things that are not visible.*

2.2. Sememe VI: Beginning or Change of State (see 3.2.2.)

Definition: "Mark of beginning or change of state or action;" hence, εἰς is translated into 'in,' 'to,' 'into.'

1. Denoting initiation of state or action.

Matt 6:13: καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ *and do not lead us **into temptation**, but rescue us from the evil one.*

Matt 7:13: Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς *Enter through the narrow gate; for the gate is wide and the road is easy that leads **to destruction**, and there are many who enter through them.*

Matt 18:8a: Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον *If your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to **enter life** maimed or lame than to have two hands or two feet and to be thrown into the eternal fire.*

Matt 18:9a: καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός *and if your eye causes you to stumble, tear it out and throw it away; it is better for you to **enter life** with one eye than to have two eyes and to be thrown into the hell of fire.*

Matt 24:9: Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου *Then they will hand you over **to be tortured** and will put you to death, and you will be hated by all nations because of my name.*

Matt 25:21: ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε **εἰς τὴν χαρὰν** τοῦ κυρίου σου *his master said to him: Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter **into the joy** of your master.*

Matt 25:23: ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε **εἰς τὴν χαρὰν** τοῦ κυρίου σου *his master said to him: Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter **into the joy** of your master.*

Matt 25:46ab: καὶ ἀπελεύσονται οὗτοι **εἰς κόλασιν αἰώνιον**, οἱ δὲ δίκαιοι **εἰς ζωὴν αἰώνιον** *and these will go away **into eternal punishment**, but the righteous **into eternal life**.*

Matt 26:41: γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε **εἰς πειρασμόν**· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενὴς *stay awake and pray that you may not come **into the time of trial**; the spirit indeed is willing, but the flesh is weak*; cf. Mark 14:38; Luke 22:40.

Mark 4:22: οὐ γὰρ ἐστὶν κρυπτόν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ **εἰς φανερόν** *for there is nothing hidden, except to be disclosed; nor is anything secret, except to come **to light**.*

Mark 13:12: καὶ παραδώσει ἀδελφὸς ἀδελφὸν **εἰς θάνατον** καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς *brother will betray brother **to death**, and a father his child, and children will rise against parents and have them put to death.*

Luke 22:33ab: ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ **εἰς φυλακὴν** καὶ **εἰς θάνατον** πορεύεσθαι *and he said to him: Lord, I am ready to go with you **to prison and to death!***

Luke 24:26: οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν **εἰς τὴν δόξαν** αὐτοῦ; *was it not necessary that the Messiah should suffer these things and then enter **into his glory?***

John 4:38: ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς **εἰς τὸν κόπον** αὐτῶν εἰσεληλύθατε *I sent you to reap that for which you did not labor. Others have labored, and you have entered **into their labor**.*

John 5:24a: Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ **εἰς κρίσιν** οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν *Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come **under judgment**, but has passed from death to life.*

John 11:52: καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγη **εἰς ἓν** *and not for the nation only, but to gather **into one** the dispersed children of God.*

Acts 2:27: ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου **εἰς ᾗδην** οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν *for you will not abandon my soul **to Hades**, or let your Holy One experience corruption.*

Acts 2:31: προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι οὔτε ἐγκατελείφθη **εἰς ᾗδην** οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν *foreseeing this, David spoke of the resurrection of the Messiah, saying: He was not abandoned **to Hades**, nor did his flesh experience corruption.*

Acts 4:3a: καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο **εἰς τήρησιν** εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη *so they arrested them and put them **in custody** until the next day, for it was already evening.*¹⁷

Acts 13:34: ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν **εἰς διαφθοράν**, οὕτως εἶρηκεν ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά *as to his raising him from the dead, no more to return **to corruption**, he has spoken in this way: I will give you the holy promises made to David.*

Acts 19:27a: οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος **εἰς ἀπελεγμὸν** ἐλθεῖν ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς ἦν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται *and there is danger not only that this trade of ours may come **into disrepute** but also that the temple of the great goddess Artemis will be scorned, and she will be deprived of her majesty that brought all Asia and the world to worship her.*

Rom 1:24: Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν **εἰς ἀκαθαρσίαν** τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς *therefore God*

¹⁷ In this passage, since τήρησιν is an action name, the translation that seems most appropriate is "to be taken into custody." See Barrett, *A Critical and Exegetical Commentary on The Acts of the Apostles*, 221.

*gave them up in the lusts of their hearts **to impurity**, to the degrading of their bodies among themselves.*

Rom 1:26a: Διὰ τοῦτο παρέδωκεν αὐτούς ὁ θεὸς εἰς πάθη ἀτιμίας, αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν *For this reason God gave them up **to degrading passions**. Their women exchanged natural intercourse for what is against nature.*

Rom 2:4: ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; *Or do you despise the riches of his kindness and forbearance and patience? Do you not realize that God's kindness is meant to lead you **to repentance**?*

Rom 11:32: συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ *for God has imprisoned all **in disobedience** so that he may be merciful to all.*

2Cor 4:11: ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν *for while we live, we are always being given up **to death** because of Jesus, so that the life of Jesus may be made visible in our mortal flesh.*

2Cor 10:5: καὶ πᾶν ὑψώμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ *casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity **to the obedience** of Christ.*

Phil 1:12: Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμέ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν *I want you to know, beloved, that what has happened to me has actually helped **to spread** the gospel.*

1Tim 1:6: ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν *some people have deviated from these and turned **to meaningless talk**.*

1Tim 3:6: μὴ νεόφυτον, ἵνα μὴ τυφωθῆς εἰς κρίμα ἐμπέση τοῦ διαβόλου *he must not be a recent convert, or he may be puffed up with conceit and fall **into the condemnation** of the devil.*

1Tim 3:7: δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἕξωθεν, ἵνα μὴ εἰς ὄνειδισμὸν ἐμπέση καὶ παγίδα τοῦ διαβόλου *Moreover, he must be well thought of by outsiders, so that he may not fall **into disgrace** and the snare of the devil.*

1Tim 6:9ab: οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν *but those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction.*

Heb 2:10: Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι *It was fitting that God, for whom and by whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.*

Heb 3:11: ὡς ὤμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου *as in my anger I swore: They will not enter my rest.*

Heb 4:1: Φοβηθῶμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι *Therefore, while the promise of entering his rest is still open, let us take care that none of you should seem to have failed to reach it.*

Heb 4:10: ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὡσπερ ἀπὸ τῶν ἰδίων ὁ θεός *for those who enter God's rest also cease from their labors as God did from his.*

1Pet 4:4: ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες *they are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme.*

2Pet 3:9b: οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τις ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι *the Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance.*

Rev 2:22b: ἰδοὺ βάλλω αὐτὴν εἰς κλίνην καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς *beware, I am throwing her on a bed, and those who commit adultery with her I am throwing into great distress, unless they repent of her doings.*

Rev 9:9: καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον *they had scales like*

*iron breastplates, and the noise of their wings was like the noise of many chariots with horses rushing **into battle**.*

Rev 17:8: Τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ **εἰς ἀπώλειαν** ὑπάγει, καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται *The beast that you saw was, and is not, and is about to ascend from the bottomless pit and go **to destruction**. And the inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will be amazed when they see the beast, because it was and is not and is to come.*

Rev 17:11: καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ **εἰς ἀπώλειαν** ὑπάγει *as for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes **to destruction**.*

— In the expression ἔρχομαι εἰς τὸ χειρόν: ‘worsen.’

Mark 5:26: καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ’ αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον **εἰς τὸ χειρόν** ἐλθοῦσα *she had endured much under many physicians, and had spent all that she had; and she was no better, but rather **worsened / grew worse**.*

2. Denoting change of state.

Matt 13:30a: ἄφετε συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ **εἰς δέσμας** πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου *let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them **in bundles** to be burned, but gather the wheat into my barn.*

Matt 27,51: Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ’ ἄνωθεν ἕως κάτω **εἰς δύο** καὶ ἡ γῆ ἐσεισθη καὶ αἱ πέτραι ἐσχίσθησαν *At that moment the curtain of the temple was torn **in two**, from top to bottom. The earth shook, and the rocks were split;* cf. Mark 15:38.

John 11:52: καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ

διεσκορπισμένα συναγάγη **εἰς ἓν** *and not for the nation only, but to gather **into one** the dispersed children of God.*

John 17:23: ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι **εἰς ἓν**, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτούς καθὼς ἐμὲ ἠγάπησας / *in them, and You in Me; that they may be made perfect **in one**, and that the world may know that You have sent Me, and have loved them as You have loved Me.*

Acts 2:20ab: ὁ ἥλιος μεταστραφήσεται **εἰς σκότος** καὶ ἡ σελήνη **εἰς αἷμα**, πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην *the sun shall be turned **to darkness** and the moon **to blood**, before the coming of the Lord's great and glorious day.*

Acts 26:24: Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῇ φωνῇ φησιν· μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα **εἰς μανίαν περιτρέπει** *while he was making this defense, Festus exclaimed: You are out of your mind, Paul! Too much learning is **driving you into insanity / is driving you insane!***

Rom 1:26b: Διὰ τοῦτο παρέδωκεν αὐτούς ὁ θεὸς εἰς πάθη ἀτιμίας, αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν **εἰς τὴν παρὰ φύσιν** *For this reason God gave them up to degrading passions. Their women exchanged natural intercourse **for what is against nature.***

2Cor 11:13: οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι **εἰς ἀποστόλους Χριστοῦ** *for such are false apostles, deceitful workers, transforming themselves **into apostles of Christ.***

2Cor 11:14: καὶ οὐ θαῦμα· αὐτὸς γὰρ ὁ σατανᾶς μετασχηματίζεται **εἰς ἄγγελον** φωτός *and no wonder! For Satan himself transforms himself **into an angel** of light.*

Gal 1:6: Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] **εἰς ἕτερον εὐαγγέλιον** *I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning **to a different gospel.***

Eph 2:15: τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ **εἰς ἓνα καινὸν ἄνθρωπον** ποιῶν εἰρήνην *he has abolished the law with its commandments and ordinances, that he might create in himself **one new humanity** in place of the two, thus making peace.*

Jas 4:9ab: ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε. ὁ γέλως ὑμῶν **εἰς πένθος** μετατραπήτω καὶ ἡ χαρὰ **εἰς κατήφειαν** *lament and mourn and weep. Let your*

*laughter be turned **into mourning** and your joy **into dejection**.*

Jude 4b: παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες **εἰς ἀσέλγειαν** καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι *for certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God **into licentiousness** and deny our only Master and Lord, Jesus Christ.*

Rev 11:6: οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχη τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ **εἰς αἷμα** καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὡσάκις ἐὰν θελήσωσιν *they have authority to shut the sky, so that no rain may fall during the days of their prophesying, and they have authority over the waters to turn them **into blood**, and to strike the earth with every kind of plague, as often as they desire.*

— In contrast or opposition to ἀπό and ἐκ + genitive.

John 5:24b: Ἀμήν ἀμήν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου **εἰς τὴν ζωὴν** *Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death **to life**.*

1John 3:14: ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου **εἰς τὴν ζωὴν**, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ *we know that we have passed from death **to life** because we love one another. Whoever does not love abides in death.*

Acts 26:18a: ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους **εἰς φῶς** καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ *to open their eyes so that they may turn from darkness **to light** and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.*

Rom 8:21: ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς **εἰς τὴν ἐλευθερίαν** τῆς δόξης τῶν τέκνων τοῦ θεοῦ *because the creation itself*

also will be delivered from the bondage of corruption **into the glorious liberty** of the children of God.

1Pet 2:9b: ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος **εἰς τὸ** θαυμαστὸν αὐτοῦ **φῶς** *but you are a chosen race, a royal priesthood, a holy nation, for the ownership of God, in order that you may proclaim the mighty acts of him who called you out of darkness **into his marvelous light.***

3. Special case: sometimes, εἰς + acc. appears to replace, pleonastically, the predicative complement, in nominative and accusative cases, due to the Semitic influence, especially in quotes from the Old Testament:

a) Instead of a predicative complement in nominative case, with verbs that indicate happening, state or mental process:

— In the expression γίνομαι + εἰς + noun or pronoun in accusative case.

Matt 21:42: Λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος **ἐγενήθη εἰς κεφαλὴν γωνίας**· παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; *Jesus said to them, Have you never read in the scriptures: The stone that the builders rejected **has become the cornerstone**; this was the Lord's doing, and it is amazing in our eyes?; cf. Mark 12:10; Luke 20:17.*

Luke 13:19b: ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠϋξήσεν καὶ **ἐγένετο εἰς δένδρον**, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκύνωσεν ἐν τοῖς κλάδοις αὐτοῦ *It is like a mustard seed that someone took and sowed in the garden; it grew and **became a tree**, and the birds of the air made nests in its branches.*

John 16:20: ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν **εἰς χαρὰν γενήσεται** *very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain **will turn into joy.***

Acts 4:11: οὗτός ἐστιν ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ **γενόμενος εἰς κεφαλὴν γωνίας** *this Jesus is the stone that was rejected by you, the builders; it **has become the cornerstone.***

Acts 5:36: πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεουδᾶς λέγων εἶναι τινα ἑαυτόν, ᾧ προσεκλίθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνηρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ **ἐγένοντο εἰς οὐδέν** *for some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and **came to nothing.***

Rom 11:9abcd: καὶ Δαυὶδ λέγει· **γενηθήτω** ἡ τράπεζα αὐτῶν **εἰς παγίδα** καὶ **εἰς θήραν** καὶ **εἰς σκάνδαλον** καὶ **εἰς ἀνταπόδομα** αὐτοῖς *and David says, Let their table **become a snare and a trap, a stumbling block and a retribution** for them.*

1Cor 15:45ab: οὕτως καὶ γέγραπται· **ἐγένετο** ὁ πρῶτος ἄνθρωπος Ἀδὰμ **εἰς ψυχὴν ζῶσαν**, ὁ ἔσχατος Ἀδὰμ **εἰς πνεῦμα ζωοποιῶν** *thus it is written: The first man, Adam, **became a living being**; the last Adam **became a life-giving spirit.***

2Cor 8:14ab: ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα **εἰς τὸ ἐκείνων ὑστέρημα**, ἵνα καὶ τὸ ἐκείνων περίσσευμα **γένηται εἰς τὸ ὑμῶν ὑστέρημα**, ὅπως γένηται ἰσότης *your present abundance and **their need**, so that their abundance **may be for your need**, in order that there may be a fair balance.*

1Pet 2:7: λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος **ἐγενήθη εἰς κεφαλὴν γωνίας** *the stone that the builders rejected **has become the very head of the corner.***

Rev 8:11: καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἄψινθος, καὶ **ἐγένετο** τὸ τρίτον τῶν ὑδάτων **εἰς ἄψινθον** καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων ὅτι ἐπικράνθησαν *the name of the star is Wormwood. A third of the waters **became wormwood**, and many died from the water, because it was made bitter.*

Rev 16:19: καὶ **ἐγένετο** ἡ πόλις ἡ μεγάλη **εἰς τρία μέρη** καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. καὶ Βαβυλῶν¹ ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ *the great city **was split into three parts**, and the cities of the nations fell. God remembered great Babylon and gave her the wine-cup of the fury of his wrath.*

— With εἰμί, explicit or implicit (generally, in the future) + εἰς + noun, noun-adjective in neutral gender or pronoun in accusative case.

Matt 19:5: καὶ εἶπεν· ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ **ἔσονται οἱ δύο εἰς σάρκα μίαν** *and*

said: *For this reason a man shall leave his father and mother and be joined to his wife, and the two shall **become one flesh?***

Luke 3:5ab: πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας *every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall **be made straight**, and the rough ways **made smooth**.*

1Cor 4:3: ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω *but with me **it is a very small thing** that I should be judged by you or by any human court. I do not even judge myself.*

1Cor 6:16: [ἢ] οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνη ἐν σῶμά ἐστιν; ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν *do you not know that whoever is united to a prostitute becomes one body with her? For it is said: The two shall **be one flesh**.*

1Cor 14:22: ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν *tongues, then, **are a sign** not for believers but for unbelievers, while prophecy is not for unbelievers but for believers.*

Eph 5:31: ἀντὶ τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν *for this reason a man will leave his father and mother and be joined to his wife, and the two will **become one flesh**.*

Jas 5:3: ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις *your gold and silver have rusted, and their rust **will be evidence** against you, and it will eat your flesh like fire. You have laid up treasure for the last days.*

1John 5:8: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν *the Spirit and the water and the blood, and these three **agree as one**.*

- Accompanied by dative:

2Cor 6:18ab: καὶ ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ *and I will be your father, and you **shall be my sons and daughters**, says the Lord Almighty.*

Phil 2:16a: λόγον ζωῆς ἐπέχοντες, **εἰς καύχημα ἔμοι** εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα *it is by your holding fast to the word of life that I can boast on the day of Christ that I did not run in vain or labor in vain.*

Heb 1:5ab: Τίνοι γὰρ εἶπέν ποτε τῶν ἀγγέλων· υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· ἐγὼ **ἔσομαι αὐτῷ εἰς πατέρα**, καὶ αὐτὸς **ἔσται μοι εἰς υἱόν**; *For to which of the angels did God ever say: You are my Son; today I have begotten you? Or again: I will be his Father, and he will be my Son?*

Heb 8:10bc: ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ **ἔσομαι αὐτοῖς εἰς θεόν**, καὶ **αὐτοὶ ἔσονται μοι εἰς λαόν** *this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people.*

— With λογίζομαι + εἰς + noun or pronoun in accusative case.

Rom 2:26: ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχ ἡ ἀκροβυστία αὐτοῦ **εἰς περιτομὴν λογισθήσεται**; *so, if those who are uncircumcised keep the requirements of the law, will not their uncircumcision be regarded as circumcision?*

Rom 4:3: ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ καὶ **ἐλογίσθη αὐτῷ εἰς δικαιοσύνην** *Abraham believed God, and it was reckoned to him as righteousness.*

Rom 4:5: τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιῶντα τὸν ἀσεβῆ **λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην** *but to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.*

Rom 4:9: Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ· **ἐλογίσθη** τῷ Ἀβραάμ ἡ πίστις **εἰς δικαιοσύνην** *Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say: Faith was reckoned to Abraham as righteousness.*

Rom 4:22: διὸ [καὶ] **ἐλογίσθη** αὐτῷ **εἰς δικαιοσύνην** *Therefore his faith: was reckoned to him as righteousness.*

Rom 9:8: τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας **λογίζεται εἰς σπέρμα** *this means that it is not the children of the*

*flesh who are the children of God, but the children of the promise **are counted as descendants.***

Acts 19:27b: οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν **εἰς οὐθὲν λογισθῆναι**, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς ἢν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται *and there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis **will be scorned**, and she will be deprived of her majesty that brought all Asia and the world to worship her.*

b) Instead of a predicative complement in accusative case, with verbs of movement, donation, reception, possession, process, happening and industriousness:

— With ἀνατρέφω + εἰς + noun in accusative case.

Acts 7:21: ἐκτεθέντος δὲ αὐτοῦ ἀνεῖλατο αὐτὸν ἡ θυγάτηρ Φαραῶ καὶ **ἀνεθρέψατο αὐτὸν** ἑαυτῇ **εἰς υἰόν** *and when he was abandoned, Pharaoh's daughter adopted him and **brought him up as her own son.***

— With δίδωμι + εἰς + noun in accusative case.

Acts 7:5: οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός καὶ ἐπηγγείλατο **δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτῆν** *he did not give him any of it as a heritage, not even a foot's length, but promised **to give it to him as his possession.***

— With ἐγείρω + εἰς + noun in accusative case.

Acts 13:22: μεταστήσας αὐτὸν **ἤγειρεν τὸν Δαυίδ αὐτοῖς εἰς βασιλέα** ᾧ καὶ εἶπεν μαρτυρήσας... *when he had removed him, **he made David their king.** In his testimony about him he said...*

— With ἔχω + εἰς + noun in accusative case.

Matt 21:46: ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ **εἰς προφήτην αὐτὸν εἶχον** *they wanted to arrest him, but they feared the crowds, because **they regarded him as a prophet.***

— With λαμβάνω + εἰς + noun in accusative case.

Heb 11:8b: Πίστει καλούμενος Ἀβραάμ υπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν *By faith Abraham obeyed when he was called to go out to the place that he was to receive as an inheritance; and he set out, not knowing where he was going.*

c) In the phrase with modal adverbial value εἰς κενὸν: ‘in vain.’

2Cor 6:1: Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς *As we work together with him, we urge you also not to accept the grace of God in vain.*

Gal 2:2: ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ’ ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον *I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain.*

Phil 2:16cd: λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα *it is by your holding fast to the word of life that I can boast on the day of Christ that I did not run in vain or labor in vain.*

1Thess 3:5b: διὰ τοῦτο κάγω μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπέίρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν *for this reason, when I could bear it no longer, I sent to find out about your faith; I was afraid that somehow the tempter had tempted you and that our labor had been in vain.*

2.3. Sememe VII: Degree (see 3.2.3.)

Definition: "Mark of great, maximum or excessive intensity or degree of an action or state on a scale." The translation of the preposition, in this case, is ‘to a large extent,’ ‘to the extent of,’ ‘to the degree that,’ ‘up to;’ ‘completely,’ ‘totally,’ ‘absolutely,’ ‘in its totality;’ ‘without measure,’ ‘excessively,’ ‘beyond (of all) measure,’ ‘disproportionately.’

1. In the idiom εἰς περισσείαν, denoting the extent to which something extends on a scale: ‘to a large extent,’ ‘to the extent of,’ ‘to the degree of,’ ‘to the best of,’ ‘up to.’

2Cor 10:15b: οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες ἀύξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν **εἰς περισσεῖαν** *we do not boast beyond limits, that is, in the labors of others; but our hope is that, as your faith increases, our sphere of action among you may be **to a large extent** increased.*

2. In the idioms εἰς τέλος and εἰς τὸ παντελές, denoting degree of completion or integrity of something:

a) εἰς τέλος: ‘completely,’ ‘totally,’ ‘absolutely.’

1Thess 2:16b: ...κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργὴ **εἰς τέλος** *...by hindering us from speaking to the Gentiles so that they may be saved. Thus they have constantly been filling up the measure of their sins; but God’s wrath has overtaken them **completely**.*

b) εἰς τὸ παντελές: ‘completely,’ ‘totally,’ ‘in its totality.’

Luke 13:11: ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι **εἰς τὸ παντελές** *she was bent over and was **completely** unable to stand up straight.*

3. In the idioms εἰς τὰ ἄμετρα and εἰς ὑπερβολήν, denoting a degree on the scale that goes beyond what is convenient:

a) εἰς τὰ ἄμετρα ‘without measure,’ ‘excessively,’ ‘beyond (of all) measure.’

2Cor 10:13: ἡμεῖς δὲ οὐκ **εἰς τὰ ἄμετρα** καυχησόμεθα *we, however, will not boast **excessively / beyond limits**.*

2Cor 10:15a: οὐκ **εἰς τὰ ἄμετρα** καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες ἀύξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν **εἰς περισσεῖαν** *we do not boast **beyond limits**, that is, in the labors of others; but our hope is that, as your faith increases, our sphere of action among you may be greatly enlarged.*

b) εἰς ὑπερβολήν ‘disproportionately.’

2Cor 4:17: τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς **ὑπερβολὴν** αἰώνιον βάρους δόξης κατεργάζεται ἡμῖν *for this slight momentary affliction is preparing us for an eternal weight of glory **disproportionately / beyond all measure.***

2.4. Sememe VIII: Affective Direction of an Action or State Instead of a Dative Case (see 3.2.4.)

Definition: "With effect or influence on." Its translation is 'to,' 'in,' 'with,' 'for;' 'against.'

1. In a friendly way:

a) Governed by verbs (or verbal expressions):

— With personal (or assimilated) term.

Matt 18:6: Ὅς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς **ἐμέ**, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης *If any of you put a stumbling block before one of these little ones who believe **in me**, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea;*¹⁸ cf. Mark 9:42a.

John 2:11: Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς **αὐτὸν** οἱ μαθηταὶ αὐτοῦ *Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed **in him.***

John 3:16: οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς **αὐτὸν** μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον *for God so loved the world that he gave his only Son, so that everyone who believes **in him** may not perish but may have eternal life.*

John 6:29: ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ,

¹⁸ Wallace, *Greek Grammar Beyond the Basics*, 359, points out that this expression is equivalent to πιστεύω / πίστις + ἐν + person dative. See, for example, Eph 1:15: Διὰ τοῦτο καγὼ ἀκούσας τὴν καθ' ὑμᾶς **πίστιν ἐν τῷ κυρίῳ** Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους "Therefore, I have heard of **your faith in the Lord Jesus** and your love to all the saints."

ἵνα πιστεύητε **εἰς ὃν** ἀπέστειλεν ἐκεῖνος *Jesus answered them: This is the work of God, that you believe **in him** whom he has sent.*

John 7:38: ὁ πιστεύων **εἰς ἐμέ**, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος *and let the one who believes **in me** drink. As the scripture has said: Out of the believer's heart^l shall flow rivers of living water.*

John 9:36: ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω **εἰς αὐτόν**; *he answered: And who is he, sir? Tell me, so that I may believe **in him**.*

John 10:42: καὶ πολλοὶ ἐπίστευσαν **εἰς αὐτόν** ἐκεῖ *and many believed **in him** there.*

John 11:45: Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ ἐποίησεν ἐπίστευσαν **εἰς αὐτόν** *Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed **in him**.*

John 12:11: ὅτι πολλοὶ δι' αὐτόν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον **εἰς τὸν Ἰησοῦν** *since it was because of him that many of the Jews were deserting and were believing **in Jesus**.*

Rom 1:27: ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν **εἰς ἀλλήλους**, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες *and in the same way also the men, giving up natural intercourse with women, were consumed with passion **for one another**. Men committed shameless acts with men and received in their own persons the due penalty for their error.*

Rom 12:16: τὸ αὐτὸ **εἰς ἀλλήλους** φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς *live in harmony **with one another**; do not be haughty, but associate with the lowly; do not claim to be wiser than you are.*

Rom 15:31: ἵνα ῥυθῶ ἀπὸ τῶν ἀπειθούτων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἢ **εἰς Ἱερουσαλήμ** εὐπρόσδεκτος τοῖς ἀγίοις γένηται *that I may be rescued from the unbelievers in Judea, and that my ministry **to Jerusalem** may be acceptable to the saints.*¹⁹

2Cor 1:10: ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται, **εἰς ὃν** ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται *he who rescued us from so deadly a peril will continue*

¹⁹ In this verse, Jerusalem is understood as a human collective.

to rescue us; **on him** we have set our hope that he will rescue us again.

Gal 2:16: εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς **εἰς Χριστὸν Ἰησοῦν** ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ *yet we know that a person is justified not by the works of the law but because of faith **in Jesus Christ**. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law.*

Phil 1:29: ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ **εἰς αὐτόν** πιστεῦειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν *for he has graciously granted you the privilege not only of believing **in Christ**, but of suffering for him as well.*

Col 1:20: καὶ δι' αὐτοῦ ἀποκατάλλαξι τὰ πάντα **εἰς αὐτόν**, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς *and through him God was pleased to reconcile **to himself** all things, whether on earth or in heaven, by making peace through the blood of his cross.*

1Pet 1:8: ὃν οὐκ ἰδόντες ἀγαπᾶτε, **εἰς ὃν** ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῃ καὶ δεδοξασμένῃ *although you have not seen him, you love him; and even though you do not see him now, you believe **in him** and rejoice with an indescribable and glorious joy.*

2Pet 3:9a: οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ **εἰς ὑμᾶς**, μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι *the Lord is not slow about his promise, as some think of slowness, but is patient **with you**, not wanting any to perish, but all to come to repentance.*

1John 5:10a: ὁ πιστεύων **εἰς τὸν υἱὸν** τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ *those who believe **in the Son** of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son.*

— With non-personal term.

John 1:12: ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν **εἰς τὸ ὄνομα αὐτοῦ** *but to all who received him, who believed **in his name**, he gave power to become children of God.*

John 2:23: Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν **εἰς τὸ ὄνομα** αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει *When he was in Jerusalem during the Passover festival, many believed **in his name** because they saw the signs that he was doing.*

1John 5:10b: ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν **εἰς τὴν μαρτυρίαν** ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ *those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing **in the testimony** that God has given concerning his Son.*

1John 5:13: Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν **εἰς τὸ ὄνομα** τοῦ υἱοῦ τοῦ θεοῦ *I write these things to you who believe **in the name** of the Son of God, so that you may know that you have eternal life.*

b) Governed by verbal nouns.

Acts 20:21b: διαμαρτυρόμενος Ἰουδαίους τε καὶ Ἑλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν **εἰς τὸν κύριον ἡμῶν Ἰησοῦν** *as I testified to both Jews and Greeks about repentance for / toward God and faith **in our Lord Jesus.***

Acts 24:15: ἐλπίδα ἔχων **εἰς τὸν θεὸν** ἦν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων *I have a hope **in God**—a hope that they themselves also accept—that there will be a resurrection of both the righteous and the unrighteous.*

Acts 24:24: Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὖσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς **εἰς Χριστὸν Ἰησοῦν** πίστεως *Some days later when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him speak concerning faith **in Christ Jesus.***

Acts 26:18b: ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ **εἰς ἐμέ** *to open their eyes so that they may turn*

from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.

Rom 5:8: συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν *but God proves his love for us in that while we still were sinners Christ died for us.*

Rom 14:19: Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους *Let us then pursue what makes for peace and for mutual upbuilding.*

Rom 15:31: ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ εὐπρόσδεκτος τοῖς ἀγίοις γένηται *that I may be rescued from the unbelievers in Judea, and that my ministry to Jerusalem may be acceptable to the saints.*

2Cor 2:4: ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς *for I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.*

2Cor 2:8: διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην *so I urge you to reaffirm your love for him.*

2Cor 7:15: καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμνησκόμενος τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν *and his heart goes out all the more to you, as he remembers the obedience of all of you, and how you welcomed him with fear and trembling.*

2Cor 8:22: συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς *and with them we are sending our brother whom we have often tested and found eager in many matters, but who is now more eager than ever because of his great confidence in you.*

Eph 1:15: Διὰ τοῦτο κάγω ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους *Therefore, I have heard of your faith in the Lord Jesus and your love to all the saints.*

Col 1:4: ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους *for we have heard of your faith in Christ Jesus and of the love that you have for all the saints.*

Col 2:5: εἰ γὰρ καὶ τῆ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἶμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν *for though I am absent in body, yet I am with you in spirit, and I rejoice to see your morale and the firmness of your faith in Christ.*

1Thess 3:12abc: ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς *and may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you.*

2Thess 1:3: Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους *We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing.*

Heb 6:10: οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἀγίοις καὶ διακονοῦντες *for God is not unjust; he will not overlook your work and the love that you showed for his sake in serving the saints, as you still do.*

1Pet 4:8: πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν *above all, maintain constant love for one another, for love covers a multitude of sins.*

c) With verbal adjectives.

Rom 12:10: τῆ φιλαδελφία εἰς ἀλλήλους φιλόστοργοι, τῆ τιμῇ ἀλλήλους προηγούμενοι *be kindly affectionate to one another with brotherly love, in honor giving preference to one another.*

Eph 4:32: γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὐσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν *be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven.*

1Pet 4:9: φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ *be hospitable to one another without complaining.*

2. In a hostile sense:

a) Governed by verbs:

— With personal (or assimilated) term.

Matt 18:15: Ἐὰν δὲ ἀμαρτήσῃ [εἰς σέ] ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξύ σοῦ καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου *If another member of the church sins **against you**, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one.*

Matt 18:21: Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; *Then Peter came and said to him: Lord, if another member of the church sins **against me**, how often should I forgive? As many as seven times?*

Mark 3:29a: ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἀμαρτήματος *but whoever blasphemes **against the Holy Spirit** can never have forgiveness, but is guilty of an eternal sin.*

Luke 12:10ab: Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται *And everyone who speaks a word **against the Son of Man** will be forgiven; but whoever blasphemes **against the Holy Spirit** will not be forgiven.*

Luke 22:65: καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν *they kept hearing many other insults **against / on him.***

1Cor 8:12ab: οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἀμαρτάνετε *but when you thus sin **against members of your family**, and wound their conscience when it is weak, you sin **against Christ.***

Col 3:9: μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ *do not lie **to one another**, seeing that you have stripped off the old self with its practices.*

—With non-personal term.

Luke 15:18: ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου *I will get up and go to my father, and I will say to him: Father, I have sinned **against heaven** and before you.*

Luke 15:21: εἶπεν δὲ ὁ υἱὸς αὐτῶ· πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου *then the son said to him: Father, I have sinned **against heaven** and before you; I am no longer worthy to be called your son.*

Luke 16:16: ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται *since then the good news of the kingdom of God is proclaimed, and everyone uses the violence **against it.***

b) Governed by verbal nouns.

Acts 6:11: ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν θεόν *we have heard him speak blasphemous words **against Moses and God.***

Acts 9:1: Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ *Meanwhile Saul, still breathing threats and murder **against the disciples** of the Lord, went to the high priest.*

Acts 23:30: μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι ἐξαυτῆς ἔπεμψα πρὸς σὲ παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν [τὰ] πρὸς αὐτὸν ἐπὶ σοῦ *when I was informed that there would be a plot **against the man**, I sent him to you at once, ordering his accusers also to state before you what they have against him.*

Rom 8:7: διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται *for this reason the mind that is set on the flesh **is hostile to God**; it does not submit to God's law—indeed it cannot.*

Heb 12:3: ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι *consider him who endured such hostility **against himself** from sinners, so that you may not grow weary or lose heart.*

2.5. Sememe IX: Profit (see 3.2.5.)

Definition: "For the benefit or harm of someone." Its translation is 'to,' 'for,' 'between,' 'among,' 'into,' 'in favor of,' 'for the benefit of.'

1. Denoting profit or advantage:

a) Governed by verbs.

Matt 10:17: Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς **συνέδρια** καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς *Beware of them, for they will hand you **over to councils** and flog you in their synagogues*; cf. Mark 13:9a.

Matt 26:10: γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ *but Jesus, aware of this, said to them: Why do you trouble the woman? She has performed a good service **for me***.

Matt 26:45: τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς· καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς **χεῖρας** ἀμαρτωλῶν *then he came to the disciples and said to them: Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed **into the hands** of sinners*; cf. Mark 14:41.

Luke 6:38: δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν **κόλπον ὑμῶν**· ὃ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν *give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put **into your lap**; for the measure you give will be the measure you get back*.

Luke 9:13: οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς **πάντα τὸν λαὸν** τοῦτον βρώματα *we have no more than five loaves and two fish—unless we are to go and buy food **for all these people***.

Luke 9:44b: θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς **χεῖρας ἀνθρώπων** *let these words sink into your ears: The Son of Man is going to be betrayed **into human hands***.²⁰

Luke 22:17: καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς **ἑαυτοὺς** *then he took a cup, and after giving thanks he said: Take this and divide it **among yourselves***.

Luke 24:7: λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς **χεῖρας** ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι *that the Son of Man must be handed **over to sinners**, and be crucified, and on the third day rise again*.

²⁰ In this verse, χεῖρ 'hand,' despite being an organ of the human body, is a synecdoche.

John 6:9: ἔστιν παιδάριον ᾧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν **εἰς τοσοῦτους**; *there is a boy here who has five barley loaves and two fish. But what are they among so many people?*

John 13:3: εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ **εἰς τὰς χεῖρας** καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει *Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God.*

Acts 24:17: δι' ἐτῶν δὲ πλείονων ἐλεημοσύνας ποιήσων **εἰς τὸ ἔθνος μου** παρεγενόμην καὶ προσφοράς *now after a few years / after some years I came to bring alms to my nation and to offer sacrifices.*

Acts 26:6: καὶ νῦν ἐπ' ἐλπίδι τῆς **εἰς τοὺς πατέρας ἡμῶν** ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα κρινόμενος *and now I stand here on trial on account of my hope in the promise made by God to our ancestors.*

Rom 8:18: Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι **εἰς ἡμᾶς** *I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us.*

Rom 15:26: εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωσίαν τινὰ ποιήσασθαι **εἰς τοὺς πτωχοὺς** τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ *for Macedonia and Achaia have been pleased to share their resources among / with the poor among the saints at Jerusalem.*

Rom 16:5: καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας **εἰς Χριστόν** *greet also the church in their house. Greet my beloved Epaphroditus, who was the first convert in Asia for Christ.*

Rom 16:6: ἀσπάσασθε Μαρίαν, ἥτις πολλὰ ἐκοπίασεν **εἰς ὑμᾶς** *greet Mary, who has worked very hard among you.*

1Cor 4:6: Ταῦτα δέ, ἀδελφοί, μετεσημάτισα **εἰς ἑμαυτὸν** καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου *I have applied all this to Apollos and myself for you / for your benefit, brothers and sisters, so that you may learn through us the meaning of the saying: Nothing beyond what is written, so that none of you will be puffed up in favor of one against another.*

1Cor 10:11: ταῦτα δὲ τυπικῶς συνέβαιναν ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, **εἰς οὓς** τὰ τέλη τῶν αἰώνων κατήντηκεν *these things happened to them to serve*

as an example, and they were written down to instruct us, **to whom** the ends of the ages have come.

1Cor 14:36: ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; *or did the word of God originate with you? Or are **you the only ones** it has reached?).*

2Cor 8:24a: τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν **εἰς αὐτοὺς** ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν *therefore openly before the churches, show **to them** the proof of your love and of our boasting on your behalf.*

2Cor 9:8a: δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι **εἰς ὑμᾶς**, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν *and God is able to make all grace abound **to you**, so that by always having enough of everything, you may share abundantly in every good work.*

2Cor 11:6: εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν **εἰς ὑμᾶς** *I may be untrained in speech, but not in knowledge; certainly in every way and in all things we have made this evident **to you.***

Gal 4:11: φοβοῦμαι ὑμᾶς μή πως εἰκῆ κεκοπίακα **εἰς ὑμᾶς** *I am afraid that my work **for you** may have been wasted.*

Eph 1:8: ἧς ἐπερίσσευσεν **εἰς ἡμᾶς**, ἐν πάσῃ σοφίᾳ καὶ φρονήσει *that he lavished **for us / on us.** With all wisdom and insight.*

Eph 1:19: καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ **εἰς ἡμᾶς** τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ *and what is the immeasurable greatness of his power **for us** who believe, according to the working of his great power.*

Eph 3:2: εἶ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι **εἰς ὑμᾶς** *for surely you have already heard of the commission of God's grace that was given me **for you.***

Col 1:25: ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι **εἰς ὑμᾶς** πληρῶσαι τὸν λόγον τοῦ θεοῦ *I became its servant according to God's commission that was given to me **for you**, to make the word of God fully known.*

1Thess 2:9: Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν ἐκηρύξαμεν **εἰς ὑμᾶς** τὸ εὐαγγέλιον τοῦ θεοῦ *You remember our labor and toil, brothers and*

sisters; we worked night and day, so that we might not burden any of you while we proclaimed **to you** the gospel of God.

1Thess 4:8: τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] δίδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον **εἰς ὑμᾶς** *therefore whoever rejects this rejects not human authority but God, who also gives his Holy Spirit **to you**.*

1Thess 4:10: καὶ γὰρ ποιεῖτε αὐτὸ **εἰς πάντας τοὺς ἀδελφούς [τούς]** ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον *and indeed you do so **to all the brethren** who are in all Macedonia. But we urge you, brethren, that you increase more and more.*

1Thess 5:15ab: ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [καὶ] **εἰς ἀλλήλους** καὶ **εἰς πάντας** *see that none of you repays evil for evil, but always seek to do good **to one another** and **to all**.*

1Pet 1:4b: εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς **εἰς ὑμᾶς** *to an inheritance incorruptible and undefiled, and that does not fade away, reserved in heaven **for you**.*

1Pet 1:10: περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς **εἰς ὑμᾶς** χάριτος προφητεύσαντες *of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come **to you**.*

1Pet 1:25b: τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν **εἰς ὑμᾶς** *but the word of the Lord endures forever. That word is the good news that was announced **to you**.*

1Pet 4:10: ἕκαστος καθὼς ἔλαβεν χάρισμα **εἰς ἑαυτούς** αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ *as each one has received a gift, minister it **to one another**, as good stewards of the manifold grace of God.*

3John 5: Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ **εἰς τοὺς ἀδελφούς** καὶ τοῦτο **ξένους** *Beloved, you do faithfully whatever you do **for the friends**, even though they are strangers to you.*

— In elliptical expressions, with an implicit verb of donation or distribution and before nouns denoting multitude.

Mark 8:19: ὅτε τοὺς πέντε ἄρτους ἔκλασα **εἰς τοὺς πεντακισχιλίους**, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν αὐτῷ· δώδεκα *when I broke the five loaves for the five thousand, how many baskets full of broken pieces did you collect? They said to him: Twelve.*

Mark 8:20: ὅτε τοὺς ἑπτὰ **εἰς τοὺς τετρακισχιλίους**, πόσων σπυρίδων πληρώματα κλασμάτων ἦρατε; καὶ λέγουσιν [αὐτῷ]· ἑπτὰ *and the seven for the four thousand, how many baskets full of broken pieces did you collect? And they said to him: Seven.*

— Occasionally, εἰς appears alongside other prepositions.

Rom 11:36a: ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ **εἰς αὐτόν** τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν *for from him and by him and to him are all things. To him be the glory forever. Amen.*

1Cor 8:6: ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς **εἰς αὐτόν**, καὶ εἷς κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ *yet for us there is one God, the Father, by whom are all things and for whom we exist, and one Lord, Jesus Christ, by whom are all things and through whom we exist.*

Col 1:16: ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατα καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ **εἰς αὐτόν** ἐκτίσται *for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created by him and for him.*

b) Governed by verbal nouns.

Acts 20:21a: διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν **εἰς Θεὸν** μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν *as I testified to both Jews and Greeks about repentance for / toward God and faith in our Lord Jesus.*

Rom 3:22: δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ **εἰς πάντας τοὺς πιστεύοντας**. οὐ γὰρ ἐστὶν διαστολή *the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction.*

Rom 5:18a: Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος **εἰς πάντας ἀνθρώπους** εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαίωματος **εἰς πάντας ἀνθρώπους** εἰς δικαίωσιν ζωῆς

Therefore just as one man's trespass led to condemnation **for all**, so one man's act of righteousness leads to justification and life **for all**.

1Cor 16:1: Περί δὲ τῆς λογείας τῆς **εἰς τοὺς ἁγίους** ὡσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε *Now concerning the collection **for the saints**: you should follow the directions I gave to the churches of Galatia.*

2Cor 1:11: συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ **εἰς ἡμᾶς** χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν *as you also join in helping us by your prayers, so that many will give thanks **to our behalf** for the blessing granted us by the prayers of many.*

2Cor 8:4: μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς **εἰς τοὺς ἁγίους** *begging us earnestly for the privilege of sharing in this ministry **to the saints**—.*

2Cor 9:1: Περί μὲν γὰρ τῆς διακονίας τῆς **εἰς τοὺς ἁγίους** περισσόν μοι ἔστιν τὸ γράφειν ὑμῖν *Now it is not necessary for me to write you about the ministry **to the saints**.*

2Cor 9:13bc: διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας **εἰς αὐτούς** καὶ **εἰς πάντας** *because of the testing of this ministry you glorify God by your obedience to the confession in relation to the gospel of Christ and by the generosity of your sharing **with them** and **with all others**.*

Eph 1:5b: προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ **εἰς αὐτόν**, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ *having predestined us to adoption as sons through Jesus Christ **to Himself**, according to the good pleasure of His will.*

2. Denoting prejudice or disadvantage:

a) Governed by verbs.

Acts 28:6: ἐπὶ πολὺ δὲ αὐτῶν προσδοκόντων καὶ θεωρούντων μηδὲν ἄτοπον **εἰς αὐτόν** γινόμενον μεταβαλόμενοι ἔλεγον αὐτόν εἶναι θεόν *they were expecting him to swell up or drop dead, but after they had waited a long time and saw that nothing unusual had happened **to him**, they changed their minds and began to say that he was a god.*

b) Governed by verbal nouns.

1Pet 1:11b: ...ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας ...*inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory.*

2.6. Sememe X: Relationship (see 3.2.6.)

Definition: "As far as something is concerned;" it is translated as 'on,' 'in,' 'with reference to,' 'in relation to,' 'with regard to,' 'on,' 'on the subject of,' 'related to,' 'towards it.'

1. Governed by verbs:

a) With personal (or assimilated) term.

Matt 12:18: ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ *behold! My Servant whom I have chosen. My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.*

Luke 7:30: οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ' αὐτοῦ *but by refusing to be baptized by him, the Pharisees and the lawyers rejected God's purpose towards themselves.*

Acts 2:25: Δαυὶδ γὰρ λέγει εἰς αὐτόν· προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ *For David says concerning him, I saw the Lord always before me, for he is at my right hand so that I will not be shaken.*

Rom 6:3a: ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; *do you not know that all of us who have been baptized towards Christ Jesus were baptized in his death?*

Rom 10:12: οὐ γὰρ ἐστὶν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνου, ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν *for there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous towards all who call on him.*

1Cor 10:2: καὶ πάντες **εἰς τὸν Μωϋσῆν** ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ *and all were baptized **towards Moses** in the cloud and in the sea.*

2Cor 1:21: ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν **εἰς Χριστὸν** καὶ χρίσας ἡμᾶς θεός *but it is God who establishes us with you **in Christ** and has anointed us.*

2Cor 10:1: Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικειᾶς τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ **εἰς ὑμᾶς** *I myself, Paul, appeal to you by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold **toward you** when I am away!*

2Cor 13:3: ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς **εἰς ὑμᾶς** οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν *since you desire proof that Christ is speaking in me. He is not weak in **in relation to you**, but is powerful in you.*

2Cor 13:4: καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῆ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ **εἰς ὑμᾶς** *for he was crucified in weakness, but lives by the power of God. For we are weak in him, but **in relation to you** we will live with him by the power of God.*

Gal 3:27: ὅσοι γὰρ **εἰς Χριστὸν** ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε *as many of you as were baptized **in Christ** have clothed yourselves with Christ.*

Gal 5:10: ἐγὼ πέποιθα **εἰς ὑμᾶς** ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾗ *I am confident **in relation to you in the Lord** that you will not think otherwise. But whoever it is that is confusing you will pay the penalty.*

Eph 3:16: ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ **εἰς τὸν ἔσω ἄνθρωπον** *I pray that, according to the riches of his glory, he may grant that you may be strengthened **in your inner being** with power through his Spirit.*

Eph 5:32ab: τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω **εἰς Χριστὸν** καὶ **εἰς τὴν ἐκκλησίαν** *this is a great mystery, and I am applying it with regard to **Christ** and **the church**.*

Heb 7:14: πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, **εἰς ἣν φυλὴν** περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν *for it is evident that our Lord was descended from Judah, and **in relation to that tribe** Moses said nothing about priests.*

2Pet 1:17: λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν **εἰς ὃν** ἐγὼ εὐδόκησα *for he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying: This is my Son, my Beloved, in whom I am well pleased.*

— In the phrase εἰς ὄνομα + genitive: ‘in the name of.’

Matt 28:19: πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς **εἰς τὸ ὄνομα** τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος *go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.*

Acts 19:5: ἀκούσαντες δὲ ἐβαπτίσθησαν **εἰς τὸ ὄνομα** τοῦ κυρίου Ἰησοῦ *on hearing this, they were baptized in the name of the Lord Jesus.*

1Cor 1:13: μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ **εἰς τὸ ὄνομα** Παύλου ἐβαπτίσθητε; *has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul?*

b) With non-personal term.

Matt 6:34: μὴ οὖν μεριμνήσητε **εἰς τὴν αὔριον**, ἢ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς *so do not worry with regard to tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.*²¹

Rom 6:3b: ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, **εἰς τὸν θάνατον αὐτοῦ** ἐβαπτίσθημεν; *do you not know that all of us who have been baptized towards Christ Jesus were baptized in his death?*

Rom 6:17: χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἀμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας **εἰς ὃν** παρεδόθητε τύπον διδαχῆς *but thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching towards / to which you were entrusted.*

²¹ According to Zerwick, *Grammatical Analysis*, 18, ἡμέρα, the nucleus of the syntagma, is elliptical in the expression εἰς τὴν αὔριον.

Rom 15:2: ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω **εἰς τὸ ἀγαθόν** πρὸς οἰκοδομὴν *each of us must please our neighbor in relation to good purpose of building up the neighbor.*

2Cor 9:8b: δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε **εἰς πᾶν ἔργον ἀγαθόν** *and God is able to make all grace abound to you, so that by always having enough of everything, you may share abundantly in every good work.*

2Cor 10:16b: εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι **εἰς τὰ ἔτοιμα** καυχῆσασθαι *so that we may proclaim the good news in lands beyond you, without boasting with regard to the work already done in someone else's sphere of action.*

Phil 2:22: τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν **εἰς τὸ εὐαγγέλιον** *but Timothy's worth you know, how like a son with a father he has served with me with regard to the gospel.*

Phil 4:15: οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν **εἰς λόγον** δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι *you Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving, except you alone.*

Col 1:10: περιπατῆσαι ἀξίως τοῦ κυρίου **εἰς πᾶσαν ἀρεσκείαν**, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ *so that you may lead lives worthy of the Lord, pleasing to him in all, as you bear fruit in every good work and as you grow in the knowledge of God.*

Col 3:10: καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον **εἰς ἐπίγνωσιν** κατ' εἰκόνα τοῦ κτίσαντος αὐτόν *and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator.*

2. Governed by verbal nouns:

a) With personal (or assimilated) term.

Rom 15:16b: εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ **εἰς τὰ ἔθνη**, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ *to be a minister of Christ Jesus in relation*

to / to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

2Cor 8:23: εἶτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἶτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ *as for Titus, he is my partner and co-worker in your service; as for our brothers, they are messengers of the churches, the glory of Christ.*

Gal 6:4ab: τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον *but let each one examine his own work, and then rejoice only with reference to himself, and not with reference to another.*

1Thess 5:18: ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς *give thanks in all circumstances; for this is the will of God in Christ Jesus in relation to you.*

b) With non-personal term.

2Cor 9:13a: διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας *because of the testing of this ministry you glorify God by your obedience to the confession in relation to the gospel of Christ and by the generosity of your sharing with them and with all others.*

Phil 1:5: ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν *because of your sharing in the gospel from the first day until now.*

Heb 9:9: ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα *this is a symbol related to the present time, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshiper.*

Heb 10:19: Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ *Therefore, my friends, since we have confidence with regard to enter the sanctuary by the blood of Jesus.*

3. Governed by verbal adjectives:

a) With personal (or assimilated) term.

Luke 16:8: ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός **εἰς τὴν γενεάν** τὴν ἑαυτῶν εἰσιν *for the children of this age are more shrewd in dealing with regard to their own generation than are the children of light.*

b) With non-personal term.

Rom 16:19bc: ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντα ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι **εἰς τὸ ἀγαθόν**, ἀκεραίους δὲ **εἰς τὸ κακόν** *for while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil.*

2Cor 2:9b: εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ **εἰς πάντα** ὑπήκοοί ἐστε *I wrote for this reason: to test you and to know whether you are obedient in everything.*

2Tim 4:11 Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γὰρ μοι εὐχρηστος **εἰς διακονίαν** *Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry.*

Jas 1:19c: ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς **εἰς ὀργήν** *let everyone be quick to listen, slow to speak, slow with regard to anger.*

2Pet 1:8: ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν **εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν** *for if these things are yours and are increasing among you, they keep you from being ineffective and unfruitful in the knowledge on our Lord Jesus Christ.*

3. Overlap Between *εἰς* and *ἐν* in Several Figurative (or Extensive) Meanings of the Preposition (see 3.3.)

3.1. Sememe XI: Cause (Subjective) (see 3.3.1.)

Definition: "For the reason that" and its translation, 'for,' 'because of,' 'due to,' 'given that,' 'whence,' 'hence.'

Matt 3:11 Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι **εἰς μετάνοιαν**, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί *I baptize you with water for repentance; But*

*the one who is stronger than me comes after me, and I am not the one to take off his sandals. That will baptize you with Holy Spirit and fire.*²²

Matt 12:41: ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν **εἰς τὸ κήρυγμα Ἰωνᾶ** *the people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah;*²³ cf. Luke 11:32.

—In the syntagma εἰς ὄνομα + gen. ‘as.’

Matt 10:41ab: ὁ δεχόμενος προφήτην **εἰς ὄνομα προφήτου** μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον **εἰς ὄνομα δικαίου** μισθὸν δικαίου λήμψεται *whoever welcomes a prophet as a prophet / in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person as righteous person / in the name of a righteous person will receive the reward of the righteous.*

Matt 10:42: καὶ ὃς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον **εἰς ὄνομα μαθητοῦ**, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ *and whoever gives even a cup of cold water to one of these little ones as a disciple / in the name of a disciple—truly I tell you, none of these will lose their reward.*

—In the syntagma εἰς τί + verb, introducing a direct interrogative sentence.

Mark 15:34: ελωι ελωι λεμα σαβαχθανι; ὃ ἐστὶν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, **εἰς τί** ἐγκατέλιπές με; *Eloi, Eloi, lema sabachthani? which means: My God, my God, why have you forsaken me?*

²² In this verse, the causal value of morpho-lexeme is verified due to the fact that repentance must precede baptism. See Mantey, "On Causal εἰς Again," 309-311; see Wallace, *Greek Grammar Beyond the Basics*, 369. This can be seen in Acts 2:38: μετανοήσατε, [φησί] καὶ βαπτισθήτω ἕκαστος ὑμῶν **ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ** εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν "repent, baptize each one **by linking you to Jesus Messiah (lit. in the name of Jesus Messiah)** for may sins be forgiven, and you will receive the gift of the Holy Spirit)."

²³ The causal value of the preposition in this verse has been subject to controversy, which is reflected in the article by J.W. Roberts, "Nota sobre la Preposición εἰς en Mateo 12:41," *Restauración Trimestral* 2.1 (1958) 19-21. Roberts adduces the weak argument that this interpretation does not represent the consensus of standard grammars and dictionaries. Mantey, "On Causal εἰς Again," 309-311, according to Wallace, *Greek Grammar Beyond the Basics*, 369, affirmed that, although in other passages a causal value of the preposition is disputable in the non-Biblical Greek, and in the LXX, this value is clear in this passage. Likewise, Zorell, 374-380, s.v. εἰς, advocates a causal meaning of the morpho-lexeme in this context.

Matt 14:31: εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ· ὀλιγόπιστε, **εἰς τί** ἐδίστασας; *Jesus immediately reached out his hand and caught him, saying to him: You of little faith, why did you doubt?*

3.2. Sememe XII: Instrument (see 3.3.2.)

Definition: "By means of" It is translated as 'with,' 'through,' 'whereby,' 'by.'

Matt 5:35: μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστὶν τῶν ποδῶν αὐτοῦ, μήτε **εἰς Ἱεροσόλυμα**, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως *or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.*

Acts 7:53: οἵτινες ἐλάβετε τὸν νόμον **εἰς διαταγὰς ἀγγέλων** καὶ οὐκ ἐφυλάξατε *you are the ones that received the law as ordained by the arrangements of angels, and yet you have not kept it.*

Acts 19:3ab: εἶπέν τε· **εἰς τί** οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν· **εἰς τὸ Ἰωάννου** βάπτισμα *then he said: by what then were you baptized? They answered: by John's baptism.*

— In the usual formulaic syntagma composed of a movement verb + εἰς εἰρήνην 'go in peace' with nuance of concomitant circumstance, condition, or state.

Mark 5:34: ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε **εἰς εἰρήνην** καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου *he said to her: Daughter, your faith has made you well; go in peace, and be healed of your disease* cf. Luke 8:48.

Luke 7:50: εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου **εἰς εἰρήνην** *and he said to the woman: Your faith has saved you; go in peace.*

Luke 8:48: θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου **εἰς εἰρήνην** *daughter, your faith has made you well; go in peace.*

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Summary

The objective of this thesis is to analyze prepositions of movement *διά, εἰς, πρὸς, ἀπό* and *ἐκ* in the NT by following the methodology of the *Diccionario Griego-Español del Nuevo Testamento (DGENT)*. Moreover, the results of our analysis illuminate some NT passages in which the meaning of these prepositions has provoked disagreement among translators, exegetes and researchers. Therefore, the results of this study show that semantics is the basis on which exegetical analysis should be based, in order to provide a rigorous interpretation of the texts.

Chapter I, "State of the Issue," offers a critical analysis of the most outstanding contributions in relation to the study of the Greek preposition.

1. The Preposition in Previous Studies

It shows that some researchers define the concept of "preposition" according to its invariable nature, which makes it impossible to differentiate it from other indeclinable terms. Another approach used to define prepositions has been its precedent position with respect to a noun or pronoun in the prepositional phrase. However, the location of a preposition in the sentence is variable, so this criterion is not acceptable, by itself. The presumed absence of semantic content in prepositions was another criterion to define this grammatical category, since the preposition was considered as a "word of relationship." However, this approach describes the preposition too abstractly and generically. We found all three of these definitions insufficient.

Due to the imprecision of the aforementioned definitions, studies on prepositional syntax and semantics have tried other descriptions of this grammatical category pointing to its similarity or difference with adverbs, subordinating conjunctions and, especially, the case endings. However, adverbs are autonomous monemes, while prepositions are, in turn, a functional moneme, a feature that they share with subordinating conjunctions and case endings, despite their formal and semantic features.

Studies concerning prepositional "rektion" have usually maintained two points of view: a) the casual form is needed for its own semantic value to articulate a prepositional phrase; b) the casual form can be explained as governed by the preposition and not according to its semantic and syntactic value, even in Classical times. This theoretical ambiguity is probably due to the fact that a diachronic approach seems to have been used to deal with specific synchronic periods. This controversy surrounding prepositional rektion has been resolved through the argument that a preposition and a case form a semantic unit; that is to say, they constitute a "morpheme with discontinuous signifier" as early as in Classical era.

In addition, prepositions can function: a) as emphatic adverbs, accented on the initial syllable; b) as unstressed prefixes prefixed to verbal, nominal and adjectival lexemes; c) as part of a prepositional phrase; in this function, the prepositions themselves are proclitic; d) as relationship morphemes of an adverbial phrase or an infinitive, usually with an article. In this way, prepositional syntagmas typically operate in two ways: "adjectivally" and "adverbially". In the first case, modifying a noun or pronoun, when the term with which it is articulated appears in genitive. In the second case, the prepositional phrase can operate "adverbially," modifying a verb, as an adverb or an adjective, especially when the term with which it is articulated appears in the accusative or dative.

2. The Meaning of Prepositions

The development of the Greek prepositional system corroborates that Greek prepositions are not empty words, but possess a certain semantic content related to the value of local pause and movement.

However, both traditional grammar manuals and dictionaries analyze the meaning of prepositions nearly in isolation, usually following a descriptivist analysis perspective. In this type of work, translation is used as the only criterion to classify the different meanings of a preposition, which appear as equivalent to each other. The same can be said of those studies that follow an exclusively localist approach or those of a distributional type.

The last decade has offered significant contributions from functional and cognitive semantics, such as those of Luraghi and Bortone, that have shown the

relevance of semantics and the lexicon for the study of prepositional values. From their proposals, it can be inferred that prepositional polysemy constitutes a chain of semantic extensions, from whose nucleus (formed by its spatial concept) the other meanings would arise. Therefore, the cited polysemy cannot be considered accidental and random.

To this we must add that, due to prepositional polysemy, arising from the influence of context, the meaning of prepositions in NT is usually object of several interpretations. However, the prepositional role in textual exegesis has been the most neglected element, with the exceptions of Harris and *DGENT*.

In sum, although it seems to have been verified that spatial notions constitute the notional basis of more abstract and complex relations within prepositional semantics, it has not yet been satisfactorily explained that the contextual factor gives place to the latter. The method of semantic analysis applied by the *DGENT* represents a great advance with respect to previous methods, since it considers the importance of the contextual factor in the semantic development of prepositions.

Chapter II, "Prepositions in Hellenistic Greek," analyzes some of the major changes in the Greek prepositional system that took place in Hellenistic times. The Greek of the NT broadly reflects the transformations of the prepositional system in Hellenistic Greek. The most important features in prepositional use are the following:

- a) increase in the use of prepositional phrases instead of simple cases;
- b) increase in the variety and frequency of the use of "improper" prepositions;
- c) decrease in the use of dative, replaced usually by a prepositional phrase;
- d) increase in the use of the accusative;
- e) expansion of the synonymy between cases that are combined with the same preposition;
- f) decrease in the number of proper prepositions;
- g) increase in the overlaps between pairs of prepositions, such as ὑπέρ and ἀντί; ὑπέρ and περί; εἰς and πρὸς; εἰς and ἐν, ἀπό and ἐκ, ἀπό, ὑπό and παρά, which led to greater laxity in the prepositional use during *Koine*;
- h) disuse of some prepositions, such as ἀμφί, σύν, ἀνά and ἐκ.

From this, we extract that, during this period of the Greek language, the notion indicated by the preposition is specified more by the context than by the case.

Chapter III, "Methodological Issues," expounds that the methodology of semantic analysis followed for the study of *διά, εἰς, πρὸς, ἀπό* and *ἐκ* and carried out in this thesis is innovative in comparison with contemporary lexicography. The issues with most lexicography and dictionaries are as follows:

a) they do not distinguish between meaning and translation, so that the different meanings of a preposition are seen as equivalent to each other, which cause frequent inaccuracies in their examination;

b) they do not elaborate definitions for the different meanings, giving only the equivalent translation, because they lack a methodology for semantic analysis;

c) the different sections of their lemmas do not generally correspond to a different meaning, but only to a different syntactic use, since their perspective of word analysis is not systematic;

d) they do not examine satisfactorily the contextual factor that causes the change of meaning and translation of the morpho-lexeme.

More recently, the Louw & Nida dictionary and the *DGENT* introduced the latest advances in Biblical lexicography using semantic theory and elude ecclesiastical-theological considerations in their analyzes. Although the Louw & Nida dictionary was a pioneer in applying semantics to lexicography, it presents the following problems:

a) certain lack of a systematic organization of the lemmas, which affects their analysis of prepositions, often causing imprecision. Likewise, they lack an satisfactory analysis of the contextual factor that causes the change of meaning of the morpho-lexeme in a given context.

b) although this lexicon generally offers definitions of meanings, these are usually not clear.

The *DGENT*, however, differs by using a systematic application of a rigorous method of semantic analysis for the elaboration of its lemmas based on the following principles:

a) systematic distinction between meaning and translation in the drafting of entries;

b) creation of the definition of the lexical meaning of lexemes accompanied by the corresponding translation. Moreover, definitions and translations are also elaborated for different sememes or senses of the lexeme in question;

c) elaboration of the semantic formula of the lexemes to identify which semantic species, both denoted and connoted, compose the morpho-lexeme (semantic development);

d) detailed explanation of the contextual factor(s) that provoke(s) the semantic change of the individual lexemes;

e) verification of all the contexts in which a lexeme appears within the NT's *corpus*.

Chapters IV - VIII are dedicated to the semantic analysis of *διά*, *εἰς*, *πρός*, *ἀπό* *ἐκ* and. They show that an adequate understanding of the meaning of prepositions in context is imperative for exegesis. Thus, the results of such chapters have illuminated some NT passages in which the meaning of these prepositions raises exegetical difficulties.

In chapter IV, "The preposition *διά* in New Testament Greek: An Essay in Semantic Analysis," we register eight different meanings of *διά* in the NT's *corpus*; our translations and definitions are as follows:

1. Literal Meanings of the Preposition:

Sememe I. Lexical meaning of *διά*: Local meaning: "Mark of direction from a point to its opposite, passing through:" 'through,' 'along,' 'through the middle of,' 'by,' 'between.'

Sememe II of *διά*: Temporal meaning: Duration: "Over a certain period of time:" 'during,' 'in.'

Sememe III of *διά*: Temporal meaning: Interval: "Within a certain period of time:" 'in,' 'during'.

Sememe IV of *διά*: Temporal meaning: Time elapsed: "Past a certain period of time": 'after.'

2. Figurative (or extensive) meanings of the preposition:

Sememe V of *διά*: Instrument: "By means of:" 'with,' 'by,' 'through.'

— Moreover, by extension of the instrumental and mediation values, the following semantic nuances have been detected:

- Indicating agent.
- Indicating Mode.
- Indicating concomitant circumstance, condition or state.

Sememe VI of *διὰ*: Cause: "For the reason that:" 'because,' 'due to,' 'for, by.'

Sememe VII of *διὰ*: Purpose: "With the purpose of:" 'for.'

Sememe VIII of *διὰ*: Profit: "For the benefit of someone": 'for.'

Beyond that, the clarification of the contextual factor regarding the value of the profit and the cause of the preposition has shed light on the prepositional value in 1Cor 11:9. The preposition *διὰ* appears in 1Cor 11:9;¹ we determined that the morpho-lexeme indicates a profit value in this context. This is corroborated by the Pauline formulation of a Christian theology of creation in this context, according to which the woman was made from man and for man as an assistant and companion, although men and women are equal as Christians.

The complete semantic analysis of the preposition *εἰς* performed in chapter V, "The Preposition *εἰς* in New Testament Greek: A New Approach to Testimonies of the New Testament" distinguishes twelve meanings of the morpho-lexeme; our translations and definitions are as follows:

1. Literal Meanings of the Preposition:

Sememe I. Lexical meaning of *εἰς*: Dynamic local meaning: "Mark of direction towards the inside or the vicinity of a place or term located on the opposite side:" 'to,' 'towards,' 'into,' 'in,' 'in the direction of,' 'at,' 'among,' 'between,' 'with,' 'in the middle of,' 'before,' 'on,' 'until.'

Sememe II of *εἰς*. Static local meaning (*εἰς* for *ἐν*): "Mark of position or situation in the inside or on the surface of a place or term:" 'inside,' 'within,' 'in,' 'among,' 'between,' 'before,' 'at,' 'on.'

Sememe III of *εἰς*. Temporal limit: "Time limit mark that determines the length of time something lasts:" 'until,' 'until when,' 'for,' 'in,' 'on.'

Sememe IV of *εἰς*. Moment in time (*εἰς* for *ἐν*): "Mark that indicates a certain moment or point in time:" 'in,' 'on,' 'to,' 'at.'

2. Figurative (or extensive) meanings of the preposition:

Sememe V of *εἰς*. Purpose and result:

a) Denoting the purpose of an action: "With the purpose of:" 'for,' 'to,' 'with the purpose of,' 'with the intention of,' 'in order to,' 'as,' 'in.'

¹ 1Cor 11:9 γὰρ οὐκ ἐκτίσθη ἀνὴρ **διὰ τὴν γυναῖκα** ἀλλὰ γυνὴ **διὰ τὸν ἄνδρα** "nor was man created for woman, but woman for man (nor was man created **for woman**, but woman **for man**."

b) With nuance of result: 'that [it turns out / ends in],' 'that [leads / leads to];' 'therefore,' 'hence,' 'thus,' 'so that,' 'so,' 'for.'

Sememe VI of εἰς. Beginning or change of state: "Mark of beginning or change of state or action:" 'in,' 'to,' 'into.'

Sememe VII of εἰς. Degree: "Mark of great, maximum or excessive intensity or degree of an action or state on a scale:" 'to a large extent,' 'to the extent of,' 'to the degree that,' 'up to,' 'completely,' 'totally,' 'absolutely,' 'in its totality,' 'without measure,' 'excessively,' 'beyond (of all) measure,' 'disproportionately.'

Sememe VIII of εἰς. Affective direction of an action or state instead of a dative case: "With effect or influence on:" 'to,' 'in,' 'with,' 'for,' 'against.'

Sememe IX of εἰς. Profit: "For the benefit or harm of someone:" 'to,' 'for,' 'between,' 'among,' 'into,' 'in favor of,' 'for the benefit of.'

Sememe X of εἰς. Relationship: "As far as something is concerned:" 'on,' 'in,' 'with reference to,' 'in relation to,' 'with regard to,' 'on,' 'on the subject of,' 'related to,' 'towards it.'

3. Overlap between εἰς and ἐν occurs in several figurative (or extensive) meanings of the preposition:

Sememe XI of εἰς. Cause (subjective): "For the reason that:" 'for,' 'because of,' 'due to,' 'given that,' 'whence,' 'hence.'

Sememe XII of εἰς. Instrument: "By means of:" 'with,' 'through,' 'whereby,' 'by.'

Our examination of εἰς helps to resolve discrepancies between dictionaries and translations in the interpretation of the prepositional meaning in the following passages:

First, Acts 7:53.² Our analysis shows an instrumental value of the preposition in this context. Thus, the text suggests this disobedience to the Mosaic Law is aggravated by the sacred character of its promulgation through the angelic ministry, according to Paul.

Second, Matt 3:11.³ Our analysis shows that εἰς has a causal value (subjective cause). In consequence, Matt 3:11 maintains that it is because of (and not 'for') their

² Acts 7:53: οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε "you, who received the Law **through angelic ministry** and have not observed it."

³ Matt 3:11: Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ "I

repentance (εἰς μετάνοιαν), that John baptizes those who ask him, given that the goal of baptism is the remission of sins.

Chapter VI, "The Preposition πρὸς in New Testament Greek: A Disputed Case (Mark 10:5)," studies firstly the preposition πρὸς in order to focus on the analysis of the proposition Mark 10:5.

We were able to determine that the meaning of πρὸς in Mark 10:5⁴ is causality. Consequently, it becomes apparent that, for Mark, the repudiation was not a mere will of God, but a measure, tolerated by necessity on the part of Moses, "because of" the inability of the Jews to accept the demands of the Mosaic Law.

The examination of ἀπό in chapter VII, entitled "The Preposition ἀπό in Greek New Testament: Some Controversial Cases," distinguishes eleven different meanings or sememes of this preposition:

Sememe I. Dynamic local meaning (literal or figurative), which is ἀπό lexical meaning: "Mark of separation of one reality from another:" 'from.'

Sememe II. Static local meaning: "Mark of remoteness of a reality from another:" 'distant,' 'far from.'

Sememe III. Origin (literal or figurative): "Local point of departure, origin or beginning of a series:" 'from,' 'parting from,' 'of.'

Sememe IV of ἀπό. Temporary starting point: "Temporary start mark of an action or state:" 'from,' 'since.'

Sememe V of ἀπό. Membership: "Belonging to something or someone:" 'of,' 'from.'

Sememe VI. Cause or consequence: "For the reason that / as a result of someone or something:" 'for,' 'because of.'

Sememe VII. Instrument: "By means of:" 'through,' 'with the help of,' 'by.'

Sememe VIII. Partitive meaning (instead of the classical partitive genitive): "Part of a whole:" 'of,' 'from,' 'between.'

baptize you with water, **because of [your] amendment**; But the one who is stronger than me comes after me, and I am not the one to take off his sandals. That will baptize you with Holy Spirit and fire."

⁴ Mark 10:5: ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην "Jesus said to them: **because of your hardness of heart**, Moses wrote that commandment to you."

Sememe IX. Matter from which something is made: "[Made] out of something:" '(made) of,' 'from.'

Sememe X. Agent: "[Made or done] by someone:" 'by.'

Sememe XI. Relationship: "As far as something or somebody is concerned:" 'regarding,' 'in regard to,' 'about.'

In addition, this chapter analyzed the following passages in which the agentive value (passive voice) and the causal value of *ἀπό* are already confused with each other and with other functions, such as origin:

First, our study of Matt 16:21⁵ shows that *ἀπό* appears instead of *ὑπό* and that it also constitutes a marker of (indirect) agent of passive voice. In this way, the value of the preposition marks the degree of responsibility of the senators, high priests and lawyers in the persecution and the process of Jesus, identifying them as responsible (indirect agents) of their suffering.

In 1Cor 11:23,⁶ *ἀπό* expresses origin or provenance. Moreover, the morpho-lexeme substitutes *παρά*, which is remarkable from an exegetical point of view, since *ἀπό* indicates an origin less immediate than *παρά*. This suggests that Paul received the Eucharist tradition by oral tradition and not directly by means of a revelation, as some researchers suggest.

Chapter VIII, "The Preposition *ἐκ* in New Testament Greek" studies a NT passage in which the value of *ἐκ* is object of controversy among researchers. The detailed analysis of the context in which the preposition appears in Rom 1:4⁷ clarifies that it is a time value, indicating an initial point of a lapse of time ('from,' 'since'). The text confirms the fact that, according to Paul, the divine filiation "in full power" vested on Jesus becomes inaugurated, simply, "at the moment" of his resurrection and did not take place "as a result of" or "because of" it.

⁵ Matt 16:21: Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν **ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων** καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι "From then on Jesus began to manifest to his disciples that he had to go to Jerusalem, suffer a lot **at the hands of the senators, high priests and lawyers.**"

⁶ 1Cor 11:23: Ἐγὼ γὰρ παρέλαβον **ἀπὸ τοῦ κυρίου**, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἧ παρεδίδοτο ἔλαβεν ἄρτον... "Because the same thing that I received and that came **from the Lord** I transmitted to you: that the Lord Jesus, on the night they were going to deliver him, took a loaf of bread..."

⁷ Rom 1:4: τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης **ἐξ ἀναστάσεως νεκρῶν**, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν "He was constituted Son of God in full force according to the Spirit of holiness / Holy Spirit, **from his resurrection** from death."

The method followed by the *DGENT* allows us to specify and structure the different meanings of each preposition, discovering a nexus between its different meanings from the analysis of their contextual factor. It also helps us determine the notional scope of each morpho-lexeme in the selected NT passages, resolving interpretative disagreements about the meaning of the prepositions analyzed, shedding light on its interpretation. This shows the importance of contextual factors for NT exegesis.

Key words: Movement prepositions, Semantics, Syntax, Hellenistic Greek, NT Lexicography.

Resumen

El objetivo de esta tesis es el análisis semántico de las preposiciones de movimiento *διά*, *εἰς*, *πρός*, *ἀπό* y *ἐκ* en el NT de acuerdo con la metodología del *Diccionario Griego-Español del Nuevo Testamento (DGENT)*. Asimismo, los resultados de nuestro análisis iluminan algunos pasajes del NT en los que el significado de estas preposiciones ha provocado desacuerdo entre traductores, exégetas e investigadores. Nuestro estudio evidencia, así, que la semántica es la base sobre la que debe asentarse el análisis exegético, para llegar a una interpretación rigurosa de los textos.

El capítulo I, "Estado de la cuestión", ofrece un análisis crítico de las contribuciones más destacadas en relación con el estudio de la preposición griega.

1. El concepto de preposición en estudios previos

Algunos investigadores definen el concepto de preposición de acuerdo con su carácter invariable, lo que imposibilita su diferenciación respecto de otros términos indeclinables. Otro enfoque seguido para definir la preposición ha sido su posición precedente respecto a un sustantivo o pronombre en el sintagma preposicional. Sin embargo, la ubicación de una preposición en la oración es variable. La supuesta ausencia de contenido semántico de las preposiciones ha constituido también otro criterio para definir esta categoría gramatical, pues ha sido vista como una "palabra de relación." Sin embargo, este enfoque describe la preposición de manera demasiado abstracta y genérica. Las tres definiciones nos parecen insuficientes.

Debido a la imprecisión de las anteriores definiciones, los estudios sobre sintaxis y semántica preposicional han intentado otras descripciones de esta categoría gramatical mediante su semejanza o diferencia con los adverbios, las conjunciones subordinantes y, especialmente, las desinencias casuales. Sin embargo, los adverbios son monemas autónomos, mientras que la preposición es un monema funcional, rasgo que comparte con las conjunciones subordinantes y las desinencias causales, a pesar de sus particularidades formales y semánticas.

Los estudios en torno a la "rección" preposicional han mantenido,

habitualmente, dos puntos de vista: a) la forma casual es necesaria por su propio valor semántico para articular un sintagma preposicional; b) la forma casual puede explicarse como regida por la preposición y no de acuerdo con su valor semántico y sintáctico, ya en época clásica. La citada ambigüedad teórica se debe a que se ha empleado un enfoque diacrónico para tratar períodos sincrónicos concretos. Esta controversia sobre la rección preposicional ha sido resuelta, finalmente, aduciendo que preposición y caso componen una unidad semántica, es decir, constituyen un "morfema con significante discontinuo" ya en época clásica.

Además, las preposiciones pueden funcionar: a) como adverbios tónicos, acentuados en la sílaba inicial; b) como prefijos de lexemas verbales, nominales y adjetivales; c) como parte de un sintagma preposicional; en esta función, las preposiciones mismas son proclíticas; d) como morfemas de relación de una frase adverbial o un infinitivo, generalmente con un artículo. De esta manera, los sintagmas preposicionales operan típicamente de dos maneras: "adjetivamente", modificando un sustantivo o pronombre, cuando el término con el que está articulado aparece en genitivo. Del mismo modo, la frase preposicional puede operar "adverbialmente", modificando un verbo, un adverbio o un adjetivo, especialmente cuando el término con el que está articulado aparece en acusativo y dativo.

2. El significado de las preposiciones

El desarrollo del sistema preposicional griego corrobora que las preposiciones griegas no son palabras vacías, sino que poseen cierto contenido semántico relacionado con el valor de pausa y movimiento locales. Sin embargo, tanto los manuales de gramática tradicionales como los diccionarios analizan el significado de las preposiciones aisladamente, siguiendo una perspectiva de análisis de tipo descriptivista. En este tipo de trabajos, la traducción es empleada como único criterio para clasificar los distintos significados de una preposición, que aparecen como equivalentes entre sí. Lo mismo puede afirmarse de aquellos estudios que siguen un enfoque exclusivamente localista o los de tipo distribucional.

La última década ha ofrecido aportaciones muy significativas de corte funcional y cognitivista, como las de Luraghi y Bortone, que han mostrado la relevancia de la semántica y el léxico en el estudio de los valores preposicionales. De su aportación se

deduce que la polisemia preposicional constituye una cadena de extensiones semánticas, de cuyo núcleo (formado por su concepto espacial) surgirían los otros significados. En consecuencia, dicha polisemia no puede considerarse accidental y aleatoria.

A esto hay que añadir que, debido a la polisemia preposicional, surgida por el influjo del contexto, el significado de las preposiciones en el NT suele ser objeto de diferentes interpretaciones. Sin embargo, el papel en la exégesis textual del significado preposicional ha sido el elemento más descuidado, salvo por parte de Harris y el *DGENT*.

En suma, a pesar de que parece haberse constatado que las nociones espaciales constituyen la base nocional de relaciones más abstractas y complejas dentro de la semántica preposicional, aún no se ha explicado satisfactoriamente, cuál es el factor contextual que da lugar a estas últimas. El método de análisis semántico aplicado por el *DGENT* supone, por ello, un gran avance con respecto a métodos de análisis previos, al contemplar la importancia de dicho factor en el desarrollo semántico de las preposiciones.

El capítulo II, "Las preposiciones en griego helenístico", analiza algunos de los mayores cambios del sistema preposicional griego que tuvieron lugar en época helenística. El griego del NT refleja de forma amplia las transformaciones del sistema preposicional en el griego helenístico. Los rasgos más importante en el uso preposicional son los siguientes:

- a) aumento en el uso de locuciones prepositivas en lugar de los simples casos;
- b) incremento en la variedad y frecuencia del uso de las preposiciones "impropias";
- c) descenso en el uso del dativo, en cuyo lugar suele aparecer un sintagma preposicional;
- d) incremento de la utilización del acusativo;
- e) expansión de la sinonimia entre casos que se combinan con la misma preposición;
- f) disminución del número de preposiciones propias;

g) incremento de los solapamientos entre pares de preposiciones, como ὑπέρ y ἀντί; ὑπέρ y περί; εἰς y πρὸς; εἰς y ἐν, ἀπό y ἐκ, ἀπό, ὑπό y παρά, lo que llevó a una mayor laxitud en el uso preposicional durante la *koiné*;

h) caída en desuso de algunas preposiciones, como ἀμφί, σύν, ἀνά y ἐκ.

De todo esto puede inferirse que, durante este período de la lengua griega, la noción indicada por la preposición se especifica más por el contexto que por el caso.

El capítulo III, "Cuestiones metodológicas", concluye que la metodología de análisis semántico seguida para el estudio de διά, εἰς, πρὸς, ἀπό y ἐκ y realizado en esta tesis resulta innovadora en comparación con otros resultados de la lexicografía contemporánea. Los problemas que plantean este tipo de diccionarios son los siguientes:

a) no distinguen entre significado y traducción, por lo que los distintos significados de una preposición son vistos como equivalentes entre sí, lo que provoca frecuentes inexactitudes en su examen;

b) no elaboran definiciones de los diferentes significados, ofreciendo solamente la traducción correspondiente, ya que carecen de una metodología de análisis semántico;

c) los diferentes apartados de sus lemas no corresponden, por lo general, a significados distintos, sino solo a usos sintácticos diferentes, ya que su perspectiva de análisis de las palabras no es sistemática;

d) no examinan el factor contextual que causa el cambio de significado y traducción del morfolexema.

A diferencia de estos léxicos, el diccionario de Louw & Nida y el *DGENT* introducen los últimos avances de la teoría semántica en la lexicografía bíblica y eluden consideraciones teológicas eclesásticas en sus análisis. Si el diccionario de Louw & Nida fue un pionero en la aplicación de la semántica a la lexicografía, presenta aún los siguientes problemas:

a) falta de una organización de los lemas sistemática, lo que incide en su análisis de las preposiciones, a menudo impreciso. Asimismo, el diccionario de Louw & Nida carece de un análisis satisfactorio del factor contextual que origina el cambio de significado del morfolexema en un contexto dado;

b) aunque este diccionario suele ofrecer definiciones de los significados detectados, estas suelen ser poco claras.

El *DGENT*, al contrario, se diferencia de los diccionarios mencionados por la aplicación sistemática de un riguroso método de análisis semántico para la elaboración de sus lemas basado en los siguientes principios:

a) distinción sistemática entre significado y traducción en la redacción de sus entradas;

b) creación de la definición del significado lexical de los lexemas acompañada por su traducción correspondiente. Además, se elabora la definición y traducción de los diferentes sememas o acepciones del lexema en cuestión;

c) elaboración de la fórmula semántica de los lexemas, lo que permite identificar qué especies semánticas, tanto denotadas como connotadas, componen el morfolexema (desarrollo sémico);

d) explicitación del factor contextual que provoca el cambio semántico de los lexemas individuales;

e) verificación de todos los contextos en los que el lexema aparece dentro del *corpus* del NT.

Los capítulos IV - VIII, dedicados al análisis semántico de *διά*, *εἰς*, *πρός*, *ἀπό* y *ἐκ*, evidencian que una adecuada comprensión del significado de las preposiciones en contexto es esencial para la exégesis. Así, los resultados de dichos capítulos han iluminado algunos pasajes del NT en los que el significado de estas preposiciones plantea dificultades exegéticas.

El capítulo IV, "The Preposition *διά* in the New Testament Greek: An Essay in Semantic Analysis", por su parte, registra ocho significados diferentes para la preposición en el *corpus* del NT:

1. Significados rectos de la preposición:

Semema I. Significado lexical de *διά*: sentido local: "Marca de dirección de un punto a su opuesto, pasando por medio": 'a través de', 'a lo largo de', 'por en medio de', 'por'; 'por entre', 'entre'.

Semema II of *διά*. Significado temporal: Duración: "A lo largo de cierto período de tiempo": 'durante', 'en', 'por'.

Semema III of *διά*. Significado temporal: Intervalo: "Dentro de cierto período de

tiempo": 'en', 'durante'.

Semema IV of *διά*. Significado temporal: Tiempo transcurrido: "Pasado cierto período de tiempo": 'después de'.

2. Significados figurados (o extensivos) de la preposición:

Semema V de *διά*. Instrumento: "Por medio de": 'con', 'mediante', 'a través de', 'por'.

— Además, por extensión del valor instrumental y de mediación, se han detectado los siguientes matices semánticos:

- Indicando agente.
- Indicando modo.
- Indicando circunstancias concomitantes, condición o estado.

Semema VI de *διά*. Causa: "Por motivo de": 'por', 'por causa de', 'debido a'.

Semema VII de *διά*. Finalidad: "Con la finalidad de": 'para', 'por'.

Semema VIII de *διά*. Beneficio: "En beneficio de alguien": 'por', 'para'.

Por lo demás, el esclarecimiento del factor contextual relativo al valor de beneficio y causa de la preposición ha permitido dilucidar el significado de la preposición en 1Cor 11:9.

Un examen del contexto en el que aparece la preposición en 1Cor 11:9¹ parece indicar que el morfolexema tiene aquí un valor de beneficio. Ello se ve corroborado, además, por la formulación paulina de una teología cristiana de la creación en este contexto, de acuerdo con la que la mujer fue creada del hombre y para el hombre como ayudante y compañera, si bien hombres y mujeres son iguales como cristianos.

El análisis semántico completo de la preposición *εἰς* realizado en el capítulo V, "The Preposition *εἰς* in the New Testament Greek. An Essay in Semantic Analysis: A New Approach to Testimonies of the New Testament" distingue doce significados del morfolexema:

1. Significados rectos de la preposición:

Semema I. Significado lexical de *εἰς*: Sentido local dinámico: "Marca de dirección hacia el interior o las inmediaciones de un lugar o término ubicado en el lado

¹ 1Cor 11:9 γὰρ οὐκ ἐκτίσθη ἄνθρωπος **διὰ τὴν γυναῖκα** ἀλλὰ γυνὴ **διὰ τὸν ἄνδρα** "ni tampoco fue creado el hombre **para la mujer**, sino la mujer **para el hombre**."

opuesto": 'a', 'hacia', 'hacia dentro de', 'en', 'en dirección a'; 'entre', 'con', 'en medio de'; 'ante'; 'sobre'; 'hasta'.

Semema II de εἰς. Significado local estático (εἰς por ἐν): "Marca de posición o situación en el interior o en la superficie de un lugar o término": 'en el interior', 'dentro', 'en'; 'entre', 'ante'; 'sobre'.

Semema III de εἰς. Límite temporal: "Marca de límite temporal que determina el espacio de tiempo que dura algo": 'hasta', 'hasta cuando'; 'para'.

Semema IV de εἰς. Momento en el tiempo (εἰς por ἐν): "Marca que delimita cierto momento o punto en el tiempo": 'en', 'a'.

2. Sentidos figurados (o extensivos) de la preposición:

Semema V de εἰς. Propósito y resultado:

a) Denotando el propósito de una acción: "Con la finalidad o propósito de": 'para', 'a', 'con el propósito de', 'con el fin de', 'a fin de', 'como', 'en'.

b) Con matiz de resultado: 'que [resulta / acaba en]', 'que [conduce / lleva a]'; 'de modo que', 'de manera que', 'de forma que', 'así que', 'para'.

Semema VI de εἰς. Comienzo o cambio de estado: "Marca de comienzo o cambio de estado o acción": 'en', 'a'.

Semema VII de εἰς. Grado: "Marca de gran, máxima o excesiva intensidad o grado de una acción o estado en una escala": 'en gran medida', 'hasta el punto de', 'en la medida de', 'al grado que', 'hasta'; 'completamente', 'totalmente', 'absolutamente', 'del todo', 'en su totalidad'; 'sin medida', 'excesivamente', 'más allá (de toda) medida', 'desmesuradamente'.

Semema VIII de εἰς. Dirección afectiva de una acción o estado en lugar de un dativo: "Con efecto o influjo sobre": 'a', 'en', 'con', 'contra'.

Semema IX de εἰς. Dirección ética de una acción o estado en lugar de un dativo de ventaja o desventaja: "En beneficio o perjuicio de alguien": 'a', 'para', 'entre', 'en favor de', 'en provecho de'.

Semema X de εἰς. Relación: "En lo que se refiere a algo": 'con respecto a', 'con referencia a', 'con relación a', 'por lo que atañe a', 'a propósito de', 'para con'.

3. Solapamiento entre εἰς y ἐν en algunos sentidos figurados (o extensivos) de la preposición:

Semema II de εἰς. Causa (subjativa): "Por motivo de": 'por', 'por causa de', 'debido a', 'habida cuenta de'.

Semema XII de εἰς. Instrumento: "Por medio de": 'con,' 'mediante', 'a través de', 'por'.

Nuestro examen de εἰς permite resolver discrepancias entre diccionarios en la interpretación del significado preposicional en los siguientes pasajes:

El primero es Acts 7:53.² Nuestro análisis muestra un valor instrumental de la preposición en este contexto. Así, el texto sugiere que esta desobediencia a la Ley mosaica es agravada por el carácter sagrado de su promulgación a través del ministerio angélico.

El segundo es Matt 3:11.³ Nuestro análisis evidencia que εἰς tiene aquí un valor causal (causa subjativa). En consecuencia, Matt 3:11 sostiene que es 'por'(y no 'para') su arrepentimiento (εἰς μετάνοιαν) por lo que Juan bautiza a aquellos que se lo piden, ya que la finalidad del bautismo es el perdón de los pecados.

El capítulo VI, "The Preposition πρὸς in the New Testament: A Disputed Case (Mark 10:5)", estudia un pasaje del NT en el que el valor de πρὸς es objeto de diferentes consideraciones interpretativas:

Se elucida, por último, el significado de πρὸς en Mark 10:5,⁴ pues nuestro análisis muestra que πρὸς expresa aquí causalidad. En consecuencia, según Marcos, se pone de manifiesto que el repudio no fue voluntad de Dios, sino una medida, tolerada por necesidad por parte de Moisés, "debido a" la incapacidad de los judíos de cumplir las exigencias de la Ley mosaica.

El examen de ἀπό en el Capítulo VII, titulado "The Preposition ἀπό in the Greek New Testament: Some Controversial Cases", ha identificado once significados o sememas diferentes de esta preposición:

² Acts 7:53: οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε "vosotros, que recibisteis la Ley **por mediación del ministerio angélico** y no la habéis observado."

³ Matt 3:11: Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ "yo os bautizo con agua, **en señal de enmienda**; pero llega detrás de mí el que es más fuerte que yo, y yo no soy quién para quitarle las sandalias. Ése os va a bautizar con Espíritu Santo y fuego."

⁴ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην "Jesús les dijo: **debido a vuestra contumacia** os dejó escrito Moisés el mandamiento ese."

Semema I. Significado local dinámico (literal o figurado), que constituye su significado léxico: "Marca de separación o de alejamiento de una realidad respecto de otra:" 'de', 'desde'.

Semema II. Significado local estático: "Marca de lejanía de una realidad respecto de otra:" 'distante de', 'lejos de', 'de'.

Semema III. Origen (literal o figurado): "Punto de partida local, origen o principio de serie:" 'desde', 'a partir de', 'de'.

Semema IV. Punto de partida temporal: "Marca de inicio temporal de una acción o estado": 'desde', 'a partir de'.

Semema V. Pertenencia: "Pertenece a algo o a alguien": 'de', 'de parte de'.

Semema VI. Causa o consecuencia: "Por motivo de / a consecuencia de alguien o algo:" 'por'.

Semema VII. Instrumento: "Por medio de": 'por', 'con ayuda de', 'mediante'.

Semema VIII. Sentido partitivo (en lugar del clásico genitivo partitivo): "Parte de un todo:" 'de', 'entre'.

Semema IX. Materia de la que algo está hecho: "[Hecho] de algo:" 'de'.

Semema X. Agente: "[Hecho o realizado] por alguien:" 'por'.

Semema XI. Respectividad: "En lo que se refiere a algo o alguien:" 'respecto a', 'en cuanto a', 'de'.

Además, este capítulo se centra en el análisis de los siguientes pasajes en los que en el valor agentivo (predicación pasiva) y el valor causal de ἀπό suelen ser confundidos ya entre sí ya con otras funciones, tales como son las de separación u origen:

En primer lugar, nuestro estudio de Matt 16:21⁵ verifica que ἀπό aparece en lugar de ὑπό y que constituye también un marcador de agente (indirecto) de predicación pasiva. De este modo, el valor de la preposición marca el grado de responsabilidad de los senadores, sumos sacerdotes y letrados en la persecución y el

⁵ Matt 16:21: Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι "Desde entonces empezó Jesús a manifestar a sus discípulos que tenía que ir a Jerusalén, padecer mucho **a manos de los senadores, sumos sacerdotes y letrados**, ser ejecutado y resucitar al tercer día."

proceso de Jesús, identificándolos, según Mateo, como responsables (agentes indirectos) de su pasión.

En 1Cor 11:23,⁶ en fin, ἀπό expresa origen o procedencia. Además, sustituye a παρά, lo que es destacable desde un punto de vista exegético, ya que ἀπό indica un origen o procedencia menos inmediato que παρά. Ello sugiere que Pablo pudo recibir la tradición eucarística por tradición oral y no directamente por medio de una revelación, como sugieren algunos investigadores.

El capítulo VIII, "The Preposition ἐκ in New Testament Greek", estudia un pasaje del NT en el que el valor de ἐκ es objeto de controversia entre los investigadores:

El análisis del contexto en el que se encuentra la preposición en Rom 1:4⁷ clarifica que se trata de un valor temporal, indicando el punto inicial de un lapso de tiempo ('desde', 'a partir de'). El texto constata el hecho de que, desde la perspectiva de Pablo, la entronización divina de Jesús "en plena fuerza" se inauguró, simplemente, "en el momento" de su resurrección y que no tuvo lugar "como resultado de" o "por causa de" esta.

La aplicación del método del *DGENT* nos permite, por una parte, especificar y estructurar los diferentes significados de cada preposición, descubriendo un nexo entre sus diferentes acepciones a partir del análisis de su factor contextual. Por otra, determinar el ámbito nocional de cada morfolexema en los pasajes del NT seleccionados, solucionando desacuerdos interpretativos en torno al significado de las preposiciones analizadas, y arrojando luz sobre su interpretación. Ello muestra la importancia de la apreciación del factor contextual para la exégesis neotestamentaria.

Key words: Preposiciones de movimiento, semántica, sintaxis, griego helenístico, Lexicografía del NT.

⁶ 1Cor 11:23: Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον... "Porque lo mismo que yo recibí (**y que venía**) del Señor os lo transmití a vosotros: que el Señor Jesús, la noche en que iban a entregarlo, cogió un pan..."

⁷ Rom 1:4: τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν "fue constituido Hijo de Dios en plena fuerza **a partir de su resurrección** de la muerte: Jesús, Mesías, Señor nuestro."

Samenvatting

Het doel van dit proefschrift is om de voorzetsels van beweging *διά*, *εἰς*, *πρός*, *ἀπό* en *ἐκ* in het Nieuwe Testament (NT) semantisch te analyseren door de methodologie van het *Diccionario Griego-Español del Nuevo Testamento (DGENT)* te volgen. Bovendien belichten de resultaten van onze analyse sommige NT-passages waarin de betekenis van deze voorzetsels onenigheid onder vertalers, exegeten en onderzoekers teweeg hebben gebracht. De resultaten van dit onderzoek tonen dan ook aan dat de semantiek de basis is waarop de exegetische analyse gebaseerd moet zijn, om een grondige interpretatie van de teksten te bieden.

Hoofdstuk I, "State of the Issue", biedt een kritische analyse van de meest opvallende bijdragen met betrekking tot de studie van het Griekse voorzetsel.

I. Het concept van het voorzetsel in eerdere studies

Sommige onderzoekers hebben het begrip voorzetsel aan de hand van zijn onveranderlijke aard gedefinieerd, wat het onmogelijk maakt om het te onderscheiden van andere onverbuigbare termen. Een andere benadering die gebruikt werd om voorzetsels te definiëren was hun precedentpositie ten opzichte van een zelfstandig naamwoord. De plaats van een voorzetsel in de zin is echter variabel, dus dit criterium is niet acceptabel an sich. De vermeende afwezigheid van de semantische inhoud van de voorzetsels vormt ook een ander criterium om deze grammaticale categorie te definiëren, omdat het als een "relationeel woord" wordt beschouwd. Deze benadering beschrijft het voorzetsel echter op een te abstracte en generieke manier. Geen van de drie definities is door ons voldoende bevonden.

Vanwege de onnauwkeurigheid van de bovengenoemde definities, hebben studies over prepositionele syntaxis en semantiek geprobeerd tot andere beschrijvingen van deze grammaticale categorie te komen door gebruik te maken van het verschil of de gelijkheid met bijwoorden, ondergeschikte conjuncties en in het bijzonder de casuale eindes. Bijwoorden zijn echter autonome monemen, terwijl het

voorzetsel een functioneel morfem is, een kenmerk dat gedeeld wordt met de ondergeschikte conjuncties en de casuale eindes, ondanks hun formele en semantische kenmerken.

Studies gerelateerd aan prepositionele rectie kennen meestal twee standpunten: a) De casuale vorm is nodig vanwege zijn eigen semantische waarde, om een voorzetsel te formuleren; b) De casuale vorm kan uitgelegd worden als geregeerd door het voorzetsel, en niet volgens zijn semantische en syntactische waarde, zelfs al in de Klassieke tijd. Deze theoretische ambiguïteit is te wijten aan het feit dat een diachrone benadering is gebruikt om specifieke synchrone perioden aan te pakken. Deze controverse rond prepositionele rectie werd opgelost met het argument dat een voorzetsel en een naamval een semantische eenheid vormen; dat wil zeggen: ze vormen al in het klassieke tijdperk een "morfeem met een onderbroken betekenaar".

Bovendien kunnen voorzetsels functioneren als: a) tonische bijwoorden, beklemtoond op de eerste lettergreep; b) niet-beklemtoonde prefixen voorafgegaan door verbale, nominale en adjectieve lexemen; c) onderdeel van een voorzetselzin; in deze functie zijn de voorzetsels zelf proclitisch; d) relatie-morfemen van een bijwoordelijke bijzin of een infinitief, meestal met een lidwoord. Op deze manier werken prepositionele syntagma's meestal op twee manieren: "bijvoeglijk", het wijzigen van een zelfstandig naamwoord of voornaamwoord, wanneer de term waarmee het wordt uitgedrukt in genitief verschijnt. Op dezelfde wijze kan de voorzetselzin "bijwoordelijk" werken en een werkwoord wijzigen, een bijwoord of een bijvoeglijk naamwoord, vooral wanneer de term waarmee het wordt uitgesproken in accusatief en datief verschijnt.

II. De betekenis van voorzetsels

De ontwikkeling van het Griekse voorzetselsysteem bevestigt dat Griekse voorzetsels geen lege woorden zijn, maar een bepaalde semantische inhoud bezitten die gerelateerd is aan de waarde van lokale pauze en beweging.

Zowel traditionele grammaticale handleidingen als woordenboeken analyseren de betekenis van voorzetsels echter afzonderlijk, meestal volgens een beschrijvend analytisch perspectief. In dit soort werk wordt vertaling als enige criterium gebruikt om de verschillende betekenissen van een voorzetsel te classificeren, die gelijkwaardig

lijken. Hetzelfde kan gezegd worden van studies die een uitsluitend localistische benadering volgen of zich richten op distributie.

Het laatste decennium zijn er belangrijke bijdragen geleverd vanuit de functionele en cognitieve semantiek, zoals die van Luraghi en Bortone, die de relevantie van de semantiek en het lexicon voor de bestudering van de voorzetselwaarden hebben aangetoond. Uit hun voorstellen kan worden afgeleid dat prepositionele polysemie een keten van semantische uitbreidingen vormt, uit wiens kern (gevormd door zijn ruimtelijk concept) de andere betekenissen zouden opkomen. Daarom kan de genoemde polysemie niet als toevallig en willekeurig worden beschouwd.

Hieraan moet worden toegevoegd dat, als gevolg van prepositionele polysemie, voortkomend uit de invloed van context, de betekenis van voorzetsels in NT meestal is object van verschillende interpretaties. In tekstuele exegese is het voorzetsel echter het meest verwaarloosde element geweest, met uitzondering van Harris en *DGENT*.

Kortom, hoewel het lijkt te zijn bevestigd dat ruimtelijke noties de denkbeeldige basis vormen van meer abstracte en complexe relaties binnen de voorzetselsemantiek, is nog niet op bevredigende wijze uitgelegd dat de contextuele factor ook ruimte biedt aan dat laatste. De methode van semantische analyse zoals toegepast door het *DGENT* betekent een grote vooruitgang ten opzichte van eerdere methoden, omdat het het belang van de contextuele factor in de semantische ontwikkeling van voorzetsels in beschouwing neemt.

Hoofdstuk II, "Prepositions in Hellenistic Greek", analyseert enkele van de belangrijkste veranderingen in het Griekse prepositionele systeem die plaatsvonden in Hellenistische tijden. Het NT is één van de meest representatieve werken van dit type Grieks. De belangrijkste kenmerken van voorzetselgebruik zijn:

- a) toename van het gebruik van voorzetseluitdrukkingen in plaats van eenvoudige naamvallen;
- b) toename van de variëteit en frequentie van het gebruik van "onjuiste" voorzetsels;
- c) vermindering van het gebruik van datief, meestal vervangen door een voorzetseluitdrukking;
- d) toename van het gebruik van de accusatief;

e) uitbreiding van de synonymie tussen gevallen die worden gecombineerd met hetzelfde voorzetsel;

f) afname van het aantal juiste voorzetsels;

g) toename van overlappingsen tussen paren voorzetsels, zoals ὑπέρ en ἀντί; ὑπέρ en περί; εἰς en πρός; εἰς en ἐν, ἀπό en ἐκ, ἀπό, ὑπό en παρά, wat leidde tot grotere laksheid in het gebruik van het voorzetsel tijdens *Koine*;

h) het niet gebruiken van sommige voorzetsels, zoals ἀμφί, σύν, ἀνά en ἐκ.

Hieruit leiden we af dat in deze periode van de Griekse taal de notie die wordt aangegeven door het voorzetsel meer wordt gespecificeerd door de context dan door de naamval.

Hoofdstuk III, "Methodological Issues", zet uiteen dat de methodologie van de semantische analyse die is gebruikt voor de studie van ἀπό, διά, εἰς, ἐκ en πρός in dit proefschrift, innovatief is in vergelijking met de hedendaagse lexicografie. De meeste lexicografie en woordenboeken kennen de volgende problemen:

a) ze maken geen onderscheid tussen betekenis en vertaling, waardoor de verschillende betekenissen van een voorzetsel als gelijkwaardig aan elkaar worden gezien, wat veel onnauwkeurigheden in hun onderzoek van de voorzetsels veroorzaakt;

b) ze werken definities voor de verschillende betekenissen niet uit, maar geven alleen de gelijkwaardige vertalingen. Dit wordt veroorzaakt doordat zij een methodologie voor semantische analyse missen;

c) de verschillende delen van hun lemma's komen over het algemeen niet overeen met een andere betekenis, maar alleen met een ander syntactisch gebruik, omdat hun wijze van woordanalyse niet systematisch is;

d) ze onderzoeken niet de contextuele factor die de verandering van betekenis en vertaling van het morfo-lexeem veroorzaakt.

Recenter heeft het Louw & Nida woordenboek en het *DGENT* de nieuwste ontwikkelingen in de Bijbelse lexicografie met behulp van de semantische theorie geïntroduceerd en vermijden ze kerkelijk-theologische overwegingen in hun analyses. Hoewel het Louw & Nida-woordenboek een pionier was in het toepassen van semantiek op lexicografie, kent het de volgende problemen:

a) het ontbreken van een systematische inrichting van de lemma's, wat hun analyse van voorzetsels beïnvloedt en vaak onnauwkeurigheden veroorzaakt. Ook missen ze een bevredigende analyse van de contextuele factor die de verandering van betekenis van het morfo-lexeem in een gegeven context veroorzaakt;

b) hoewel dit lexicon over het algemeen definities van betekenissen biedt, zijn deze meestal onduidelijk.

Het *DGENT* verschilt echter door een systematische toepassing van een grondige methode van semantische analyse voor de uitwerking van zijn lemma's, dat gebaseerd is op de volgende principes:

a) systematisch onderscheid tussen betekenis en vertaling bij het opstellen van de lemma's;

b) het creëren van de definitie van de lexicale betekenis van lexemen vergezeld van de bijbehorende vertaling. Bovendien zijn definities en vertalingen ook verder uitgewerkt voor verschillende sememen of betekenissen van het lexeem in kwestie;

c) uitwerking van de semantische formule van de lexemen om te bepalen welke semantische soorten het morfo-lexeem vormen (semic development);

d) uitleg van de contextfactor(en) die de semantische verandering van de individuele lexemen teweegbrengt;

e) verificatie van alle contexten waarin een lexeem in het corpus van het NT voorkomt.

De hoofdstukken IV - VIII zijn gewijd aan de semantische analyse van *διά*, *εἰς*, *πρός*, *ἀπό* en *ἐκ*. Ze tonen aan dat een adequaat begrip van de betekenis van voorzetsels in context essentieel is voor exegese.

In Hoofdstuk IV: "The preposition *διά* in the New Testament Greek: An Essay in Semantic Analysis" registreren we acht verschillende betekenissen van *διά* in het corpus van het NT:

1. Letterlijke betekenissen van het voorzetsel:

Semeem I. Lexicale betekenis van *διά*: Plaatselijke betekenis: "Richtingsmarkering van een punt naar het tegenovergestelde, doorgaand": 'door', 'langs', 'door het midden van', 'tussen'.

Semeem II van *διά*: Temporale betekenis: Duur: "Over een bepaalde periode": 'tijdens', 'in'.

Semeem III. Temporale betekenis: Interval: "Binnen een bepaalde periode": 'in', 'tijdens'.

Semeem IV. Temporale betekenis: Verstreken tijd: "Na een bepaalde periode": 'na'.

2. Figuratieve (of uitgebreide) betekenissen van het voorzetsel:

Semeem V van *διὰ*. Instrumentale betekenis: "Door middel van": 'met', 'door'.

—Daarnaast zijn, door uitbreiding van de instrumentele en bemiddelingswaarden, de volgende semantische nuances opgemerkt:

- Indicatie agens.

- Mode.

- Vermelding van de gelijktijdige omstandigheid, conditie of toestand.

Semeem VI van *διὰ*. Causale zin: "Vanwege": 'omdat', 'door'.

Semeem VII van *διὰ*. Doel: "Met het doel of met als doel": 'voor'.

Semeem VIII van *διὰ*: Winst: "Ten bate van aan iemand": 'voor.'

Verder heeft de verduidelijking van de contextuele factor ten opzichte van de waarde van voordeel en oorzaak van het voorzetsel licht op de volgende passage kunnen werpen:

Het voorzetsel *διὰ* verschijnt in 1Cor 11:9;¹ we hebben vastgesteld dat het morfo-lexeem een voordeelwaarde aangeeft in deze context. Dit wordt bovendien bevestigd door de Pauline formulering van een christelijke theologie van de schepping in deze context, volgens welke de vrouw werd gemaakt van de mens en voor de mens als een assistent en metgezel, alhoewel mannen en vrouwen gelijk zijn als christenen.

De volledige semantische analyse van het voorzetsel *εἰς* uitgevoerd in Hoofdstuk V, "The Preposition *εἰς* in the New Testament Greek: An Essay in Semantic Analysis: A New Approach to Testimonies of the New Testament" onderscheidt twaalf betekenissen van het morfo-lexeem:

1. Letterlijke betekenissen van het voorzetsel:

Semeem I. Lexicale betekenis van *εἰς*: Dynamische plaatselijke betekenis: "Richtingsmarkering naar de binnenkant of de nabijheid van een plaats of een term

¹1Cor 11:9 γὰρ οὐκ ἐκτίσθη ἀνὴρ **διὰ τὴν γυναῖκα** ἀλλὰ γυνὴ **διὰ τὸν ἄνδρα** "noch werd de mens geschapen voor de vrouw, maar de vrouw voor de mens (noch werd de vrouw geschapen voor de vrouw, maar de vrouw voor de mens."

aan de andere kant": 'naar', 'richting', 'in', 'in de richting van'; 'tussen', 'onder', 'met', 'in het midden van'; 'voor'; 'op'; 'tot'.

Semeem II van εἰς. Statisch plaatselijke betekenis (εἰς door ἐν): "Positiemarkering of situatie binnen of op het oppervlak van een plaats of een term": 'binnen', 'binnenin', 'in'; 'tussen', 'vóór'; 'op'.

Semeem III van εἰς. Tijdelijke limiet: "Tijdslijmetmarkering die bepaalt hoe lang iets duurt": 'tot', 'tot wanneer'; 'voor', 'in', 'op.'

Semeem IV van εἰς. Een moment in de tijd (εἰς door ἐν): "Markering die een bepaald moment of tijdstip aangeeft": 'in', 'on', 'to'.

2. Figuratieve (of uitgebreide) betekenissen van het voorzetsel:

Semeem V van εἰς. Doel en resultaat:

a) Het doel van een actie aanduiden: "Met het doel of met als doel": 'voor', 'om', 'met als doel', 'met de bedoeling van', 'als', 'in'.

b) Met nuance van resultaat: 'dat [het blijkt / eindigt in]', 'dat [leidt / leidt tot]'; 'daarom', 'dus', 'zodat', 'dus', 'voor.'

Semeem VI van εἰς. Begin of verandering van staat: "Markering van een begin of verandering van staat of actie": 'in', 'tot'.

Semeem VII van εἰς. Aanduiding van graad: "Markering van grote, maximale of buitengewone intensiteit of mate van een actie of toestand op een schaal": 'in grote mate', 'voor zover', 'in de mate dat', 'tot'; 'volledig', 'absoluut', 'in zijn totaliteit'; 'zonder maatregel', 'buitensporig', 'buiten (van alle) maatstaven', 'onevenredig'.

Semeem VIII van εἰς. Geeft de affectieve richting aan van een actie of toestand in plaats van een datieve naamval: "Met effect of invloed op": 'is', 'in', 'met', 'voor'; 'tegen'.

Semeem IX van εἰς. Winst: "Ten bate van of schade aan iemand": 'tot', 'voor', 'tussen', 'ten gunste van', 'ten behoeve van'.

Semeem X van εἰς. Relatie: "Wat iets betreft": 'op', 'in', 'met betrekking tot', 'in relatie tot', 'in welke opzichten', 'over het onderwerp van', 'gerelateerd aan', 'er naar toe'.

3. Overlap tussen εἰς en ἐν komt voor in verschillende figuratieve (of uitgebreide) betekenissen van het voorzetsel:

Semeem XI van εἰς. Oorzaak (subjectief): "Vanwege": 'gegeven dat', 'vandaar'.

Semeem XII van εἰς. Instrumentaliteit: "Door middel van": 'met', 'waardoor.'

Ons onderzoek van εἰς helpt om discrepanties tussen woordenboeken en vertalingen op te lossen bij de interpretatie van de volgende passages:

De eerste is Handelingen 7:53.² Onze analyse heeft in deze context de instrumentele waarde van het voorzetsel getoond. Aldus suggereert de tekst dat deze ongehoorzaamheid aan de Mozaïsche wet verergerd wordt door het heilige karakter van zijn afkondiging door het engelenambt.

De tweede is Mt 3:11.³ Onze analyse laat zien dat εἰς een causale waarde heeft (subjectieve oorzaak). Als gevolg beweert Mt 3:11 dat het vanwege (en niet 'voor') hun berouw (εἰς μετάνοιαν) is, dat Johannes diegenen doopt die hem vragen, aangezien het doel van de doop de vergeving van zonden is.

Hoofdstuk VI, "The Preposition πρὸς in the New Testament Greek: A Disputed Case (Mark 10:5)," bestudeert een NT-passage waarin de waarde van πρὸς het onderwerp is van verschillende interpretatieve overwegingen:

Vervolgens bepalen we de betekenis van πρὸς in Mk 10:5⁴ als Oorzaak. Derhalve wordt het duidelijk dat de afwijzing niet slechts een wil van God was, maar een maatregel, die door noodzaak van Mozes zijn kant werd getolereerd, "door" het onvermogen van de Joden om de eisen van de Mozaïsche wet te aanvaarden.

Het onderzoek van ἀπό in Hoofdstuk VII, getiteld "The Preposition ἀπό in the New Testament Greek: Some Controversial Cases", stelde ons in staat om elf verschillende betekenissen of sememen van dit voorzetsel te identificeren:

Semeem I. Plaatselijke, dynamische betekenis, letterlijk of figuurlijk, wat een ἀπό lexicale betekenis is: "Teken van scheiding van de ene werkelijkheid van de andere:" 'van'.

² Handelingen 7:53: οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε "u, die de Wet door engelen bediening hebt ontvangen en deze niet hebt waargenomen."

³ Mt 3:11: Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ "Ik doop je met water, vanwege [jouw] amendement; Maar degene die sterker is dan ik komt achter mij aan en ik ben niet degene die zijn sandalen uitdoen. Dat zal je dopen met Heilige Geest en vuur."

⁴ Mk 10:5: ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην "Jezus zei tegen hen: Mozes heeft dat gebod naar door hartelijkheid geschreven."

Semeem II. Plaatselijke, statische betekenis: "Teken van de afstand van een realiteit van een andere:" 'ver', 'verre van'.

Semeem III. Plaatselijk of tijdelijk vertrekpunt: "Plaatselijk of temporeel vertrekpunt, oorsprong of begin van een reeks:" 'van', 'weggaan van'.

Semeem IV. Tijdelijk startpunt: "Tijdelijk startpunt van een actie of status:" 'van,' 'sinds.'

Semeem V. Lidmaatschap: "Behorend tot iets of iemand:" 'van'.

Semeem VI. Oorzaak of gevolg: "Wegens / als gevolg van iemand of iets:" 'voor'.

Semeem VII. Instrument: " Door middel van": 'door', 'met de hulp van'.

Semeem VIII. Partitieve betekenis (plaats van de genitief partitief): "Een deel van een geheel:" 'zijn van', 'tussen'.

Semeem IX. Materiaal waaruit iets is gemaakt: "[Gemaakt] uit iets:" 'van'.

Semeem X. Middel: "[Gemaakt of gedaan] door iemand:" 'door'.

Semeem XI. Respectiviteit: "Wat iets betreft:" 'met betrekking tot', 'in verband met', 'over'.

Daarnaast analyseerde dit hoofdstuk de volgende passages waarin de waarde van de agens (het passief) en de causale waarde van ἀπό al verward worden met elkaar en met andere functies, zoals scheiding of oorsprong:

Onze studie van deze passage Mt 16:21⁵ verifieert dat ἀπό verschijnt in plaats van υπό en dat het een marker vormt van (indirecte) agens van het passivum. Op deze manier markeert de waarde van het voorzetsel de mate van verantwoordelijkheid van de senatoren, hogepriesters en advocaten in de vervolging en het proces van Jezus, en identificeert hen als verantwoordelijke (indirecte agens) van hun lijden.

In 1Cor 11:23,⁶ geeft ἀπό oorsprong of herkomst aan. Bovendien vervangt het het morfo-lexeem παρά, wat opmerkelijk is vanuit een exegetisch oogpunt, aangezien

⁵ Mt 16:21: Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι "Vanaf toen begon Jezus zijn discipelen duidelijk te maken dat hij naar Jeruzalem moest gaan, veel moest lijden onder de handen van senatoren, hogepriesters en advocaten, moest worden geëxecuteerd en opgestaan op de derde dag."

⁶ 1Cor 11:23: Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἧ παρεδίδοτο ἔλαβεν ἄρτον "Omdat dezelfde dingen die ik ontving en die van de Heer kwamen, ik aan u overdroeg: dat de Here Jezus, in de nacht dat zij hem zouden gaan bevrijden, een brood nam."

ἀπό een oorsprong aangeeft die minder direct is dan παρά. Dit suggereert dat Paulus de eucharistietraditie heeft ontvangen door mondelinge overlevering en niet direct door middel van een openbaring, zoals sommige onderzoekers suggereren.

Hoofdstuk VIII, "The Prepositions ἐκ in the New Testament Greek" bestudeert een NT-passages waarin de waarde van ἐκ het onderwerp is van verschillende interpretatieve overwegingen:

De gedetailleerde analyse van de context waarin het voorzetsel is gevonden in Rom 1:4⁷ heeft verduidelijkt dat het een temporale waarde is, die het startpunt van een tijdsverloop aangeeft (vanaf, beginnend vanaf). De tekst bevestigt het feit dat de goddelijke troonsbestijging van Jezus "in volle kracht" werd ingeleid, eenvoudigweg, "op het moment" van zijn opstanding en dat het niet plaatsvond "als een resultaat van" of "vanwege".

De methode gevolgd door het *DGENT* stelt ons in staat om de verschillende betekenissen van elk voorzetsel te specificeren en te structureren, waarbij een verband tussen de verschillende betekenissen wordt ontdekt in de analyse van hun contextfactor. Het helpt ons ook om de semantisch reikwijdte van elk morfo-lexeem in de geselecteerde NT-passages te bepalen, waarmee interpretatieve meningsverschillen over de betekenis van de geanalyseerde voorzetsels worden opgelost, en het helpt licht te werpen op de interpretatie ervan. Dit toont het belang aan van contextuele factoren voor NT-exegese.

Trefwoorden: Bewegingsvoorzettingen, semantiek, syntaxis, hellenistisch Grieks, nieuwtestamentische lexicografie.

⁷ Rom 1:4: τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ τοῦ κυρίου ἡμῶν "Hij werd opgericht Zoon van God in volle kracht volgens de Geest van heiligheid / Heilige Geest, van zijn opstanding uit de dood."

Biography

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When I began my studies in Classical Philology, my interest focused on the study of ancient culture, especially its literature and philosophy. However, as I progressed in my training, I was increasingly attracted to Greek syntax and semantics.

As a result, upon finishing my Bachelor's degree, I requested to collaborate with the research group GASCO (Semantic Analysis Group of the University of Cordova), dedicated, under the direction of prof. Dr. J. Mateos and prof. Dr. J. Peláez, to the elaboration of the *Diccionario Griego-Español del Nuevo Testamento (DGENT)*. In this way, I participated actively in the writing of the Fasc. 1: Ἀρῶν-αἱματεκχυσία, Cordova: El Almendro, 2000-), forming part of the weekly meetings and helping to write many lemmas. This experience, inspiring for me, took me further, from 2005 to the present, to be the secretary of the dictionary and to participate in the elaboration of the Fasc. 2: αἱμορρεω-άνήρ. Fasc. 3: ἀνθίστημι-ἀπώλεια. Fasc. 4: Ἄρ-ἄψυχος. Fasc. 5: Βάαλ-βωμός, Cordova: El Almendro, 2000-).

Also, following this methodological framework, I devoted my final Master's thesis to the semantic analysis of the preposition *διὰ* in the Greek of the NT, receiving the extraordinary Master's Prize in Texts, Documents and Cultural Intervention, University of Cordova (academic year 2012-2013) and the Prize for the best Master's thesis in the Area of Arts and Humanities of the University of Cordova (academic year 2012-2013). This work has served for the elaboration of the lemma corresponding to this preposition in the Fasc. 6 of the *DGENT*, still in the drafting phase.

In this same line of research linked to the *DGENT*, I published, in collaboration with Israel Muñoz Gallarte, "El campo semántico de la educación en el NT: παιδεύω y διδασκαλία según el *DGENT*," in L. Roig Lanzillotta & I. Muñoz Gallarte (eds.), *Liber amicorum en honor del profesor Jesús Peláez del Rosal* (Cordova: El Almendro, 2013) 1-26.

Parts of the present doctoral thesis has been published in the form of articles. "La preposición ἀπό en el griego del Nuevo Testamento. Algunos casos de controversia," was published in *Cuadernos de Filología Clásica. Estudios Griegos e Hindoeuropeos*, vol. 27 (2017) 31-47; "La preposición διά en el griego del Nuevo Testamento. Ensayo de análisis semántico," was published in I. Muñoz Gallarte & J. Peláez (Eds.), *In mari via tua*. Philological Studies in Honor of Antonio Piñero (Cordova: El Almendro, 2016) 243-265; "La preposición εἰς en el griego del Nuevo Testamento. Ensayo de análisis semántico," still in press, will be published in the 72 issue of *Humanitas* journal and "Las preposiciones ἐκ y πρός en el Nuevo Testamento. Dos casos especiales: Rom 1:4 y Mark 10:5," also still in press, which will appear in the the 29 issue of *Fortunatae* journal.

In addition, during my doctoral training, I have participated in several international congress, conferences and symposiums, such as the IV Congreso Científico de Investigadores en Formación of the University of Cordova, organized by the Doctoral School of that university and held in Cordova in November 18th and 19th, 2014, where I presented "The prepositions of movement in the Greek New Testament. An Essay in semantic analysis." "La preposición διά en el griego del Nuevo Testamento. Ensayo de análisis semántico," was presented at the I Jornadas Doctorales en Lenguas y Culturas, held at the Univ. of Jaén on 1 and 2 of October 2015. I also had the opportunity to present the communication "La preposición διά en el griego del Nuevo Testamento. Ensayo de análisis semántico," in XII Congreso Internacional de Lingüística General held in Alcalá de Henares from May 23rd to 25th, 2016. Finally, I presented the communication "Prepositions of movement in the *Diccionario Griego-Español del Nuevo Testamento*. (DGENT). The case of διά" in the PhD Student Symposium The Philosophical Religious Continuum in Antiquity: Ancient and Modern Perspectives, organized by the Faculty of Theology and Religious Studies of Groningen June 22nd, 2017.

To this we must add that my two 3-month stays in the Faculty of Theology and Religious Studies of the University of Groningen have been key to completing the writing of my doctoral thesis. I enjoyed there a stimulating environment in which scientific discussion and feedback from other colleagues have been constant.