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## The Comparative Usages of **δε´** and **α´λλα´** in the Four Gospels

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THE COMPARATIVE USAGES OF δέ AND ἀλλά  
IN THE FOUR GOSPELS

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A Thesis  
Presented to  
the Faculty of  
Western Evangelical Seminary

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In Partial Fulfillment  
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Master of Arts in Religion

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by  
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## Chapter 1

### INTRODUCTION

For many years students of New Testament Greek have considered  $\delta\acute{\epsilon}$  and  $\alpha\lambda\lambda\acute{\alpha}$  (Greek words for but) to be synonymous when used in instances involving contrast. The purpose of this paper is to show that this is not the case and that the use of  $\delta\acute{\epsilon}$  or  $\alpha\lambda\lambda\acute{\alpha}$  is very predictable.

### REASONS FOR THE STUDY

While in college this writer was given a small booklet that explained the Quaker teachings concerning water baptism, pointing out the reasons why they believed water baptism was not a necessary or integral part of the Christian faith. In presenting the evidence for this point of view, the author of the booklet emphasized the usage of  $\delta\acute{\epsilon}$  in Mark 1:8, which says, "I baptized you with water; but He will baptize you with the Holy Spirit." The author of the booklet argued that  $\delta\acute{\epsilon}$  was a very strong adversative particle, making the two phrases opposing. According to the evidence presented in this paper,  $\delta\acute{\epsilon}$  is not an adversative particle in this case, but falls into the second most common usage of the word, that of being a simple contrastive particle used between the action and reactions of two different people, regardless of the amount of contrast

involved. If  $\delta\acute{\epsilon}$  were adversative in this case, the author's position would be strengthened. If the evidence presented in this paper is applied to this verse, it will show that the two kinds of baptism of John and Jesus are merely different, not that they are opposing each other. In a theological discussion concerning this passage, one would want to explore the differences between the two kinds of baptism, but the use of  $\delta\acute{\epsilon}$  would show only that they are not in opposition to each other.

The purpose of this study is to show that  $\delta\acute{\epsilon}$  and  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  have distinctive usages and that such usages can be discerned with a high degree of reliability upon examination of the English text, in this case, the New American Standard Version. A secondary purpose is to show some possible applications to translation work.

#### LIMITATIONS OF THE STUDY

There are three limitations to this study. The first is that the study is confined to the usages of  $\delta\acute{\epsilon}$  and  $\acute{\alpha}\lambda\lambda\acute{\alpha}$ , although  $\epsilon\acute{\iota}$   $\mu\acute{\eta}$  and  $\pi\lambda\acute{\eta}\nu$  are also translated, "but". The second limitation is that only the four Gospels, Matthew, Mark, Luke and John, will be used in the study. It is the opinion of this writer, having checked other passages in the New Testament, including all of Ephesians, that these categories would hold true for the rest of the New Testament. The third limitation concerns the word,  $\delta\acute{\epsilon}$ . It is most commonly used as a conjunctive particle and is



translated, "and". This study will not deal with this usage of the word. Instances where these usages overlap will be discussed further in a later chapter.

#### DEFINITION OF TERMS

For the purpose of this paper it is necessary to define, explain, and illustrate the meaning of certain terms. The terms that will be discussed are adversative, emphatic, additive, simple contrastive, and word order.

##### Adversative

An adversative particle, which is the way ἀλλά is most commonly used, can be simply defined as that which negates. This is inherent in the idea of "adversative". Adversative means expressing opposition or antithesis.<sup>1</sup> The most common formula for ἀλλά used this way is, "not this, but that". ἀλλά is also used the opposite way, "this, but not that". A few examples will clarify what is meant by adversative. Luke 24:6 says, "He is not here, but He has risen." In Greek it says, οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. John 10:1 says, "Truly, truly, I say to you, He who does not (μή) enter by the door into the fold of the sheep, but (ἀλλά) climbs up some other way, he is a thief and a robber." Mark 12:25 says, "For when they rise from the dead, they neither (οὔτε) marry, nor (οὔτε) are given

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<sup>1</sup>Ramona R. Michaelis, ed., Funk and Wagnalls Standard College Dictionary (New York: Harcourt, Brace and World, Inc., 1963) p. 21.

in marriage, but (ἀλλ᾽) are like angels in heaven."

### Emphatic

As an emphatic particle, ἀλλ᾽ is used to express exclamation, particularly when adding a surprising or unexpected piece of information to another. An illustration will help clarify this definition. Luke 12:6,7 says, "Are not five sparrows sold for two cents? And yet not one of them is forgotten before God. Indeed (ἀλλ᾽) the very hairs of your head are numbered. Do not fear; you are of more value than many sparrows." The implication in this passage, and it is stated, is that if God knows when a sparrow is sold but takes the trouble to know how many hairs a person has, that person must have much more worth to Him than the simple sparrow. The emphatic aspect is that God not only knows when a sparrow is sold, but even more profoundly, knows how many hairs a person has.

### Additive

As an additive particle ἀλλ᾽ is related to the foregoing. This kind of particle adds information to previously mentioned information. An example will illustrate this type of particle. Matthew 4:4 says, "But He answered and said, 'It is written, 'Man shall not live on bread alone, but (ἀλλ᾽) on every word that proceeds out of the mouth of God.'" The basic idea of this passage is that man is not to live just on bread, but also on every word from God. There is no negation, but rather, because of the

words only and also being added to not, there is addition.

The additive and emphatic usages of ἄλλὰ are very similar in function, but for the purpose of analysis, they are separated into different categories. The additive usage has a particular grammatical construction, that is; "not only this, but that also." The emphatic usage is more dependent on the context and content than on a particular grammatical construction, for its delineation as a particular usage of ἄλλὰ. The major difference, grammatically, between the emphatic and the other two usages of ἄλλὰ is that there is no negative in the emphatic usage.

### Simple Contrastive

As a simple contrastive particle δέ compares the actions and/or reactions, characteristics or attitudes of two or more people or concepts. Whether a negative is present or not does not effect the usage of δέ. δέ, used in this manner, merely shows that these people or things are different or act differently.

An example of δέ used as a simple contrastive particle without a negative is found in Luke 12:13,14, which says, "And someone in the crowd said to Him, 'Teacher, tell my brother to divide the family inheritance with me.' But (δέ) He said to him, 'Man, who appointed me a judge or arbiter over you?'"

An example of δέ used as a simple contrastive particle with a negative is Matthew 25:29, which reads, "For to everyone who has shall more be given and he shall have

an abundance; but (δέ) from the one who does not (μή) have, even what he does have shall be taken away." The use of a negative in this passage is irrelevant as far as the usage of δέ is concerned. The negative is just a part of the sentence and has no bearing on the usage of δέ. Therefore, the two passages, in so far as δέ is being used, are the same. That is, one person says something and another reacts, saying something in return. When a negative is used in a sentence it has to be determined whether it has any bearing on the use of δέ or ἀλλά. As a rule, if the negative is relevant, ἀλλά is used. If it is not, δέ is used.

A simple contrastive particle also contrasts the behavior of the same person. This is usually done in conjunction with words signifying a change in time, such as now νῦν, when ὅταν, later ὕστερον, and hereafter μετὰ ταῦτα (literally, after this).

An example of this usage with a negative is John 13:7, "Jesus answered and said to him, 'What I do you do not (οὐκ) realize now (ἄρτι) but (δέ) you shall understand hereafter (μετὰ ταῦτα).'"

An example of this usage without a negative is Luke 11:34, which says, "The lamp of your body is your eye; when your eye is clear, your whole body is full of light; but (δέ) when (ἐπεί) it is bad, your body also is full of darkness."

A contrastive particle also contrasts evaluation of

actions. A good example of this is John 18:23 where Jesus says, "If I have spoken wrongly, bear witness of the wrong; but (δέ) if (εἰ) rightly, why do you strike me?"

### Word Order

Word order in the Greek language has a different significance from what it has in the English language. In English a change in word order usually changes the meaning of a sentence. In Greek, by virtue of its inflectional endings for the various parts of its syntax, such as nouns, verbs, and adjectives, the word order can be changed to some degree for emphasis on a certain part of the sentence. The direct object, for example, can be moved to be first in the sentence for emphasis. Because of the endings it can be determined what is the subject and what is the object. In this study, moving the direct object to come before the verb assumes great importance, because the contrast is affected. This aspect will be covered in chapter three. A translator cannot make a word-for-word translation of Greek and expect it to be clear and good English. Nevertheless, it is necessary to know where the emphasis is, so that the emphasis can be expressed, as much as possible, in translation. A good example of a word order situation occurs in Luke 3:17, which reads, "And His winnowing fork is in His hand to clean out His threshing-floor, and to gather in the wheat into His barn; but He will burn up the chaff with unquenchable fire." In the Greek the direct object, chaff,

comes immediately after  $\delta\acute{\epsilon}$ , and before the subject and the verb. This puts the emphasis on the chaff as contrasted with the wheat. In English, with this emphasis, the last phrase would read, "but the chaff, He will burn up with unquenchable fire."

#### FINDINGS IN THE LITERATURE

Many Greek scholars consider  $\delta\acute{\epsilon}$  and  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  to have much the same meaning and function, that is, both being adversative when used as contrastive particles. However,  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  is recognized as being generally stronger than  $\delta\acute{\epsilon}$ .

##### Grammars

A. T. Robertson indicates that  $\delta\acute{\epsilon}$  and  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  are both copulative, or connective, and adversative. He says that the copulative, or connective, meaning is the original one for both words and that the adversative idea was added.<sup>2</sup> Under the subheading adversative, he says that  $\delta\acute{\epsilon}$  is clearly adversative in some cases but he does recognize that "the contrast may lie in the nature of the case, particularly where persons stand in contrast . . . ." <sup>3</sup> For  $\acute{\alpha}\lambda\lambda\acute{\alpha}$ , under the same subheading of adversative, he says, ". . . with a negative, the antithesis is sharp . . . ." <sup>4</sup>

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<sup>2</sup>A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Nashville: Broadman Press, 1934) pp. 1184-1185.

<sup>3</sup>Ibid., p. 1186.

<sup>4</sup>Ibid., p. 1187.

Samuel G. Green calls  $\delta\acute{\epsilon}$  and  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  conjunctions of antithesis. However, he notes, " $\delta\acute{\epsilon}$  is also most properly adversative, though less emphatic than  $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ."<sup>5</sup> Concerning  $\delta\acute{\epsilon}$ , he admits that, "It is generally difficult to exhibit the exact adversative force of this conjunction, and in translation it is often taken as a mere adjunctive."<sup>6</sup>

Dana and Mantey do not make much of a distinction between  $\delta\acute{\epsilon}$  and  $\acute{\alpha}\lambda\lambda\acute{\alpha}$ , calling  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  a strong adversative conjunction.<sup>7</sup>  $\delta\acute{\epsilon}$  is called a postpositive conjunction used as an adversative particle, when it is translated but, however, yet, on the other hand, and others.<sup>8</sup> Merely stating that  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  is a stronger adversative than  $\delta\acute{\epsilon}$  does not do these words justice as a finer distinction can be made that will assist in interpretation of Scripture.

The only grammar, of the ones studied, that makes a distinction that assists in understanding the usages of these words is the one by F. Blass and A. Debrunner. They note a stronger distinction between  $\delta\acute{\epsilon}$  and  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  than the other scholars cited. They say, "A distinction is to be observed between general contrast ( $\delta\acute{\epsilon}$ ) and that which is

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<sup>5</sup>Samuel G. Green, Handbook to the Grammar of the Greek Testament (London: Fleming H. Revell Co., n. d.) pp. 342-344.

<sup>6</sup>Ibid.

<sup>7</sup>H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (New York: The Macmillan Co., 1955) p. 240.

<sup>8</sup>Ibid., p. 244.

directly contrary (ἀλλά), which is roughly comparable to German aber and sondern."<sup>9</sup>

### Lexicons

The older lexicons, except for Thayer and a part of Abbott-Smith, do not make much of a distinction between δέ and ἀλλά. The lexicon by Thomas Green says that ἀλλά is a conjunction meaning but, however, but still more, unless, and except.<sup>10</sup> He calls δέ "a conjunctive particle, making the superaddition of a clause, whether in opposition or in continuation, to what has preceded, and it may be variously rendered but, on the other hand, and, also, now, etc;

. . . ."<sup>11</sup> It should be noted that his definitions do not make much of a distinction between the two words, only in that ἀλλά is rendered more strongly than δέ.

Another lexicon, G. Abbott-Smith's, describes ἀλλά as being an adversative particle, stronger than δέ, used to oppose a previous negation (οὐ or μὴ . . . ἀλλά). It is also rhetorically subordinating but not entirely negating what precedes as in Mark 9:37. The second usage is that ἀλλά is used without previous negation to express opposition,

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<sup>9</sup>F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature, translated, edited and revised by Robert W. Funk (Chicago: The University of Chicago Press, 1961) pp. 231-232.

<sup>10</sup>Thomas Sheldon Green, A Greek-English Lexicon to the New Testament (New York: Harper and Brothers, n. d.) p. 6.

<sup>11</sup>Ibid., p. 38.



interruption, transition, etc., as in John 16:20. It is used also to give emphasis to the following clause as in John 16:2.<sup>12</sup>

Concerning  $\delta\epsilon$ , Abbott-Smith writes that it is a postpositive conjunctive particle that is copulative or connective, and adversative, distinguishing a word or clause from one preceding. It may be translated but, in the next place, and, now, but also, and on the other hand.<sup>13</sup>

The currently used standard lexicon for New Testament Greek is the one by Arndt and Gingrich, a translation and revision of the German work by Walter Bauer. Arndt and Gingrich define  $\alpha\lambda\lambda\alpha$  as being an "adversative particle indicating a difference with or contrast to what precedes, in the case of individual clauses as well as whole sentences but, rather, nevertheless, at least."<sup>14</sup> They give six conditions under which the word is used. They mention the same categories for  $\alpha\lambda\lambda\alpha$  that are dealt with in this paper and the other three appear to be extensions of those.

Arndt and Gingrich give the definition of  $\delta\epsilon$  as:

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<sup>12</sup>G. Abbott-Smith, A Manual Greek Lexicon of the New Testament (New York: Charles Scribner's Sons, n. d.) p. 21.

<sup>13</sup>Ibid., pp. 98-99.

<sup>14</sup>William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press, 1957) pp. 37-38.

One of the most commonly used Greek particles, used to connect one clause with another when it is felt that there is some contrast between them, though the contrast is often scarcely discernable. Most common translation: but, when a contrast is clearly implied; and, when a simple connective is desired, without contrast; frequently it cannot be translated at all.<sup>15</sup>

This writer's category of  $\delta\acute{\epsilon}$ , used with time and if words, is mentioned in this fashion, "introducing an apodosis after a hypothetical or temporal protasis and contrasting it with the protasis."<sup>16</sup> Several references are given for this usage, eight from other literature and only three from the New Testament, all outside the Gospels. The Greek time and if words are not named, though, which weakens this particular example of a usage of  $\delta\acute{\epsilon}$ . They also note some instances of  $\delta\acute{\epsilon}$  used with a negative, such as Matthew 6:33, where it can be translated but rather.<sup>17</sup>

An older lexicon, one that was the standard in its time, is even more exhaustive than the one by Arndt and Gingrich. The author, Joseph Thayer, notes that  $\delta\acute{\epsilon}$  is used universally by way of opposition and distinction. It is added to statements opposite to a preceding statement as in Matthew 6:14 where Jesus commented that, "if you forgive . . . but ( $\delta\acute{\epsilon}$ ) if you do not forgive . . . ." He notes that  $\delta\acute{\epsilon}$  is used when it opposes persons to persons or things previously mentioned or thought of with strong emphasis; Matthew 5:22  $\epsilon\gamma\omega\ \delta\acute{\epsilon}$ , or with slight emphasis as

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<sup>15</sup>Ibid., p. 170.

<sup>16</sup>Ibid.

<sup>17</sup>Ibid.

in Mark 1:45 ὁ δέ. Another use of δέ is with additional information, explaining and establishing the preceding. The references given for this usage are all outside of the Gospels. It is also used when new additions are distinguished from the preceding. Another use of δέ is with negative sentences as in Matthew 6:19. [The correct reference is Matthew 6:19, 20.]<sup>18</sup>

In reference to ἅλλ᾽, Thayer notes that it is used as an opposite to concessions as in Matthew 24:6; Mark 13:20, 28 and John 16:7, 20. ἅλλ᾽ is used in answers having the force of negation as in John 7:27; exceptions, as in Luke 22:53; and restriction, as in John 11:42. ἅλλ᾽ is used as an ascensive (emphatic) and also in the form, not only . . . but also . . . ἅλλ᾽ is preceded by negation like the German word sondern a number of times such as Matthew 19:11, Mark 5:39, and John 7:16. Negation is suppressed in some cases, but can easily be supplied upon reflection as in Matthew 11:7-9 and Luke 7:24-26.<sup>19</sup>

As can be seen from these scholars' views, there is a distinction made between δέ and ἅλλ᾽. In some cases a more definite distinction is made. However, in most cases, the distinctions are not clear enough. A. T. Robertson comes close by stating, in reference to δέ, that it is

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<sup>18</sup>Joseph Henry Thayer, Greek-English Lexicon of the New Testament (New York: American Book Co., 1889) pp. 125-126.

<sup>19</sup>Ibid., pp. 27-28.

clearly adversative in some cases but recognizes that "the contrast may be in the nature of the case, particularly where persons stand in contrast."<sup>20</sup> It is precisely this question that describes the main function of  $\delta\acute{\epsilon}$ , except for the copulative or connective usage.

Blass and Debrunner's comment on the difference between  $\delta\acute{\epsilon}$  and  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  is pertinent. They note, "A distinction is to be observed between general contrast ( $\delta\acute{\epsilon}$ ) and that which is directly contrary ( $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ), which is roughly comparable to German aber and sondern."<sup>21</sup>

Among the lexicons, the ones by Green and Abbott-Smith do not make very good distinctions between the two words, as some important usages are left out. The lexicon by Thayer and the one by Arndt and Gingrich cover the subject well, except that they appear to make distinctions where there is a considerable overlap of meaning and function. However, they do name the functions of each word as mentioned in this paper. Because of the overlapping of the other usages, though, the main usages are unclear. It is recognized that it is not strictly the function of a lexicon to compare words in order to define them, but in this case it would have been helpful to do so.

#### METHOD OF PROCEDURE

It was first determined to leave out the instances

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<sup>20</sup>Robertson, op. cit., p. 1186.

<sup>21</sup>Blass and Debrunner, loc. cit.

in which  $\delta\epsilon$  is translated as a simple connective particle, usually translated as "and". This was done by making an arbitrary decision to use the New American Standard Version as the English translation and Nestle and Kilpatrick's 1958 edition of The Greek New Testament for the Greek text. Separating the connective use of  $\delta\epsilon$  from its contrastive usage was done by marking every place where  $\delta\epsilon$  was used in the Greek testament and then marking down where  $\delta\epsilon$  was translated "but" in the New American Standard Version. The instances that  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  occurred were found listed in Moulton and Geden's Concordance to the Greek New Testament.

The decision to base the study on the Gospels was made because of the large number of times the two words are used in the New Testament.  $\delta\epsilon$  is used approximately 2,700 times and there are about 630 occurrences of  $\acute{\alpha}\lambda\lambda\acute{\alpha}$ . It was assumed that if the usages were consistent in the Gospels, they would be consistent in the remainder of the New Testament. This premise was tested a number of times and the usages were consistent 99% of the time.

Categorization proved to be very confusing at the beginning. Some categories chosen proved to be vague, unreliable or incorrect. As the categories were changed and refined, however, validation was improved. The categories were changed and refined as needed by using the existing categories to deduce whether  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  or  $\delta\epsilon$  was used, and for what reason, from passages selected at random in the NASB. Validation was accomplished by checking the

conclusions reached with passages, both in the Gospels and outside of them.

Predictability is based on the premise that if the usages are consistent, it should be possible to deduce, with correct and clearly defined categories, which word was being translated into English. Predictability will be lessened, however, by three factors. Approximately 10% of all the predictions will be missed because of the word order, or other Greek words or combinations of words that are translated, "but", or because of exceptions.

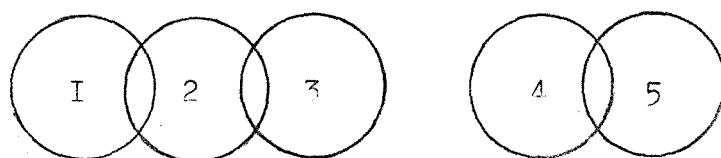
By "word order" it is meant that in the Greek language, by virtue of its endings and articles, the words in a sentence can be moved around for emphasis without changing the meaning of the sentence. In English, emphasis can be made by using different techniques. In translation the English version is written as if the Greek word order had not been changed for emphasis. Emphasis must be attempted in translation where it is relevant.

The two main examples of other Greek words that are translated, "but", are *πλήν* and *εἰ μή*. *πλήν* is used twenty-one times in the Gospels and translated "but" in fourteen of these cases. *εἰ μή* is used fifty-three times in the Gospels and translated "but" in seventeen of these. *εἰ δέ μήγε* is translated "but" twice in the Gospels.

#### CATEGORIES

Selecting suitable categories proved to be one of

the most difficult phases of the research process of this study. After many false starts, changes and refinements, the key to the problem was found. The usages of  $\delta\acute{\epsilon}$  and  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  fall into five categories: (1)  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  used as an adversative particle; (2)  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  used as an emphatic particle; (3)  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  used as an additive particle; (4)  $\delta\acute{\epsilon}$  used as a simple contrastive particle; and (5)  $\delta\acute{\epsilon}$  used with time words such as now, when and after, and if words ( $\epsilon\acute{\iota}$  and  $\epsilon\acute{\alpha}\nu$ ). It should be stated that there is overlapping of meaning in these categories, but there is enough difference in each one to warrant separate treatment. This can be illustrated by the use of circles:



These categories have formulas that show concisely how a word is used and they are a means of validating the hypothesis. If these categories can be used to determine correctly which word is used, the hypothesis is shown to be true. This is assuming that the categories are distinguishable from each other. The five formulas are as follows:

1.  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  used as an adversative particle  
"not this, but that"
2.  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  used as an emphatic particle  
"Indeed! This happened (or will happen) also."
3.  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  used as an additive particle  
"not only this, but that also"

4.  $\delta\acute{\epsilon}$  used as a simple contrastive particle  
 "The subject (a person, concept or any other thing) speaks (does, is, reacts) in one way, and another subject speaks (does, is, acts) in another way."
5.  $\delta\acute{\epsilon}$  used with time words such as now, when, and after; if words ( $\epsilon\acute{\iota}$  and  $\epsilon\grave{\alpha}\nu$ )  
Time--"He did not do this at first, but when that happened, he did."  
 If--"If I say or do one thing, then this will result. But if I say or do another, then that will happen."

There are a few problems regarding these usages. In regards to  $\acute{\alpha}\lambda\lambda\acute{\alpha}$ , there is one passage, Mark 9:22, where the usage of the word  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  is yet undetermined. In category four,  $\delta\acute{\epsilon}$  is used consistently 98.2% of the time. There are only five exceptions to this usage. These are enumerated in chapter three.

The  $\mu\acute{\epsilon}\nu$  . . .  $\delta\acute{\epsilon}$  construction is used with both categories four and five. It does not appear to affect the use of  $\delta\acute{\epsilon}$  in either category. Some of the  $\mu\acute{\epsilon}\nu$ - $\delta\acute{\epsilon}$  constructions are conjunctive and are therefore not dealt with.

There is an appendix at the end of the paper which enumerates all the instances of  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  and  $\delta\acute{\epsilon}$  (excluding the simple connective usage) in the Gospels, with their references.



## Chapter 2

### THE USAGES OF THE PARTICLE ἄλλ᾽

#### THE ADVERSATIVE USAGE OF ἄλλ᾽

The major usage of ἄλλ᾽, which occurs 94% of the 217 times that the word is used in the Gospels, is that of an adversative contrast. This is most easily stated in English as being the kind of contrast that can be expressed, "not this, but that". There are a few times where the order is reversed and is expressed, "this, but not that". This usage is qualitatively different from the usages of δέ except for the few exceptions in the major usage of δέ. The usage is different in that δέ seldom has a negative with it and ἄλλ᾽ is rarely used without one. In some cases the negative is understood, particularly as the unstated answer to certain questions, when ἄλλ᾽ is without a negative.

Twelve typical examples of the adversative usage of ἄλλ᾽ will be shown, three from each Gospel. Some of the other more difficult passages will be cited and discussed.

The first example from Matthew is Matthew 5:15. This is the first time ἄλλ᾽ is used in the New Testament. It says, "Nor (οὐδέ) do men light a lamp, and put it under the peck-measure, but (ἄλλ᾽) on the lampstand: and it gives light to all who are in the house." Matthew 16:22,23 says,

"And Peter took him aside and began to rebuke Him, saying, 'God forbid it, Lord! This shall never happen to you.' But He turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you are not (οὐ) setting your mind on God's interests, but (ἀλλά) man's.'" Matthew 27:24 reads, "And when Pilate saw that he was accomplishing nothing (οὐδέν) but (ἀλλά) rather (μᾶλλον) that a riot was starting, he took water and washed his hands in front of the multitude, saying, 'I am innocent of this man's blood; see to that yourselves.'"

The first instance in Mark is Mark 1:44, which says, "And He said to him, 'See that you see that you say nothing (μηδέν) to anyone (μηδενί) but (ἀλλά) go show yourself to the priest and offer for your cleansing what Moses commanded, for a testimony to them.'" Mark 9:8, differing in minor aspects from the usual pattern, but still holding to the rule, says, "And all at once they looked around and (οὐκέτι) saw no one (οὐδένα) except (ἀλλά) Jesus only." Mark 16:6,7 is an instance where relevant phrases are separated. It says, "And he said to them, 'Do not (μή) be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him. But (ἀλλά) go, tell His disciples and Peter, He is going before you into Galilee; there you will see Him, just as He said to you.'"

The first instance in Luke needs a little explanation, but it fits the category. Luke 1:59,60 says, "And it

came about that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father. And his mother answered and said, 'No indeed (οὐχί); but (ἀλλά) he shall be called John.'" In this case, the word, "οὐχί" is understood to mean negation of the baby's name being Zacharias. After this comes the word, "ἀλλά", which is the adversative particle meaning "but", and then, instead of Zacharias, his name would be called John. Luke 12:51 reads, "Do you suppose that I came to grant peace on earth? I tell you, no (οὐχί), but" (ἀλλά) rather division." Luke 24:6 says, "He is not (οὐκ) here, but (ἀλλά) He has risen. Remember how he spoke to you while He was still in Galilee . . . ."

The first example in the Gospel of John is John 1:8, where it says, "He was not (οὐκ) the light, but (ἀλλά) came that he might bear witness of the light." The next example is John 10:18, which reads, "For this reason the Father loves me, because I lay down my life that I may take it again. No one (οὐδεὶς) has taken it away from me, but (ἀλλ᾽) I lay it down on my initiative. I have authority . . . ." The final example from John is John 21:23, which reads, "This saying therefore went out among the brethren that that disciple would not die; yet (δέ) Jesus did not (οὐκ) say to him that he would not die; but (ἀλλά) only, 'If I want him to remain until I come, what is that to you?'"

John 21:23, above, shows very clearly the difference between δέ with a negative and ἀλλά with a negative. The

first contrast is between the brethren and Jesus, and the second contrast is between what Jesus did not say and what He did say. The first and third negatives are therefore irrelevant as far as determining which particle would be used is concerned. The same thing can be said by using only one negative and by leaving the particles in the same place. This can be paraphrased by saying, "This saying therefore went out among the brethren that that disciple would stay alive; yet (δέ) Jesus did not (οὐ) say to him that he would stay alive, but (ἀλλά) only 'If I want him to remain until I come, what is that to you?'" The negative in the above is not relevant to the usage of δέ, but it certainly is in regard to ἀλλά being used.

Mark 10:39,40 gives a clearer difference between the way δέ is used and how ἀλλά is used, because of fewer negatives that would confuse. This passage says, "And they said to Him, 'We are able.' And Jesus said to them, 'The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized. But (δέ) to sit on my right or on my left, this is not (οὐκ) mine to give; but (ἀλλά) it is for those for whom it has been prepared.'" In this passage, "The cup that I drink" and "the baptism with which I am baptized" are contrasted by the use of δέ with "to sit on my right or on my left". "ἀλλά", on the other hand, is the adversative particle between "mine" and "my Father", which is in the understood phrase, "by my Father".

In the great majority of cases where ἀλλά is used,

the usual order is "not this, but that". There are only six times where the reverse occurs in the Gospels. There are six or eight times when  $\delta\acute{\epsilon}$  is used in the place where one would expect  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  to be used, (twice,  $\delta\acute{\epsilon}$  is used with  $\mu\acute{\alpha}\lambda\lambda\omicron\nu$  which means "rather", giving the combination the force of  $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ). In all of these cases the term "adversative" is applicable, since one thing is being negated and another asserted. This is different from a simple contrast where neither side of the contrast is negated. One such passage is John 16:21. This passage also shows the importance of word order. It says in English, "I have many more things to say to you, but you cannot bear them now." In Greek it reads, "Ἐτι πολλὰ ἔχω ὑμῖν λέγειν ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι." Keeping this word order in English, with necessary adjustments so that it still communicates, this passage says, "Many things, I have yet to say to you, but these (understood) you cannot bear now." It is clear that the usual formula for this usage of  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  is reversed in this passage. It should also be noted that word order is very important. The predictability of the categories is based on consistency between the Greek and the English translation. This verse is one that a person would miss because of the word order (in the NASB). In choosing whether " $\delta\acute{\epsilon}$ " or " $\acute{\alpha}\lambda\lambda\acute{\alpha}$ " was used, the most obvious choice would be  $\delta\acute{\epsilon}$  because of the contrast between "I" and "you", making it fit the main category of  $\delta\acute{\epsilon}$ . In this case the adversative contrast is between the disciples' need for more information and the

disciples' inability to bear such information now. These phrases could be reversed and say the same thing. The passage would then read, "You cannot bear them now, but I have many things yet to tell you."

Another example of a reversed formula is John 3:8. This example is much clearer because it is not complicated by word order problems. It says, "The wind blows where it wishes and you hear the sound of it, but (ἀλλά) do not (οὐκ) know where it comes from and where it is going; so is everyone who is born of the Spirit." This verse can be reversed and say the same thing so that it would follow the usual formula. It would read, "you do not know where the wind comes from and where it is going but (ἀλλά) you hear the sound of it blowing; everyone is like that who is born of the Spirit."

In the obscure passages, the factors that make it difficult to discern which of the two particles was used are separated clauses, people involved in the contrast, related words, word order, understood negatives and understood phrases. In addition, there are thirteen passages where the negative is somewhat disguised or has to be deduced from the context. A representative passage from each group will be discussed and the similar passages listed, except for the last group where each passage will be discussed. There is one difficult passage, Mark 9:22, in which the usage of ἀλλά has not yet been determined.

The first factor involved in these obscure passages

is separated clauses. In these cases, the intervening statements or phrases are parenthetical and as such have no bearing on the contrast being drawn. Mark 16:6,7 and Luke 7:7 are very much alike in this respect. Mark 16:6,7 says this, "and he said to them, 'Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him. But (ἀλλὰ) go, tell His disciples and Peter.'" The underlined phrases in the passage are the ones being contrasted. All of the other intervening sentences are parenthetical. John 14:31 appears to be somewhat different in that verse thirty-one seems to point up the contrast to a series of negative statements concerning the world, beginning with verse seventeen and going through verses nineteen, twenty-two, twenty-seven and thirty. Another instance of a separated clause is John 11:15.

There are seven instances of adversative contrast involving people. One passage uses "no one" contrasted with a woman and five passages have a contrast between people. John 4:2 is the most representative of this kind of problem. It says, "although Jesus Himself was not (οὐκ) baptizing, but (ἀλλὰ) His disciples were." In this passage, the adversative contrast is between Jesus Himself and His disciples. "Jesus" is being negated in this passage and "His disciples" is being affirmed. Therefore, this passage fits the usual formula for ἀλλὰ as an adversative contrastive particle. It says, in essence, "not this, but that". There is a danger of

confusing this type of passage with the ones that use  $\delta\acute{\epsilon}$ . The type of passage that we are considering here, however, has a negative connected with the people mentioned. Other examples of this problem are: Matthew 20:26, Mark 7:25, Luke 13:3,5, John 6:22 and John 8:42.

Another problem area is words being contrasted that are different but are closely related. John 1:31 and John 12:16 are illustrations of this problem. John 1:31 says, "And I did not recognize Him, but ( $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ) in order that He might be manifested to Israel, I came baptizing in water." The adversative contrast in this passage is between Jesus' not being recognized by John and His being manifested (and as a result, recognized) to Israel, which included John, through the means of John's baptism of Jesus.

An example of a question expecting a "no" answer is Luke 7:24, which says in part, "What did you go out into the wilderness to look at? A reed shaken by the wind? But ( $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ) what . . ." The answer to the question is obviously "no". The other passages are Luke 7:25 and the parallel passages, Matthew 11:7,8 and John 12:27.

An example of a negative phrase being understood is found in Luke 11:41,42, which says, "But give that which is within as charity, and then all things are clean for you. But ( $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ) woe to you Pharisees, for you do not do that (understood phrase), for you pay tithe . . ." The adversative contrast is between the imperative, "give that which is within as charity" and the idea understood from the



phrase, "and yet disregard justice and the love of God", that they do not give that which is within as charity. Other similar passages are Luke 6:27, John 13:10 and John 16:20.

There are two passages that have understood phrases in them. They are Mark 14:49 and John 10:26. In the New American Standard Bible, the understood phrase in the passage in Mark is in italics. The discussion, therefore, will be about John 10:25,26, which reads, "Jesus answered them, 'I told you, and you do not believe; the works that I do in my Father's name, these bear witness of me (to you--understood). But (ἀλλά) you do not (οὐ) believe, because you are not of my sheep." A full rephrasing of this passage would read, ". . . The works that I do in my Father's name, these bear witness of me to you, but you do not believe these works, because you are not of my sheep." The adversative contrast is between the witness given to the people by the works and the fact that they do not believe the witness of the works.

There are fourteen difficult passages where ἀλλά occurs. They are difficult because there is no negative stated, except for John 10:25,26 and John 16:4. The negative has to be supplied from the context of each passage. When there is no negative, the larger situation and the context has to be considered. In a cursory examination of the texts, one would expect that δέ would be used. However, ἀλλά is used because of the adversative contrast in the

larger context. Each of the fourteen passages will be quoted and the necessary context summarized and explained. The contrast involved will then be stated.

Matthew 9:18 says, "While He was saying these things to them, behold, there came a synagogue official, and bowed down before Him, saying, 'My daughter has just died, but (ἀλλὰ) come and lay your hand on her, and she will live.'" The evidence of this man's faith and therefore the implication of his statements, can be seen in that even though he was a synagogue official, he had humility as shown by his coming to Jesus and bowing down before Him. Not only that, but he obviously had faith that Jesus could remedy a seemingly impossible situation, as shown by his statement that his daughter would live when Jesus came and laid His hand on her. It is stated later that the girl was not actually dead but rather asleep, probably in a coma or similar condition. However, the official believed that she was dead and that Jesus could raise her from the dead. As has been pointed out, the formula of this usage of ἀλλὰ is, "not this, but that." The negative part of the contrast is in the implications. The whole verse with the implication added would read, "While He was saying these things to them, behold, there came a synagogue official, and bowed down before Him, saying, 'My daughter has just died, but this is not an impossible situation, for when you come and lay your hand on her, she will live.'"

Mark 9:11,12 reads, "And they began questioning Him

saying, 'Why is it that the scribes say that first Elijah must come?' and He said to them, 'Elijah does first come and restore everything. And yet how is it written of the Son of Man that He should suffer many things and be treated with contempt? But (ἀλλὰ) I say to you, that Elijah has indeed come, . . .' It would seem at first that there is no adversative contrast in this passage. It would appear that Jesus made two positive, non-contrasting statements. But considering Jesus' first statement, "Elijah does first come and restore everything", with the question of the disciples, "Why is it that the scribes say that first Elijah must come?", there is a negative assumption involved, that being that Elijah has not come yet. Jesus agrees with the fact that Elijah must come first, but disagrees with the implication that he has not come yet, with his second statement, "But I say to you, that Elijah has indeed come . . . ." The adversative contrast is between the implication of the first statement and the statement of fact in the rebuttal.

The next passage is Mark 11:30-33 which reads, ". . . 'Was the baptism of John from heaven, or from men? Answer me.' And they began reasoning with one another, saying, 'If we say, "From heaven," He will say, "Then why did you not believe him?" But (ἀλλὰ) shall we say, "From men"?' ---They were afraid of the multitude, for all considered John to have been a prophet indeed." This passage differs from the other parallel passages (Matthew 21:25 and Luke 20:5,6) in that the Greek phrasing of the English phrase,

"but shall we say", is ἀλλὰ εἴπωμεν rather than εἰάν δὲ εἴπωμεν. The word δέ occurs in conjunction with εἰάν in the other passages, which translated, means, "but if we say". In this passage under consideration, however, ἀλλά is used in the place of δέ and there is no εἰάν. There is no "if" clause, but rather a suggestion made for consideration and rejected. A paraphrase of this passage with the preceding idea in it would read, beginning with the response of the religious leaders, ". . . 'If we say "From heaven, He will say, "Then why did you not believe him?" That is not a good answer either.' For they were afraid of the multitude, for all considered John to have been a real prophet."

Mark 11:30-33, discussed in the preceding paragraph, also differs from the other two parallel passages in that they give the result of the "if: clause. That is, they say, according to Matthew 21:26, "but if we say, 'From men,' we fear the multitude; for they all hold John to be a prophet." In Luke 20:6 it says, "But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a prophet." The difference between the passages is that the result of the "if: clause is stated in Matthew and Luke. In Mark, the phrase concerning the fear of the multitudes is not a continuation of the sentence regarding asking the question, "But shall we say, 'From men,'" but rather, it is a comment by the author, Mark.

Mark 14:28,29 is like the other passages cited in

that the negative part of the contrast is implied rather than stated. It reads, "And Jesus said to them, 'You will all fall away, because it is written, "I will strike down the shepherd, and the sheep shall be scattered." But (ἀλλὰ) after I have been raised, I will go before you to Galilee.'" With the negative implications included, the relevant part of the verse would read, "It is written, 'I will strike down the shepherd, and the sheep shall be scattered; but that will not be the end, but rather, after I have been raised, I will go before you to Galilee.'" The adversative contrast is between Jesus being struck down (killed) and that this was not to be the end but rather that He would rise and go before the disciples into Galilee.

Luke 22:53 is another interesting example of the negative not being stated. Jesus said, "While I was with you daily in the temple, you did not lay hands on me; but (ἀλλὰ) this hour and the power of darkness are yours." Rephrased, with the negative idea being included, it would read, "While I was with you daily in the temple, you did not lay hands on me, because that hour and the darkness were not yours, but (ἀλλὰ) now this hour and the power of darkness are yours." The adversative contrast in this passage is between the fact that when Jesus was daily in the temple, it was not the hour to take Jesus and that now it was and the power of darkness was theirs, too.

John 1:33 is an example of a passage in which the second part of the contrast is the whole sentence after the

word, ἀλλά. The passage reads, "And I did not recognize Him, but (ἀλλά) He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit.'" The phrase, "He who sent me to baptize in water, said to me", is parenthetical to the contrast. The contrast is not between "I" and "He", but between "did not recognize Him" and "will recognize Him", which is understood as the implication of the rest of the verse, "He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit." Indeed, John goes on to say, in verse thirty-four, "And I have seen, and have borne witness that this is the Son of God."

John 7:28 reads, "Jesus therefore cried out in the temple, teaching and saying, 'You both know Me, and know where I am from; and I have not come of Myself, but (ἀλλά) He who sent me is true, whom you do not know.'" There is a word-order problem in the phrase, "He who sent me is true". The word order in the Greek has the word for true first so that the phrase reads, "He is true, the one that sent me". The passage, rephrased, would read, "Jesus therefore cried out in the temple, teaching and saying, "You both know me, and know where I am from; and I have not come of myself, but He who is true sent me, whom you do not know.'" The adversative contrast is between "of myself" and "He who is true". Jesus goes on to say in verse twenty-nine, "I know Him; because I am from Him, and He sent Me." This confirms the contrast.

John 8:26 is also a passage of scripture in which the tenor of the preceding context is the first part of the contrast. The passage reads, "I have many things to speak and to judge concerning you, but (ἀλλὰ) He who sent me is true; and the things which I heard from Him, these I speak to the world." The context from the preceding verses is a conversation between the Pharisees and Jesus concerning Jesus and His relationship with the Father. The fact is also brought out that the Pharisees did not accept Jesus as being the Son of God and therefore did not know the Father, as he states in the nineteenth verse, "You know neither Me nor My Father; if you knew Me, you would know my Father also." Following this, there are further comments to the Jews by Jesus concerning their being of the world and a warning of coming judgment. Then the Jews ask Him who He is. He responds with a question, "What have I been saying to you from the beginning?" Then He says what has been quoted in verse twenty-six, and John, the author, makes the comment recorded in verse twenty-seven, "They did not realize that He had been speaking to them about the Father." From all of the preceding, the first part of the contrast is concentrated in the phrase, "I have many things to speak and to judge concerning you." Paraphrased, the verse would read, "I have many things to speak and to judge concerning you, primarily that the Father is unknown to you, but (ἀλλὰ) He, the Father, who sent me is true; and the things which I heard from Him, these I speak to the world." The

adversative contrast is between the Father being unknown by the Jews, to whom Jesus was speaking, and that the Father who sent Him was true. F. Godet, in his commentary, notes that Luthardt and Reuss see an antithesis here. So do Weiss and others from Chrysostom to Meyer. These comprise three different ideas about what the antithesis is and Godet adds his own. These four are different from this writer's interpretation, though it should be noted that all of these express a strong adversative contrast.<sup>22</sup>

The next passage is John 8:37. It says, "I know that you are Abraham's offspring; yet (ἀλλὰ) you seek to kill me, because my word has no place in you." The idea is implied in the verse and stated in verse forty, that Abraham would not seek to kill Jesus. A full paraphrase of this passage with this idea present would read, "Abraham himself would not seek to kill me, a man who has told you the truth. But you, Abraham's offspring, seek to kill me, because my word has no place in you." It is clear that the adversative contrast is between people in this passage, when the thought in verse forty is added.

The implication in John 10:7,8 is more difficult to discern, but it is there, but not where it would be expected. The passage says, "Jesus therefore said to them again, 'Truly, truly, I say to you, I am the door of the sheep.

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<sup>22</sup>F. Godet, Godet's Commentary on the New Testament; The Gospel of John, Vol. II (New York: Funk and Wagnalls, 1886) p. 101.



All who came before me are thieves and robbers; but (ἀλλὰ) the sheep did not hear them." The implication in this passage is not a negative one, as this is a case of a reversed formula for the usage of ἀλλὰ as an adversative particle. The passage, with the implication inserted in it would read, "Jesus therefore said to them again, 'Truly, truly, I say to you, I am the door of the sheep and the sheep hear Me. All who came before Me are thieves and robbers; but (ἀλλὰ) the sheep did not hear them.'" The idea that the sheep know the shepherd's voice had been stated in verses three and four, so the idea added here is a reasonable one. The adversative contrast in this passage is between "the sheep hear me" and "the sheep do not hear them".

John 11:42 is a more difficult passage than most cases where ἀλλὰ is used as an adversative particle. It reads. "and I knew that Thou hearest me always; but (ἀλλὰ) because of the people standing around I said it, that they may believe that thou didst send me." The difficulty in this passage is that the implication for the first part of the contrast comes from the phrase after ἀλλὰ and from verse forty-five, which says, "Many therefore of the Jews, who had come to Mary and beheld what He had done, believed in Him." The negative part of the implication comes from the whole tenor of the narrative before verse forty-two and from verse forty-five. The implication, and the first part of the contrast, is that the people did not believe that God had sent Jesus and therefore believed that God would not hear Him. This

idea is also in the phrase, "and I knew that Thou hearest me always", with the emphasis on the word, "I". The passage with the implication in it would read, "And I know that Thou hearest me always, but these people do not know that, and for these people standing around, I said it, that they may believe that Thou didst send me."

John 16:4 is believed to be an example of separated clauses. Verse one says, "These things I have spoken to you, that you may be kept from stumbling." The Greek text says, ταῦτα λεχάκηκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε . The last part of the sentence then, could be translated, ". . . in order that you may not stumble." Verse four says, "But these things I have spoken to you, that when their hour comes, you may remember that I told you of them . . ." The phrase, "But these things I have spoken to you", needed to be repeated because of the parenthetical passage between verses one and four. Without the parenthetical section, the passage would read, "These things I have spoken to you, that you may not stumble but that you may remember that I told you of them." The adversative contrast then, is between "that you may not stumble", and "that you may remember that I told you of them".

In John 16:6,7 there is an understood phrase. The passage reads, "But because I have said these things to you, sorrow has filled your hearts. But (ἀλλά) I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go,

I will send Him to you." The idea is not stated, but it is implied, that the disciples thought it was a disadvantage to them that Jesus would leave, and they sorrowed. But Jesus says that it is advantageous to them that He leave, because then He could send the Helper to them. With this idea present, the passage would read, "But because I have said these things to you, sorrow has filled your heart and you think that it is disadvantageous to yourselves. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go I will send Him to you." The adversative contrast in this passage is between sorrow at Jesus' leaving, with its attendant negative implications, and it being advantageous that He was leaving. This verse is rather unlike most cases where ἀλλά is used in that no negative word is used, the negative idea being implicit in the word, disadvantageous.

Mark 9:22 is a passage where the usage of ἀλλά is yet undetermined. Further research may reveal the adversative contrast in this passage. Finding such a contrast is made difficult by ἀλλά being with εἰ, an "if" word. Several interpretations were considered, but none appeared to be appropriate.

#### THE ADDITIVE USAGE OF ἀλλά

The additive usage of ἀλλά occurs eight times in the Gospels or 3.7 percent of 217 occurrences. All of these instances, with the exception of Luke 24:21b,22, have

identical structures in the Greek language, except that once  $\mu\eta$  is used instead of  $\circ\acute{\upsilon}$ . The Greek sentence structure is  $\circ\acute{\upsilon}$   $\mu\acute{o}\nu\omicron\nu$ ,  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  with variations of the same structure. The English translation is, "not only this, but that also". For example, Matthew 4:4 reads, ". . . It is written, 'Man shall not live on bread alone, but ( $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ) on every word that proceeds out of the mouth of God.'" Another example, Matthew 21:21, says, "And Jesus answered and said to them, 'Truly I say to you, if you have faith, and do not doubt, you shall not ( $\circ\acute{\upsilon}$ ) only ( $\mu\acute{o}\nu\omicron\nu$ ) do what was done to the fig tree, but ( $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ) even if you say to this mountain, 'Be taken up and cast into the sea', it shall happen.'" Luke 24:21b,22 has the same idea but does not follow the same form. It says, "Indeed, besides all this, it is the third day since these things happened. But ( $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ) also ( $\kappa\alpha\acute{\iota}$ ) some women among us amazed us. When they were at the tomb . . . ." Paraphrased, this passage would read, "Indeed, besides all this, it is the third day since these things happened. Not only that, but some women among us amazed us. When they were at the tomb . . . ." This passage has the additive effect of the regular form so it was included in this section, not being appropriate to the other categories.

John 5:18 says, "For this cause therefore the Jews were seeking all the more to kill Him, because He not ( $\circ\acute{\upsilon}$ ) only ( $\mu\acute{o}\nu\omicron\nu$ ) was breaking the Sabbath, but ( $\acute{\alpha}\lambda\lambda\acute{\alpha}$ ) also ( $\kappa\alpha\acute{\iota}$ ) was calling God His own Father, making Himself equal with God." Another example, found in John 11:51,52 reads, "Now

this he did not say on his own initiative; but being high priest that year, he prophesied that Jesus was going to die for the nation, and not (οὐχ) for the nation only (μόνον) but (ἀλλὰ) that he might also (καί) gather together into one the children of God who are scattered abroad." John 12:9 says, "The great multitude therefore of the Jews learned that he was there; and they came not (οὐ) for Jesus' sake only (μόνον) but (ἀλλὰ) that they might also (καί) see Lazarus, whom He raised from the dead." John 13:9 says, "Simon Peter said to Him, Lord, not (μή) my feet only (μόνον) but (ἀλλὰ) also (καί) my hands and my head. The final example, John 17:20, says in Jesus' high priestly prayer, "I do not (οὐ) ask in behalf of these alone (μόνον) but (ἀλλὰ) for those also (καί) who believe in me through their word; . . . ."

This usage of ἀλλὰ is both related to and distinctly different from its other usages. It is related to its adversative usage in that a negative is consistently used. It is related to the emphatic usage in that the combination of a negative with "only" makes it have emphasis. This combination of features from the adversative and emphatic usages makes the resulting usage different from both. By combining "only" with a negative, an additive effect is created, rather than being either adversative or emphatic.

#### THE EMPHATIC USAGE OF ἀλλὰ

ἀλλὰ, when used for emphasis, occurs five times, which is 2.3 percent of all the times ἀλλὰ is used in the

four Gospels. In only one third of these instances has the word been translated as emphatic in the New American Standard Bible; twice as "indeed" and once as "besides". The other instances have been translated "but", but they do not correspond with the adversative use of ἀλλά as discussed above. There is no essential contrast in the context and an emphatic translation is preferable.

Here are the three examples of when ἀλλά has been translated as emphatic in the New American Standard Bible, together with their contexts. Luke 12:6,7 says, "Are not five sparrows sold for two cents? And yet not one of them is forgotten before God. Indeed the very hairs of your head are numbered. Do not fear; you are of more value than many sparrows." Luke 16:20,21 says, "and a certain poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores." Luke 24:20,21 reads, ". . . and how the chief priests and our rulers delivered Him up to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened."

As can be readily seen there is no adversative contrast in these examples, but they are more closely related to the other minor usage of ἀλλά as an additive contrast, that is, "not only this, but that also", in that they are the emphatic beginning of additional information, but

without a negative.

In John 16:1,2, "indeed" seems to fit very well, in verse two, as an emphatic particle. The passage reads, "These things I have spoken to you, that you may be kept from stumbling. They will make you outcasts from the synagogue; but (ἀλλά) an hour is coming for everyone who kills you to think that he is offering service to God. And these things they will do, because they have not known the Father, or Me." This passage is parallel to the passages of Luke 12:7 and Luke 24:21, in that there is no adversative contrast but rather stress is added to new information. This adding of new information makes this usage of ἀλλά allied with the additive, which has been discussed on pages 37 and following.

Mark 3:24-27 is in this context, "And if a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but he is finished! But [Indeed] no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house." There is no essential contrast in this passage, but rather the author is emphasizing additional information. The information is negative, but the emphasis is on the added negative statement. The implication of the first part is that no one is divided against himself, particularly, Satan. He does not work against

himself by ordering a demon to leave. By the same token, no one plunders the house of a strong man without binding him up. This usage of ἀλλά is interesting because it combines features of both of the other usages of ἀλλά. The adversative contrast usage has the feature of emphasis, more than the main usage of δέ. The additive usage adds information to what is present. The emphatic usage then, is an emphatic addition of information.

Concerning Mark 3:27 and John 16:2, the New American Standard Bible is judged to be in error in translating the word, ἀλλά as an adversative particle. There appears to be no adversative contrast in either case. About one half of the translations that were examined (about fifteen) did not even translate ἀλλά in Mark 3:27 indicating perhaps that they did not regard the literal translation of ἀλλά as essential in rendering the sense of the passage. A majority of the translations rendered ἀλλά in John 16:2 as emphatic. This includes the Revised Standard Version, the Jerusalem Bible, and the New English Bible. Both Henry Alford<sup>23</sup> and Godet,<sup>24</sup> in their commentaries, say that it should be regarded as emphatic.

#### SUMMARY

In this chapter it has been seen that there are

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<sup>23</sup>Henry Alford, The Greek Testament (Boston: Lea and Shepard, Publishers, 1881) p. 864.

<sup>24</sup>Godet, op. cit., p. 306.



three quite distinct usages of ἀλλὰ : adversative, additive and emphatic. The adversative is characterized by negation; the additive is characterized by additional comments introduced by "not only that, but . . .", and the emphatic is translated indeed when emphasis is needed, there not being any adversative contrast.

## Chapter 3

### THE USAGES OF THE PARTICLE $\delta\acute{\epsilon}$

#### THE CONTRASTIVE USAGE OF $\delta\acute{\epsilon}$

The use of  $\delta\acute{\epsilon}$  as a simple contrastive particle is very interesting as it is used to show that things being contrasted are merely different, and not that they are opposing or adversative to each other. There are relatively small differences and there are extreme differences. Sometimes there is so little difference that "and" could be used. On the other hand, some of the differences are great. Some of these are even opposites. But these opposites involve different people or things. Four examples from each of the Gospels will be given that will illustrate this usage of  $\delta\acute{\epsilon}$ . These illustrations will exclude those complicated by other factors such as word order.

The first examples are found in Matthew. Matthew 3:11 says, "As for me, I baptize you in water for repentance; but ( $\delta\acute{\epsilon}$ ) He who is coming after me is mightier than I, and I am not even fit to remove His sandals; He Himself will baptize you with the Holy Spirit and fire." Matthew 13:57 reads, "And they took offense at Him. But ( $\delta\acute{\epsilon}$ ) Jesus said to them, 'A prophet is not without honor except in his home town, and in his own household.'" Matthew 19:10,11

says, "The disciples said to Him, 'If the relationship of the man with his wife is like this, it is better not to marry.' But (δέ) He said to them, 'Not all men can accept this statement, but only those to whom it has been given.'" The final example from Matthew, found in Matthew 28:15,16, says, "And they (the soldiers) took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day. But (δέ) the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated."

The first example from the Gospel of Mark is found in Mark 1:8, which reads, "I baptize you with water; but (δέ) He will baptize you with the Holy Spirit." The second example, Mark 7:10,11, says, "For Moses said, 'Honor your father and your mother;' and, 'He who speaks evil of father or mother, let him be put to death;' but (δέ) you say, 'If a man says to his father or his mother, anything of mine you might have been helped by is Corban (that is to say, given to God),' . . . ." The third example, Mark 11:17 reads, "And He began to teach and say to them, 'Is it not written, 'My house shall be called a house of prayer for all the nations?' But (δέ) you have made it a robbers' den.'" The final verse is Mark 16:16, which says, "He who has believed and has been baptized shall be saved; but (δέ) he who has disbelieved shall be condemned."

The first instance of the contrastive usage of δέ in Luke is Luke 1:12,13, which says, "And Zacharias was

troubled when he saw him, and fear gripped him. But (δέ) the angel said to him, 'Do not be afraid, Zacharias, for your petition has been heard, and your wife, Elizabeth, will bear you a son, and you will give him the name, John.'" The next example, Luke 8:10 says, "And He said, 'To you is granted to know the mysteries of the kingdom of God, but (δέ) to the rest in parables; in order that seeing they may not see, and hearing they may not understand.'" Luke 16:15 says, "And He said to them, 'You are those who justify yourselves in the sight of men, but (δέ) God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.'" The final example from Luke, Luke 24:49 reads, "And behold, I am sending forth the promise of my father upon you; but (δέ) you are to stay in the city until you are clothed with power from on high."

John 1:11,12 is the first example from the Gospel of John. It says, "He came to His own, and those who were His own did not receive Him, but (δέ) as many as received Him, to them He gave the right to become children of God, even to those who believe in His name:" The next example, John 7:6, reads, "Jesus therefore said to them, 'My time is not yet at hand; but (δέ) your time is always opportune.'" The third example from the Gospel of John, in John 14:10 reads, "Do you not believe that I am the Father, and the Father in me? The words that I say to you I do not speak on my own initiative, but (δέ) the Father abiding in me does His works." John 21:23 is the last instance of the contrastive usage of

δέ and of ἀλλά. It says, "This saying therefore went out among the brethren that the disciple would not die; yet (δέ) Jesus did not say to him that he would not die; but (ἀλλά) only, 'If I want him to remain until I come, what is that to you?'"

The usage of ἀλλά in this last passage was discussed in the chapter on the usage of ἀλλά,<sup>25</sup> with the emphasis being on that word. The usage of δέ will be explored more thoroughly here. It is clear that the contrast between what the disciples thought Jesus said and what was actually said, is one of opposites. But the reason that δέ was used here is that the contrast is between the people and not the content, whereas the contrast involving ἀλλά involves the content, not the people.

The instances of this usage of δέ, noted above, can be multiplied many times, but they are used so consistently in the same way that no purpose would be served by quoting all of them. There are 1,398 instances where δέ is used in the Gospels. Excluding the 868 instances of the simple connective usage, there are 530 instances of δέ, of which 458 are the simple contrastive usage, the remainder being instances of its use with time and if words. It is interesting to note the ratio of this simple contrastive usage of δέ to the adversative contrast usage of ἀλλά in each of the Gospels. Matthew has a ratio of 4.3 to 1; Luke has a

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<sup>25</sup>Supra., p. 21.

4.5 to 1 ratio; Mark has a 1.8 to 1 ratio; but John has a .7 to 1 ratio.

The simplest way to discern situations in which  $\delta\acute{\epsilon}$  will be found in the Greek text is to note when "but" is used in social intercourse, particularly when one person says or does something and someone else responds. Another common occurrence is the saying, "It is written . . . but I say to you . . . ."  $\delta\acute{\epsilon}$  is always used in these instances.

The second most common occurrence is when two things or people are being compared using different descriptions. An example of this is Matthew 7:17. It says, "Even so every good tree bears good fruit; but the rotten tree bears bad fruit." A common comparison uses the word, "Whoever". For example, Matthew 5:19 says, "Whoever then annuls one of the least of these commandments . . . but ( $\delta\acute{\epsilon}$ ) whoever keeps and teaches them, he shall be called great in the kingdom of heaven."

A more difficult situation is when one person is talking about himself and someone else or about two or more people or things. Generally, when there is no negation regarding one party,  $\delta\acute{\epsilon}$  is used. An example of this would be John 3:30, where  $\delta\acute{\epsilon}$  is used when John the Baptist says, "He must increase, but I must decrease." An example of negation of one party and therefore, where  $\alpha\lambda\lambda\acute{\alpha}$  is used, is John 4:2, which says, "although Jesus Himself was not baptizing but His disciples were . . . ." There are not very many instances of this type. Generally, the adversative

usage of ἀλλά involves things or concepts.

One of the complicating factors in discerning whether δέ or ἀλλά is used in a given situation is the word order in the Greek. In some cases, the word-order factor is so negligible that the contrastive usage of δέ overlaps with the connective usage, so that δέ could very well be translated "and". These cases will not be dealt with since the differences are so minute.

In reiterating what is meant by word order in this section, it will be necessary to expand somewhat on what was stated in the introduction. In the Greek, words are changed around in a sentence for emphasis. Usually it is the object of the sentence or phrase which is put before the verb and the subject. Two examples will help to clarify this point. Matthew 16:31 is one with a negative, which most of these kinds of verses have, and reads in the NASB, "Do you know how to discern the appearance of the sky, but (δέ) cannot discern the signs of the times?" In the Greek it is stated this way: "τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;" In English this would read, "The appearance of the sky you know how to discern, but the signs of the times, you cannot?" In reading the NASB, we would probably look for an ἀλλά as the word "you" occurs or is understood first in both parts of the question and there is a negative in the second part. But with the object of the verb preceding the verb, it is clear as to why δέ was used. Rather than the contrast being

primarily between what they could and could not do, it is between the appearance of the sky and the signs of the times. These are two different things, neither of which is negated. There are nineteen of these instances, most of which contain a negative.

The negative in the above case is not relevant to the usage of  $\delta\acute{\epsilon}$  in the passage, but it helps provide the contrast. This is the case in all of the instances that a negative is used with  $\delta\acute{\epsilon}$ . It must be understood that the contrast is not adversative, though there are a few exceptions. In some cases the contrast is greater than others but it is because of the nature of the words used.

An example of the usage of  $\delta\acute{\epsilon}$  without a negative is Matthew 3:12. In this case, without the emphasis on the accusative noun, the use of  $\delta\acute{\epsilon}$  approaches the connective usage. The passage says, "And His winnowing fork is in His hand, and He will thoroughly clean His threshing floor; and He will gather His wheat into the barn, but ( $\delta\acute{\epsilon}$ ) He will burn up the chaff with unquenchable fire." If the Greek had this same word order, "and" could be substituted for "but" without changing the meaning of the sentence, but since the accusative noun, "chaff", comes directly after  $\delta\acute{\epsilon}$ , the emphasis is on chaff. In English, this last part would read, "But the chaff, He will burn up with unquenchable fire." This makes the use of the word, "but", entirely appropriate because of the emphasis.

One passage in which the personal pronoun, "you", is



in the emphatic position in the Greek, that is, at the beginning of the sentence and before  $\delta\acute{\epsilon}$ , is John 15:15. It reads, "No longer do I call you slaves; for the slave does not know what his master is doing; but ( $\delta\acute{\epsilon}$ ) I have called you friends, . . ." It is in the last phrase that the word order is changed so that it would read, with this emphasis, "but you I have called friends . . ." The contrast then, is between "slaves" and "friends".

There are two instances of adversative contrast with the use of the word, " $\delta\acute{\epsilon}$ "; however, these two have the word, " $\mu\alpha\lambda\lambda\omicron\nu$ ", connected with them. When translated, this means, "but rather". This combination of  $\delta\acute{\epsilon}$  and  $\mu\alpha\lambda\lambda\omicron\nu$  appears to have the same force as  $\alpha\lambda\lambda\acute{\alpha}$  in its adversative contrast usage. Therefore, these two instances of  $\delta\acute{\epsilon}$  used in an adversative contrast, Matthew 10:6,28, are not exceptions. The exceptions to this usage of  $\delta\acute{\epsilon}$  are Matthew 5:33,37, Matthew 6:20, Luke 10:20 and John 20:17. There is no explanation that can be offered, at this time, as to why  $\delta\acute{\epsilon}$  was used in these instances instead of  $\alpha\lambda\lambda\acute{\alpha}$ .

In summary, we have found that  $\delta\acute{\epsilon}$  is used most commonly in discourse or interaction between two or more people, showing contrast not in the context but between the people. There is contrast between what the people say or do but the emphasis of  $\delta\acute{\epsilon}$  is not so much on the differences of what they say or do as on the fact that two different persons (subjects) are involved. When  $\delta\acute{\epsilon}$  is used in showing contrast in the context, it is not adversative, but simple

contrast. The amount of contrast was found to be based, not on δέ, but on the items being contrasted. Where δέ is used with μᾶλλον, it appears to have the same force as the adversative usage of ἀλλά. The small number of exceptions, five, shows that this rule applies in 98.8 percent of the cases.

#### THE USAGE OF δέ WITH TIME AND IF WORDS

When δέ is used with time and if words, its usage approaches that of ἀλλά in that there is a comparison made involving the same person or thing. But δέ is used because the contrast is not adversative, but a contrast of two different actions as a result of the passage of time or because of intervening situations. When if words are used, the contrast is between possible results of actions. Again, there is no adversative contrast involved. Both of these involve the same person or thing.

#### The Usage of δέ with Time Words

The time words will be shown first, with two examples from each Gospel. There is a variety of words used, but all involve time. The first example comes from Matthew 2:21,22, which reads, "And he arose and took the Child and His mother, and came into the land of Israel. But (δέ) when he heard that Archelaus was reigning over Judea in place of his father, Herod, he was afraid to go there; and being warned in a dream, he departed for the regions of Galilee . . . ."

Matthew 24:29 is contrasted with verse twenty-one,

which says, "for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall." Verse twenty-nine says, in contrast, "But (δέ) immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, . . . ."

Two time word contrasts in Mark are Mark 4:29 contrasted with verses twenty-six through twenty-eight, and Mark 13:14 contrasted with verses six through thirteen. The contrast in chapter four starts with verse twenty-six and says, "And He was saying, 'The Kingdom of God is like a man who casts seed upon the ground; and goes to bed at night and gets up by day, and the seed sprouts up and grows . . . . But (δέ) when the crop permits, he immediately puts in the sickle, because the harvest has come.'" The contrast in chapter thirteen starts with verse six, reading, "many will come in my name, saying, 'I am He!' and will mislead many. And when you hear of wars and rumors of wars, do not be frightened . . . but (δέ) when you see the abomination of desolation . . . then let those who are in Judea flee to the mountain."

Luke's first example is from Luke 9:61. It reads, "And another also said, 'I will follow You, Lord; but (δέ) first permit me to say goodbye to those at home.'" Luke 22:67-69, the second example, says, " . . . 'If you are the Christ, tell us.' But He said to them, 'If I tell you, you will not believe; . . . But (δέ) from now on the Son of

Man will be seated at the right hand of the power of God.'"

The two examples of time words in John are found in John 7:9,10 and John 21:18. The first example says, "And having said these things to them, He stayed in Galilee. But (δέ) when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as it were, in secret." The second example reads, "Truly, truly. I say to you, when you were younger, you used to gird yourself, and walk wherever you wished; but (δέ) when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go."

As can be seen from these examples of the usage of δέ with time words, there is no adversative contrast, but a simple comparison of two events, actions or situations separated by time and/or circumstances. When time words are used with δέ, the contrast involves the same person or thing unless a pronoun precedes δέ, in which case the contrast is between the actions of two different people and so would correspond to the simple contrastive usage of δέ. An example would be Matthew 6:2,3, which reads, " . . . They have their reward in full. But (δέ) when you give alms . . . ." However, when time words are used with ἀλλά, the contrast is adversative. This usage occurs five times in the Gospels. One of these is John 12:16, which reads, "These things His disciples did not understand at the first, but (ἀλλά) when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him."

### The Usage of δέ with If Words

When δέ is used with if words, εἰ and εἰν, the contrast is a simple one between the results of hypothetical actions or attitudes. When ἀλλά is used with these words, there is an adversative contrast. Again, two examples will be taken from each Gospel, except Mark, concluding with an example of ἀλλά with an if word.

Matthew 5:13 says, "You are the salt of the earth; but (δέ) if the salt has become tasteless, how will it be made salty again? It is good for nothing any more, except to be thrown out and trampled under foot by men." Matthew 24:47-51 reads, "Truly I say to you, that he will put him in charge of all his possessions. But (δέ) if that evil slave says in his heart, 'My master is not coming for a long time . . . .', the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and shall cut him to pieces . . . ."

The only example found in Mark is found in Mark 9:50. It says, "Salt is good; but (δέ) if the salt has become unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another."

The first example from Luke is Luke 10:6, which says, "And if a man of peace is there, your peace will rest upon him; but (δέ) if not, it will return to you." The other example, found in Luke 20:5,6, reads, "And they reasoned among themselves, saying, 'If we say, "From heaven," He will say, "Why did you not believe Him?" But (δέ) if we

say, "From men," all the people will stone us to death, for they are convinced that John was a prophet.'"

The two examples from the Gospel of John are John 5:47 and John 18:23. The first one says, "But (δέ) if you do not believe his writings, how will you believe my words?" The other verse reads, "Jesus answered him, 'If I have spoken wrongly, bear witness of the wrong; but (δέ) if rightly, why do you strike me?'"

In the usage of if words with δέ the sentences often have a negative in them, but not in the clauses being contrasted. The contrast is hypothetical and not actual, as in the case of most of the time words. The word when is closely allied to the word if when it is used in a postulated case as in John 21:18, where Jesus says, "But when you grow old . . . ." Again, the contrast is not adversative, but only compares how hypothetical or postulated incidents would result. Each side of the contrast may be the opposite of the other, but the clauses are not adversative because one side is not being negated. The contrast does not call for a "not this, but that" interpretation, but a "this, but if not, then that" interpretation. The sentence may read, "if this, then this will be the result, but if something else, then that will result."

Luke 13:3 and Luke 16:30 are the only two instances of ἀλλά with εἰ in the Gospel of Luke. Luke 13:2,3 reads, "And He answered and said to them, 'Do you suppose that these Galileans were greater sinners than all other Galileans, because they suffered this fate? I tell you, no,

but (ἀλλά) unless (ἐὰν μὴ) you repent, you will all likewise perish.'" Luke 16:29,30 reads, "But (δέ) Abraham said, 'They have Moses and the Prophets; let them hear them.' But (δέ) he said, 'No, Father Abraham, but (ἀλλά) if (ἐάν) some-one goes to them from the dead, they will repent!'" Another way to state this verse would be to put in, after the word, "no", what is being negated. That sentence would then read, "no, they will not listen to Moses and the Prophets, but if someone goes to them from the dead, they will repent." This verse, among many others, also shows the different usages of δέ and ἀλλά. δέ is used in this contrast; Abraham speaks, then Lazarus responds. ἀλλά is also used here in its main usage; that is, as a contrastive particle between two statements or ideas, with one side being negated.

Summarizing this section, it has been found that the sides of the contrast, both when time and if words are used, are different and sometimes opposite, but rarely adversative when δέ is used. When ἀλλά is used, the negative is part of the contrast, with one side being negated. It was also shown that when δέ and ἀλλά are used in the same verse, their usages are distinctly different.

#### SUMMARY

In this chapter, examples were given from each Gospel to show the distinctive usages of δέ. δέ is used to contrast different things without negation. This is particularly noticeable in social intercourse; someone acts or

says something and someone else responds.  $\delta\acute{\epsilon}$  is also used as a contrastive particle between hypothetical or postulated instances, using time and if words.



## Chapter 4

### SUMMARY AND CONCLUSIONS

#### PASSAGES WITH BOTH δέ AND ἀλλά

In this section, eight passages will be presented that use both δέ and ἀλλά. These are important, for if it is found that the usages are indeed distinct, it will support the evidence presented in this paper.

Matthew 5:38,39 says, "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' But (δέ) I say to you, do not resist him who is evil; but (ἀλλά) whoever slaps you on your right cheek, turn to him the other also." In the first part, the contrast is between "it was said" and "I". As has been stated before, the contrast is not in what was said, but between two people who said different things. Obviously, if the people had said the same thing, there would be no contrast and the word and would have been used. δέ is used to indicate there is a difference, great or small. The second contrast in Matthew 5:38,39 is a typical example of the adversative contrastive usage of ἀλλά. The contrast is between "do not resist him who is evil" and, instead, "turn the other cheek to him."

Another example from Matthew is verse twenty-three of the twentieth chapter. It says, "He said to them, 'My

The other instance in the Gospel of Mark is found in Mark 10:43. This passage says, starting with verse forty-two, "And calling them to Himself, Jesus said to them, 'You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercised authority over them. But (δέ) it is not so among you, but (ἀλλά) whoever wishes to become great among you shall be your servant; . . . ." This passage is more difficult to explain, as the phrase, "it is not so among you" serves as the second part of the contrast for δέ and the first part of the contrast for ἀλλά. In the first contrast, which utilizes δέ, δέ contrasts the rulers and great men of the Gentiles with "you" (the twelve disciples). The negative (οὐχ) is not relevant to this first contrast, but it is to the second contrast, in which the contrast is between "it" (the attitude of lording it over someone) and being great by being a servant. It can be seen that the first contrast involves the different people and the second, the different philosophies. In the second the adversative contrast is between the philosophies, with one being negated or denied by Jesus.

The first instance in Luke is found in Luke 8:52. This says, "now they were all weeping and lamenting for her; but (δέ) He said, 'Stop weeping, for she has not died but (ἀλλά) is asleep.'" The first contrast is between they (the mourners) and Jesus. δέ is used in this case. The second contrast is between what the people thought the girl was (dead) and what she actually was (asleep--probably in a coma

or a like state). Jesus negates the idea that the girl was dead and instead affirms that she is asleep. ἀλλά is used for this purpose.

Another instance of a verse using both ἀλλά and δέ in the same verse is Luke 18:13. Starting with verse eleven this passage says, "The Pharisee stood and . . . . But (δέ) the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but (ἀλλά) was beating his breast, saying, 'God, be merciful to me, the sinner.'" The contrast, and it is a great one, in the first part is between the Pharisee and the tax-gatherer, δέ is used in that contrast. The second contrast, using ἀλλά, involves a negation of lifting up his eyes to heaven and instead, the tax-gatherer was beating on his breast, saying, "God, be merciful to me the sinner."

John 3:36 is a good example of a passage with δέ and ἀλλά . It reads, "He who believes in the Son has eternal life; but (δέ) he who does not obey the Son shall not see life, but (ἀλλά) the wrath of God abides on him." δέ is used in the first contrast between "he who believes" and "he who does not obey." The adversative contrast is between "shall not see life" and "the wrath of God abides on him", and therefore the passage uses ἀλλά.

The last instance in this section is John 21:7,8, which says, "That disciple therefore whom Jesus loved said to Peter, 'It is the Lord.'" And so when Simon Peter heard that it was the Lord, he put his outer garment on (for he

was stripped for work), and threw himself into the sea. But (δέ) the other disciples came in the little boat, for they were not far from the land, but (ἀλλά) about one hundred yards away, dragging the net full of fish." The contrast involving δέ is between "Peter", in verse seven, and "the other disciples" in verse eight. The adversative contrast is between "not far" and "about one hundred yards".

These eight passages that have been quoted and explained provide the clearest examples of the difference between the usages of δέ and ἀλλά. In the case of δέ, it is clear that there must be some contrast between the actions or beliefs of the parties involved, otherwise, these instances of δέ could be translated "and" rather than "but". Restated, it can be said that the contrast using δέ is between certain people or things and their actions or responses, with emphasis on the persons or things involved. Using ἀλλά, however, there is an adversative contrast, with one side of the contrast being the denial or negation of the other side.

#### APPLICATIONS

This study has two major applications. One has to do with translation, and the other with interpretation. If δέ and ἀλλά were used interchangeably, there would be no need to be careful about the choice of words used for translation. Interpretation would not be affected greatly either; however, this study has shown that the usages of δέ

and ἀλλά are distinctly different.

In English, the word, but, has a wide variety of synonyms, ranging from weak conjunctions to adversative words. In view of the evidence presented, δέ should be translated using words that have less of an adversative connotation. For example, instead of but only, the translator should often utilize such words as nevertheless, notwithstanding, unless, and though. These words do not have an adversative connotation. In a sense, they are additive in nature, particularly when there is no negative.

#### Application of the Study to Translation

When ἀλλά is used as an adversative particle it is suggested that words such as but, however, instead, and rather be used with the proper negative. These words have more of an adversative connotation than the ones suggested for the translation of δέ. This is suggested because they are adversative in nature.

When δέ is used with time and if words, the just-mentioned words should be used also, as the difference in time or the fulfillment of the condition expresses contrast just as great as the negative with ἀλλά, except that there is no negation.

When translating ἀλλά as an additive particle, the obvious form of "not only this, but that", should be used with possible variations. There has to be a negative for the idea that "this is not the only thing but there is something else to be said." This idea is what makes this usage

different from the emphatic usage, though they are closely related.

When ἄλλὰ is used as an emphatic particle, words like indeed, besides this, moreover, even and even so, should be used. These all indicate that something is being added with emphasis.

### Applications of the Study to Interpretation

The implications of this study for interpretation have been briefly mentioned. It is clear that when δέ is used as a simple contrastive particle, the word itself does not act as a strong contrastive particle, but that the amount of contrast depends on the elements contrasted. The comment of John the Baptist in John 3:30 is an example of this. He said, "He must increase but I must decrease." The two words, increase and decrease are clearly opposites, but δέ is used because John is talking about two different people, himself and Jesus. The contrast is not adversative, as the word, "and", could have been used without changing the meaning of the sentence. The same thing could be said about the contrast, in Matthew 7:17, between the good tree and the rotten tree. That passage reads, "Even so every good tree bears good fruit; but the rotten tree bears bad fruit." This study does not cover the whole New Testament, but the same thing could also be said of Romans 6:23, which reads, "For the wages of sin is death but (δέ) the free gift of God is eternal life in Christ Jesus our Lord." The word, "and", could be used in place of but without changing the

meaning, which indicates that there is no adversative contrast. However, but is used to translate  $\delta\acute{\epsilon}$  in this passage because there is a contrast between wages and free gift.

Unwarranted assertions are made by putting too much stress on the contrasts where  $\delta\acute{\epsilon}$  is used or too little in places where  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  is used, or by not recognizing the contrast. These can be avoided by proper handling of the categories and the word order in the passages where the word order is changed. It has been noted that there are a number of times where  $\delta\acute{\epsilon}$  is used in which the word order must be examined carefully in order to make a correct identification of the contrast which is being expressed. An example of this is the passage regarding the wheat and the chaff in Matthew 3:12. The emphasis in the second part of the contrast is on the word, "chaff", not on what is done with it.

The nature of the contrast is also important. For example, in the Sermon on the Mount (Matthew 5-7), it often reads, "for you have heard that . . . , but I say to you . . . ." In most of these cases what was said to the ancients is not negated but rather something is added. The commandments and comments regarding murder, adultery, and divorce are examples of this (Matthew 5:21,17 and 31). In the case of the commandment about love, part of it is negated (Matthew 5:43). In regard to the passage concerning vows (Matthew 5:33) and revenge (Matthew 5:38), both commandments are negated by a contrary commandment given by Jesus.

The contrast in these cases was between the old revelation and its interpretations, which formed their standards of conduct, and the new revelation which Jesus brought as to the nature of God the Father and our actions as His children. Jesus' revelation of God the Father was an addition to the old one. Sometimes Moses' interpreters changed the old revelation by reinterpreting what had been given. The result was an added burden on the people. In at least one case, their reinterpretation completely reversed the original commandment. This striking instance is found in Mark 7:9-13 in which Jesus uses the example of the Law of Moses that said, "Honor your father and your mother." These people thwarted the intent of this commandment by saying that, "Anything of mine you might have been helped by is Corban (that is to say, given to God)." By doing this, they invalidated the commandment, no longer permitting the man to do anything for his father and mother. Jesus also adds the comment that they "do many such things like that." In the Sermon on the Mount, what was said to the ancients may or may not be negated, but the contrast expressed by  $\delta\acute{\epsilon}$  lies in the fact that their legal interpretations were saying one thing and Jesus, a different source, was saying something different, either by negation or by addition.

In the passage where  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  is used as an adversative particle, there is always negation. It is necessary to supply the understood negative in a few cases where an implied phrase has to be considered. These cases have been discussed.



In most cases, where ἄλλὰ is used as an adversative particle, it is clear as to what and where the contrast is. There are a few cases where there is a question about whether ἄλλὰ should be translated adversative or emphatic. John 8:26 is one example. Usually the solution can be determined by consideration of the context.

The basic idea of the adversative usage is that of negation, where the person speaking denies one thing and affirms another. Interpretation of these passages is based on consideration of the immediate context and of the greater context. It is often necessary to compare Scripture with Scripture to comprehend the whole message on a certain topic.

An example of this type of problem is found in Matthew 9:18-25, where Jesus came to the house of the synagogue official to help the daughter. The father and his neighbors all thought that she was dead but Jesus declared (verse 24) that the girl was not dead but rather that she was asleep. The people laughed at Him, for they considered her to be dead. He then went in and took the girl by the hand and she arose.

The first thing that poses a problem is what is meant by sleep, for Jesus also used the term in reference to Lazarus when he had died. But in that case he adds that Lazarus is dead. He did not negate the idea of death but rather made death and sleep to mean the same thing (John 11:11-13). In the situation with the synagogue official's

daughter, however, He negates the idea that she was dead and declared she was asleep. The most likely explanation is that the girl was in a coma, a death-like sleep. If it were stated that she was in fact, dead, that would be saying that Jesus lied. Or if the passage were spiritualized and it was said that she was dead but that in God's eyes she was alive, Jesus would be guilty of misleading the people, since none of this was stated. Rather, He declared without qualification that the girl was not dead but rather asleep.

It is this kind of interpretation that can be made where ἄλλά is used as an adversative particle. It is understood, however, following good hermeneutical principles, that other relevant Scripture must also be taken into consideration for a whole view.

Good interpretation must be based on good translation, if the Word of God is to be rightly divided. It is hoped that this study will further that goal.

#### SUMMARY

δέ and ἄλλά have long been considered almost synonymous, ἄλλά being the stronger of the two particles. Some scholars make the distinction too fine, and others do not do justice to the distinctions that can be made.

It was found that δέ and ἄλλά have very distinctive usages, three for ἄλλά and two for δέ, other than its use as a simple conjunctive particle which was excluded from this study in the limitations (page 2 above). The formulas

for each usage are as follows:

1. ἀλλά as an adversative particle, not this, but that.
2. ἀλλά as an additive particle, not only this, but that also.
3. ἀλλά as an emphatic particle, indeed, this also.
4. δέ as a simple contrastive particle, this person said this, but someone else said that.
5. δέ used with time and if words, if this, then . . . , but if not, then . . . .

Examples have been given and it was concluded that the study would be useful for application to translation and interpretation.

# APPENDIX

Categories: 1. ἀλλά as an adversative particle  
 ἀλλά as an emphatic particle  
 ἀλλά as an additive particle  
 δέ as a simple contrastive particle  
 δέ used with time and if words

## Notations

Reference	Category	Reference	Category	Reference	Category
Matthew 1:20	4	Matthew 6:20	δέ*	Matthew 9:31	4
2:19	4	23	5	34	4
22 <sup>1</sup>	5	30	5	37	4
3:7	4	33 <sup>3</sup>	4	10:6 <sup>4</sup>	δέ*
11	4	7:3	4 x	13	5
12	4 x	15	4	17	4
14	4	17	4	19	5
15	4	21	1	20	1
4:4	4	8:4	1	22	4
	3	8	4	23	5
5:13	5		1	28 <sup>4</sup>	4 x
15	1	12	4		5
17	1	20	4	30	4
19	4	22	4	33	4
22	4	24	4	34	1
28	4	9:6	4	11:8	1
32	4	8	4	9	1
33 <sup>2</sup>	4	12	4	12:16	4
34	4		1	12:2	4
37	δέ*	13	4	3	4
39	4		1	6	4
	1	14	4	7	5
44	4	15	4	14	4
6:3	4	16	4	15	4
6	5	17	1	24	4
13	1	18	1	28	5
15	5	22	4	31	4 x
17	4	24	1	32	4
18	1	25	5	39	4

Reference	Category	Reference	Category	Reference	Category
Matthew 12:48	4	Matthew 19:8	4	Matthew 24:6	1
13:6	4	11	4	8	4
11	4		1	13	4
12	4	14	4	19	4
16	4	17	5	20	4
21	4	22	4	22	4
	1	26	4	29	5
25	4	30	4	35	4
26	4	20:13	4	36	4
29	4	14	4	43	4
32	5	22	4	48	5
48	4	23	4	25:4	4
57	4		1	6	4
14:6	4	25	4	9	4
16	4	26	1	12	4
24	4	28	1	18	4
27	4	31	4	26	4
30	4	21:13	4	29	4
15:5	4	15	4	31	5
8	4	21	3	46	4
9	4	24	4	26:5	4
11	1	26	5	8	4
13	4	28	4	10	4
18	4	30	4	11	4
20	4 x	32	4	24	4
23	4	37	4	29	4
24	4	38	4	32	5
25	4	44	4	33	4
27	4	22:5	4	39	1
16:2	4	7	4	41	4
3	4 x	8	4	56	4
8	4	11	4	58	4
11	4	14	4	60	5
12	1	18	4	63	4
15	4	29	4	70	4
17	1	30	1	27:4	4
23	4	31	4	20	4
	1	32	1	21	4
25	4	34	4	23	4
17:12	4	23:3	4 x	24	1
	1	4	4	26	4
21	4	5	4	49	4
27	4	8	4	28:16	4
18:6	4	11	4	17	4
16	5	16	4	Mark 1:8	4
22	1	18	4	44	1
25	4	23	4	45	4
28	4	25	4		1
30	1	27	4	2:6	4
19:6	1	28	4	10	4

Reference	Category	Reference	Category	Reference	Category
Mark 2:17	1	Mark 10:5	4	Mark 14:52	4
	1	6	4	61	4
18	4	8	1	68	4
20	4	14	4	70	4
22	1	22	4	71	4
3:4	4	24	4	15:5	4
26	1	27	1	11	4
27 <sup>5</sup>	1	30	1	14	4
29	4	31	4	23	4
	1	38	4	16:7	1
4:11	4	40	4	13	4
17	1		1	16	4
22	1	43	4	Luke 1:13	4
29	5		1	22	4
34	4	45	1	29	4
5:19	1	48	4	60	1
26	1	11:17	4	2:19	4
33	4	23	1	44	4
36	4	32	1	3:16	4
39	1	12:7	4	17	4 x
40	4	14	1	19	4
6:9	1	15	4	4:25	4
15	4	25	1	30	4
16	4	26	4	43	4
37	4	27	1	5:5	4
49	4	44	4	8	4
50	4	13:7	1	14	1
52	1	9	4	15	4
7:5	1	11	1	16	4
6	4		1	22	4
7	4	13	4	24	4
11	4	14	5	31	1
15	1	17	4	32	1
19	1	18	4	33	4
25	1	20	1	35	4
28	4	23	4	38	1
36	4	24	1	6:2	4
8:28	4	31	4	8	4
29	4	32	4	11	4
33	4	14:4	4	27	1
	1	6	4	40	4
9:8	1	7	4 x	41	4 x
13	1	21	4	49	4
22	?	28	1	7:7	1
27	4	29	4	25	1
32	4	31	4	26	1
34	4	36	1	30	4
37	1	38	4	44	4
39	4	47	4	45	4
50	5	49	1	46	4

Reference	Category	Reference	Category	Reference	Category
Luke 7:47	4	Luke 11:34	5	Luke 17:17	4
8:10	4	39	4	25	5
16	1		4	29	5
21	4	42	1	18:4	5
23	4		4	13	4
27	1	46	4		1
38	4	12:2	4	14	4
42	4	5	4	15	4
46	4	7	2	16	4
50	4	9	4	23	4
52	4	10	4	27	4
	1	14	4	39	4
56	4	20	4	19:14	4
9:9	4	27	4	26	4
11	4	28	5	27	4
13	4	30	4	42	5
9	4 (2)	45	5	46	4
20	4	48	4	47	4
21	4	50	4 x	20:6	5
24	4	51	1	10	4
27	4	56	4 x	14	4
32	4 x	13:3	1	17	4
42	4 x	5	1	18	4
43	4	9	5	21	1
45	4	15	4	23	4
47	4	14:4	4	35	4
50	4	10	1	37	4
55	4	13	1	38	1
56 <sup>6</sup>	1	16	4	21:4	4
58	4	34	5	9	1
59	4	15:17	5	12	5
60	4		4	16	4
	4	20	5	20	5
61	5	22	4	28	4
62	4	28	4	33	4
10:2	4	29	4	36	4
6	5	30	5	37	4
10	4	32	4	22:26	4
20	8ε*	16:15	4		1
29	4	17	4	27	4
33	4	21	2	32	4
40	4	25	4	36	1
41	4		5	42	1
42	4	29	4	48	4
11:15	4	30	4	51	4
17	4		1	53	1
20	5	31	4	54	4
22	5	17:1	4	57	4
28	4	7	4	58	4
33	1	8	1	60	4

Reference	Category	Reference	Category	Reference	Category
Luke 22:67	4	John 5:22	1	John 8:55	4
23:5	4	24	1		1
6	4	30	1	59	4
9	4	34	1 or 2	9:3	1
15	1	36	4 x	9	1
18	4	42	1	21	5
23	4	47	5	28	4
25	4 x	6:9	1	29	4
28	4	20	4	31	1
34	4	22	1	41	5
40	4	26	1	10:1	1
41	4	27	1	2	4
24:1	4	32	1	5	1
3	4 x	36	2	6	4
6	1	38	1	8	1
12	4	39	1	18	1
16	4	61	4	26	1
21	4	64	1	33	1
	2	7:6	4	38	5
22 <sup>6</sup>	3	7	4 x	11:4	4
24	4	10	5		1
37	4		1	10	5
49	4	12	1	11	4
John 1:8	1	14	5	13	4
12	4	16	1	15	1 x
13	1	18	4	20	4
31	1	22	1	30	1
33	1	24	1	42	1
2:9	4	27	1	46	4
21	4		5	49	4
24	4	28	1	51	1
3:8	1	31	4	52	3
16	1	39	4	54	1
17	1	44	1	12:2	4
21	4	49	1	4	4
28	1	8:1	4	6	1
29	4	6	4	8	4 x
30	4	7	5	9	3
36	4	12	1	10	4
	1	14	4	16	1
4:2	1	16	5	24	5
14	4		1	27	1
	1	26	2	30	1
23	1	28	1	33	4
32	4	37	1?	37	4
5:7	5	40	5	42	1
11	4	42	1	44	1
13	4	45	4	47	1
17	4	49	1	49	1
18	3	50	4	13:7	5



Reference	Category	Reference	Category	Reference	Category
John 13:9	3	John 16:13	5	John 19:12	4
10	1 x		1	13	4
17	4	20	4	21	1
24	1		1	24	1
26	4	21	5	25	4
14:31	1		1	33	5
15:15	4 x	21	5	34	1
16	4	22	4	38	4 x
19	4	25	1	20:7	1
	1	33	1	11	4
21	2	17:9	1	17	δε *
22	5	13	5	24	4
24	5	15	1	25	4
25	1	20	3	27	1
16:2	2	18:16	4	31	4
4	1	23	5	21:4	5
5	5	28	1	8	4
6	1	36	5		1
7	1	39	4	18	5
	5	40	1	23	1
12	1 x	19:9	4		

<sup>1</sup>List of time words: when, first, later, as, after this, after, in the morning, now, etc.

<sup>2</sup>δε is not part of the quotation.

<sup>3</sup>The contrast is between Gentiles in verse 32 and you (understood in verse 33) not the "Do not be anxious" in verse 31.

<sup>4</sup> δε with μᾶλλον is equivalent to ἀλλά --category 1.

<sup>5</sup>But in the NASB should be indeed.

<sup>6</sup>ἀλλὰ καί is equivalent to category 3.

x - an instance where the interpretation needs to reflect the peculiar word order of the Greek text.

\* - an exceptional usage of δε as noted on page 51 above.

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