The Article, Part I

Origin, Function, Regular Uses, and Absence of the Article

Select Bibliography

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A. Introduction

One of the greatest gifts bequeathed by the Greeks to Western civilization was the article. European intellectual life was profoundly impacted by this gift of clarity.[1] By the first century CE, it had become refined and subtle. Consequently, the article is one of the most fascinating areas of study in NT Greek grammar. It is also one of the most neglected and abused. In spite of the fact that that the article is used far more frequently than any other word in the Greek NT (almost 20,000 times, or one out of seven words),[2] there is still much mystery about its usage.[3]The most comprehensive treatment, *The Doctrine of the Greek Article* by

Middleton, is over one hundred and fifty years old.[4] Nevertheless, although there is much that we do not understand about the Greek article, there is much that we do understand. As Robertson pointed out, "The article is never meaningless in Greek, though it often fails to correspond with the English idiom . . . . Its free use leads to exactness and finesse."[5]In the least, we cannot treat it lightly, for its presence or absence is the crucial element to unlocking the meaning of scores of passages in the NT.

In short, there is no more important aspect of Greek grammar than the article to help shape our understanding of the thought and theology of the NT writers.

As a side note, it should be mentioned that the KJV translators often erred in their treatment of the article. They were more comfortable with the Latin than with the Greek. Since there is no article in Latin, the KJV translators frequently missed the nuances of the Greek article. Robertson points out:

> The translators of the King James Version, under the influence of the Vulgate, handle the Greek article loosely and inaccurately. A goodly list of such sins is given in "The Revision of the New Testament," such as "a pinnacle" for τὸ πτερύγιον (Mt. 4:5). Here the whole point lies in the article, the wing of the Temple overlooking the abyss. So in Mt. 5:1 τὸ ὄρος was the mountain right at hand, not "a mountain." On the other hand, the King James translators missed the point of μετὰ γυναικός (Jo. 4:27) when they said "the woman." It was "a woman," any woman, not the particular woman in question. But the Canterbury Revisers cannot be absolved from all blame, for they ignore the article in Lk. 18:13, τῷ ἁμαρτωλῷ. The vital thing is to see the matter from the Greek point of view and find the reason for the use of the article.[6]

B. Origin

The article was originally derived from the demonstrative pronoun. That is, its original force was to *point out* something. It has largely kept the force of drawing attention to something.

C. Function

1. What it is NOT

The function of the article is *not* primarily to make something definite that would otherwise be indefinite. It does *not* primarily "definitize."[7] There are at least ten ways in which a noun in Greek can be definite without the article. For example, proper names are definite even without the article (Παῦλος means "Paul," not "*a* Paul"). Yet, proper names sometimes take the article. Hence, when the article is used with them it must be for some other purpose. Further, its use with other than nouns is not to make something definite that would otherwise be indefinite, but to *nominalize* something that would otherwise not be considered as a concept.

To argue that the article functions primarily to make something definite is to commit the "phenomenological fallacy"–viz., that of making ontological statements based on truncated evidence. No one questions that the article is used frequently to definitize, but whether this captures the essential idea is another matter.

One further note: There is no need to speak of the article in Greek as the *definite* article because there is no corresponding indefinite article.[8]

2. What it IS

a. At bottom, the article intrinsically has the ability to *conceptualize*. Or, as Rosén has put it, the article "has the power of according nominal status to any expression to which it is appended, and, by this token, of conveying the status of a concept to whatever 'thing' is denoted by that expression, for the reason that whatever is conceived by the mind–so it would appear–becomes a concept as a result of one's faculty to call it by a name."[9] In other words, the article is able to turn just about any part of speech into a noun and, therefore, a concept. For example, "poor" expresses a quality, but the addition of an article turns it into an entity, "the poor." It is this ability to conceptualize that seems to be the basic force of the article.

b. Does it ever do more than conceptualize? Of course. A distinction needs to be made between the essential force of the article and what it is most frequently used for. In terms of basic force, the article conceptualizes. In terms of predominant *function*, it *identifies*.[10] That is to say, it is used

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predominantly to stress the identity of an individual or class or quality. There are a variety of ways in which the article stresses identity. For example, it may distinguish one entity (or class) from another, identify something as known or unique, point to something physically present, or simply point out. The identifying function of the article covers a multitude of uses.

c. The Greek article also serves a determining function at times–i.e., it *definitizes*. On the one hand, although it would be incorrect to say that the article's basic function is to make something definite, on the other hand, whenever it is used, the term it modifies must of necessity be definite. These three relationships (conceptualize, identify, definitize) can be envisioned as concentric circles: all articles that make definite also identify; all articles that identify also conceptualize.
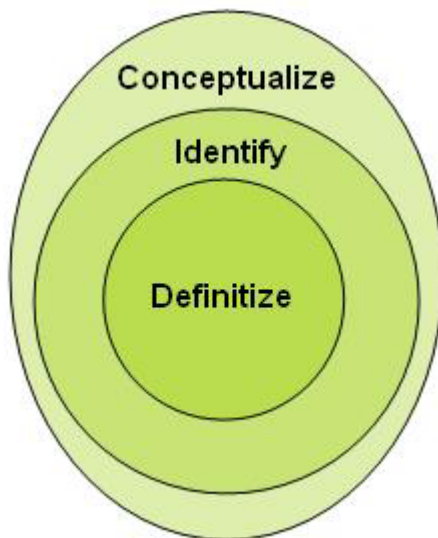
Chart 17 - The Basic Forces of the Article

D. Regular Uses of the Article

The major categories of this section (e.g., as a pronoun, with substantives, etc.) look at the article in certain constructions. But one caveat is in order: to label the use of the article in one *structural* category is not necessary to bar it from membership in one of the *semantic* categories. As Sansone remarks, "The reason it is so difficult to account for its use is that the article, small word though it is, attempts to do too much."[11]

The major semantic categories normally occur with nouns, but such semantics are not infrequently found in other constructions. Thus, for example, the articles in Acts 14:4 belong to the category "Alternative Pronouns," in which they are used in the place of nouns: ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις ("but the people of the city were divided; **some** sided with the Jews, but **others** sided with the apostles"). Yet they are also anaphoric, referring back to "the people/multitude" (τὸ

πλῆθος). It would be

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erroneous to say that the articles cannot be anaphoric because they are pronominal. A good rule of thumb to follow is this: Plug the article into its appropriate structural category, then examine it to see whether it also follows one of the semantic categories as well.

⇨ *1. As a Pronoun ([partially] Independent Use)*

The article is not a true pronoun in Koine Greek, even though it derived from the demonstrative. But in many instances it can function semantically in the place of a pronoun. Each category needs to be analyzed on its own.

· The use of the article for the *personal* and *alternating* pronouns comes the closest to an actual independent use in which the article no longer functions in its normal capacity. There is no noun that it modifies; normally, such an article involves no other force.

· What we call the use of the article for the *relative* pronoun is, in reality, an English way of looking at the matter. In such cases, the article has lost none of its articular nuances. That is to say, it is still dependent on a noun or other substantive.

· The article used for the *possessive* pronoun is also dependent. The possessive idea can be inferred from the presence of the article alone in certain contexts. In such instances, the article still retains the full range of semantic options it has when used with substantives.

⇨ a. Personal Pronoun *[he, she, it]*

1) Definition

The article is often used in the place of a *third* person personal pronoun in the nominative case. It is only used this way with the μὲν . . . δέ construction or with δέ alone. (Thus, ὁ μὲν . . . ὁ δέ or simply ὁ δέ.) These constructions occur frequently in the Gospels and Acts, almost never elsewhere.

2) Amplification

a) The δέ is used to indicate that the subject has changed; the article is used to refer back to someone prior to the last-named subject. Most frequently, the subjects are speakers and the interchange is one of words, not action.

b) Typically, the ὁ δέ (or ὁ μέν) construction is immediately followed by a finite verb or circumstantial participle.[12] By

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definition, a circumstantial participle is *never* articular, but in such constructions the beginning student might see the article and assume that the following participle is substantival. However, if you remember that the article as a pronoun is independent and therefore *not* modifying the participle, you can see that the force of the participle is circumstantial. There will almost never be any confusion about this, as the context will make clear whether the participle is circumstantial or substantival.[13]

3) Illustrations

Matt 15:26-27	ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων . . . (27) ἡ δὲ εἶπεν . . .
	But **he**, answering, said, "It is not good to take the bread from the children . . ." (27) but **she** said . . .
Luke 5:33	οἱ δὲ εἶπαν πρὸς αὐτόν οἱ μαθηταὶ Ἰωάννου νηστεύουσιν. . . , οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν
	But **they** said to him, "John's disciples fast . . . , but your [**disciples**] eat and drink
John 4:32	ὁ δὲ εἶπεν αὐτοῖς
	but **he** said to them
Acts 15:3	οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας
	when **they** had been sent on their way by the church
Heb 7:24	ὁ δὲ . . . εἰς τὸν αἰῶνα . . . ἔχει τὴν ἱερωσύνην
	but **he** . . . holds his priesthood . . . forever

Cf. also Matt 13:28, 29; 14:8; 17:11; 27:23 (twice); Mark 6:24; Luke 8:21; 9:45; John 2:8; 7:41; 20:25; Acts 3:5; 4:21; 5:8; 16:31.

b. Alternative Personal Pronoun *[the one . . . the other]*

1) Definition

Like the use of the article as a personal pronoun, the alternative use is also found with μέν and δέ (and, as with the personal pronoun use, the article is only found in the nom. case). This usage is distinct from that of the personal pronoun use in that (1) structurally, both μέν and δέ are almost always present,[14] and (2) semantically, a mild contrast is implied. (It is probably best to consider this a subset of the

personal pronoun use.) The singular is typically translated "the one . . . the other"; the plural is rendered "some . . . others." This usage is quite rare in the NT.[15]

2) Illustrations

Acts 17:32	ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν, Ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν

Now when they heard of the resurrection of the dead, **some** began scoffing, but **others** said, "We will hear you again on this matter."

1 Cor 7:7	ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως[16]

each one has his own gift from God, **one** has this kind, **another** has that kind
> The articles here also function anaphorically, referring back to ἕκαστος.

Heb 7:5-6	οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν . . . τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ (6) ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ . . .

The descendants of the sons of Levi who receive the priestly office have a commandment to take tithes from . . . their brothers, even though they also are descended from Abraham. (6) But **this man**, not having their genealogy, received tithes from Abraham . . .
> It is possible that this twofold example belongs in different categories: the first article οἱ could be considered a substantiving article (with a prepositional phrase); the second might be considered a substantiver with a participle (in which case the translation would be: "this man, who does not have their genealogy").

Cf. also John 7:12; Acts 14:4; 17:18; 28:24; Gal 4:23; Eph 4:11; Phil 1:16-17; Heb 7:20-21; 12:10.

⇨ c. Relative Pronoun *[who, which]*

1) Definition

Sometimes the article is equivalent to a relative pronoun in *force*. This is especially true when it is repeated after a noun before a phrase (e.g., a gen. phrase). For example, in 1 Cor 1:18 ὁ λόγος ὁ τοῦ σταυροῦ means "the word **which is** of the cross."

2) Amplification and Semantics

a) Specifically, this is the use of the article with second and third attributive positions in which the modifier is *not* an adjective. (The second attributive position is article-noun-article-modifier; the third attributive position is noun-article-modifier.) Thus when the modifier is (a) a *genitive phrase* (as above), (b) a *prepositional phrase* (as in Matt 6:9–"our Father **who** is in heaven" [Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς]), or (c) a *participle* (e.g., Mark 4:15–"the word **which was** sown" [τὸν λόγον τὸν ἐσπαρμένον]), the article is translated as a relative.

b) To say that the article is functioning like a relative pronoun is only an *English* way of looking at the matter. Thus it is not truly the semantic force of the article. The article is still dependent on a noun or other substantive. It typically bears an anaphoric force, pointing back to the substantive with which it has concord. We translate it as a relative pronoun because this is less cumbersome than something like "our Father, the [one]

in heaven."

c) When a genitive or prepositional phrase follows the substantive, the article could be omitted without altering the basic sense.[17] Returning to 1 Cor 1:18, we note that some important MSS omit the article before the genitive phrase (ὁ λόγος τοῦ σταυρου).[18] The notion conveyed is less emphatic ("the word of the cross"), but it is not essentially different. Why then is the article sometimes added before genitives and prepositional phrases? It is used primarily for emphasis and secondarily for clarification.[19]

3) Illustrations

Luke 7:32 ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις
          they are like children **who** [are] sitting in the marketplace

Acts 15:1 ἐὰν μὴ περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως[20]
          unless you are circumcised according to the custom **which** [is] of Moses
                    A less cumbersome translation would simply be, "the custom of Moses." The use of the
                    article, however, emphasises the link with the old covenant.

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Phil 3:9   εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ
          [that] I might be found in him, not by having a righteousness of my own **which** [is] from the law, but
          which [is] through the faithfulness of Christ[21]
                    This text involves the third attributive position as well as two prepositional phrases. The
                    second article resumes the argument; it is as if the apostle said, "a 'not-of-my-own-
                    righteousness, but one that comes by way of Christ's faithfulness.'"

Jas 2:7   τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς
          the good name **that** [was] invoked over you

Cf. also Matt 2:16 ; 2; Mark 3:22; 11:30; Luke 10:23; John 5:44; Acts 3:16; Rom 4:11; 1 Cor 15:54; 1 Thess 2:4; Titus 2:10; Heb 9:3; Rev 5:12; 20:8.

d. Possessive Pronoun *[his, her]*

1) Definition

The article is sometimes used in contexts in which possession is implied. The article itself does not involve possession, but this notion can be inferred from the presence of the article alone in certain contexts.

2) Amplification

a) The article is used this way in contexts in which the idea of possession is obvious, especially when human anatomy is involved. Thus, in Matt 8:3, there is no need for the evangelist to add αὐτοῦ to what is patently evident: "stretching out **his** hand" (ἐκτείνας τὴν χεῖρα).

b) Conversely, it is important to note that unless a noun is modified by a possessive pronoun or at least an article, possession is almost surely not implied. Thus, in Eph 5:18, πληροῦσθε ἐν πνεύματι most probably does not mean "be filled in *your own* spirit" but "be filled in/with/by the Spirit."[22] And in 1 Tim 2:12 the instruction for a woman not to teach or exercise authority over ἀνδρός most likely is not related to her husband, but to men in a more general way.

3) Illustrations

Matt 4:20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ
          and immediately they left **their** nets and followed him
                    The article is also anaphoric, pointing back to v 18.

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Rom 7:25   ἐγὼ τῷ μὲν νοΐ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.
          I serve the law of God with **my** mind, but with **my** flesh, the law of sin.

Eph 5:25   οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας
          husbands, love **your** wives
                    The article is also generic in a distributive sense: each husband is to love his own wife.

Matt 13:36 ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν[23]
          leaving the crowd, he came into **his** house

> It is possible that the article is merely anaphoric, pointing back to the previous reference in v 1. But that is thirty-five verses away. It is equally possible that Jesus is here returning to his own home.

Cf. also Matt 27:24; Mark 1:41; 7:32; Phil 1:7.

2. With Substantives (Dependent or Modifying Use)

The article with substantives is the most fruitful area, exegetically speaking, to study within the realm of the article. The two broadest categories are (1) individualizing and (2) generic. The individualizing article particularizes, distinguishing otherwise similar objects; the generic (or categorical) article is used to distinguish one category of individuals from another.

⇨a. Individualizing Article

"Nearest to the real genius of [the article's] function is the use of the article to *point out* a particular object [italics mine]."[24] But this category is not specific enough and can be broken down into at least eight subgroups.

⇨1) Simple Identification

a) Definition

The article is frequently used to distinguish one individual from another.

b) Clarification

This is our "drip-pan" category and should be used only as a last resort. In reality, not many examples of the article fit under this category *only*. Yet the article is still a largely unmined territory by grammarians. Hence, pragmatically, unless the article fits under one of the other seven categories of the individualizing article or under the generic use (or one of

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the special uses), it is acceptable to list it as "the article of simple identification."

c) Illustrations

Matt 5:15   οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ᾽ ἐπὶ τὴν λυχνίαν
nor do people light a lamp and place it under **the** bowl, but they [place it] on **the** lampstand
> This is a good twofold example of simple identification: both the bowl and the lampstand are in the room and are pointed out as such with the article.

Luke 4:20   πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν
he closed the book and gave it back to **the** attendant and sat down
> The book was the book of Isaiah, referred to previously in v 17 (thus, anaphoric). But the attendant has not been mentioned. He is not apparently a well-known attendant, but simply a typical attendant at the synagogue. The article identifies him as such.

Acts 10:9   ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι
Peter went up to **the** housetop to pray
> There is no previous reference to any house, but in the background is the custom of praying on a housetop. Luke is simply specifying this location as opposed to some other.

1 Cor 4:5   τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ
then **the** praise will come to each one from God
> A smoother translation would be, "then praise will come to each one from God," but this would miss the point of the article: each individual believer is to receive specific praise. The idea is "each one will receive his or her praise from God."

1 Cor 5:9   ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ . . .
I wrote to you in **the** letter . . .
> Paul had previously written to the Corinthians and is here reminding them of that letter. Simple identification is an acceptable label for the article, though other possibilities present themselves. In a general sense, the article is anaphoric, referring back to this letter. It could also loosely be taken as possessive ("my letter"), but the force would be "the letter from me." As well, the letter could be treated as well-known or even monadic (assuming it is the only letter the Corinthians had received from Paul to date).

Cf. also John 13:5; Rom 4:4; Rev 1:7.

2) Anaphoric (Previous Reference)

a) Definition

The anaphoric article is the article denoting previous reference. (It derives its name from the Greek verb ἀναφέρειν, "to bring back, to bring up.") The first mention of the substantive is usually anarthrous because it is merely being introduced. But

subsequent mentions of it use the article, for the article is now pointing back to *the* substantive previously mentioned. The anaphoric article has, by nature, then, a pointing force to it, reminding the reader of who or what was mentioned previously. It is the most common use of the article and the easiest usage to identify.

For example, in John 4:10 Jesus introduces to the woman at the well the concept of living water (ὕδωρ ζῶν). In v 11 the woman refers to the water, saying, "Where, then, do you keep *the* living water?" (πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν). The force of the article here could be translated, "Where do you keep **this** living water **of which** you just spoke?"

b) Amplification

1] Most individualizing articles will be anaphoric *in a very broad sense*. That is, they will be used to point out something that had been introduced earlier–perhaps even much earlier. For example, in John 1:21 the Jews ask John the Baptist, "Are you **the** prophet?" (ὁ προφήτης εἶ σύ;). They are thinking of the prophet mentioned in Deut 18:15 ("a prophet like me"). Technically, this instance belongs under the *par excellence* article (best/extreme of a class), but again, broadly, it is anaphoric. Thus to call an article anaphoric is not enough: one has to probe to see if it belongs more specifically to some other category as well.

Practically speaking, labeling an article as anaphoric requires that it have been introduced at most in the same book, preferably in a context not too far removed.

2] In terms of exposition, the anaphoric article is crucial, but primarily in a negative way. When you come across a word with the article, you might be tempted to make more out of it than the author intended. For example, in John 4:9 we read ἡ γυνὴ ἡ Σαμαρῖτις ("the Samaritan woman"). This is clearly anaphoric, going back to the anarthrous γυνή in v 7 (where the woman is introduced). However, if you did not know that it was anaphoric, you might wonder why the evangelist calls attention to her by the article, "the Samaritan woman." Your conclusion might be (1) she is well known as the embodiment of all Samaritan women, or (2) she is the Samaritan woman *par excellence*–no one else has the right to the title "*the* Samaritan woman." But when you realize that the article is anaphoric, merely pointing out the fact that the woman mentioned earlier is still under discussion, you will be accurate in your exposition and not say something that the author never intended.

3] Finally, the anaphoric article may be used with a noun whose *synonym* was mentioned previously. That is to say, although the terms used to describe may differ, the article is anaphoric if the reference is the same.

c) Illustrations

John 4:40, 43	ἔμεινεν ἐκεῖ δύο ἡμέρας . . . μετὰ δὲ τὰς δύο ἡμέρας...
	he stayed there two days . . . after **the** two days. . .
John 4:50	λέγει αὐτῷ ὁ Ἰησοῦς πορεύου, ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο
	Jesus said to him, "Go, your son lives." **The** man believed the word that Jesus spoke to him and went on his way.

In v 46 this man is introduced as τις βασιλικός (a certain royal official). This subsequent mention uses a rather plain synonym, ὁ ἄνθρωπος, with the article reminding us which man is in view.

| Acts 19:15 | τὸν Παῦλον ἐπίσταμαι |

this Paul I recognize

The antecedent in v 13 (Παῦλος) is anarthrous.

Rom 6:4   συνετάφημεν αὐτῷ διὰ τοῦ βαπτίσματος

we were buried with him through **the** baptism

The previous reference to baptism, in v 3, is the verb ἐβαπτίσθημεν. The anaphoric article thus can refer back not only to a synonym, but even to a word that is not substantival.

Jas 2:14   Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

\What is the benefit, my brothers, if someone says he has faith, but does not have works? **This** [kind of] faith is not able to save him, is it?

The author introduces his topic: faith without works. He then follows it with a question, asking whether this kind of faith is able to save. The use of the article both points back to a certain kind of faith as defined by the author and is used to particularize an abstract noun.

Against the vast bulk of commentators, Hodges argues that the article is not anaphoric, since otherwise the articular πίστις in the following verses would also have to refer back to such a workless faith.[25] He translates the text simply as "Faith cannot save him, can it?"[26] Although it may be true that the article with πίστις in vv 17, 18, 20, 22, and 26 is anaphoric, the antecedent needs to be examined in its own immediate context. In particular, the author examines two kinds of faith in 2:14-26, defining a non-working faith as a non-saving faith and a productive faith as one that saves. Both James and Paul would agree, I believe, with the statement: "Faith alone saves, but the faith that saves is not alone."

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2 Tim 4:2   κήρυξον τὸν λόγον

preach **the** word

Here τὸν λόγον most likely goes back to 3:16, in which it is stated that πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος–"Every scripture [is] inspired and profitable." Identifying the article with λόγον as anaphoric here is both natural (since the anaphoric article frequently refers back to a synonym) and suggestive that 3:16 should *not* be translated "Every inspired scripture is also profitable. . ." as the ASV and NEB have done. If 3:16 were to be translated "every inspired scripture is also profitable," we might expect a qualifier in 4:2, such as "preach the *inspired* word."[27]

Phil 2:6   ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ

who, although he existed in the form of God, did not regard **the** [state of] being equal to God [as] something to be grasped

This is a debatable example. Wright argues that the article is anaphoric, referring back to μορφῇ θεοῦ.[28] As attractive as this view may be theologically, it has a weak basis grammatically. The infinitive is the object and the anarthrous term, ἁρπαγμός, is the complement. The most natural reason for the article with the infinitive is simply to mark it out as the object (see "Article as Function Marker" for discussion of this usage). Further, there is the possibility that μορφῇ θεοῦ refers to essence (thus, Christ's deity), while τὸ εἶναι ἴσα θεῷ refers to function. If this is the meaning of the text, then the two are not synonymous: although Christ was true deity, he did not usurp the role of the Father.

Cf. also Matt 2:1, 7; John 1:4; 2:1, 2; Acts 9:4, 7; 2 Cor 5:1, 4; Rev 15:1, 6.

3) Kataphoric (Following Reference)

a) Definition

A rare use of the article is to point to something in the text that immediately follows. (It derives its name from the Greek verb καταφέρειν, "to bring down.") The first mention, with the article, is anticipatory, followed by a phrase or statement that defines or qualifies the thing mentioned.

b) Illustrations

2 Cor 8:18	τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
	the brother whose praise [is] in the gospel
1 Tim 1:15	πιστὸς ὁ λόγος . . . ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι
	faithful is **the** saying . . . that Christ Jesus came into the world to save sinners

Cf. also 1 Tim 3:1; 4:9; 2 Tim 2:11; Titus 3:8 for other "faithful sayings." The articles in 1 Tim 3:1 and 2 Tim 2:11 could possibly be anaphoric, but

are most likely kataphoric.[29] In 1 Tim 4:9, however, the article is most likely anaphoric, referring back to the second half of v 8.[30] This is also the case in Titus 3:8.[31]

Cf. also John 17:26; Phil 1:29.

4) Deictic ("Pointing" Article)

a) Definition

The article is occasionally used to point out an object or person which/who is *present* at the moment of speaking. It typically has a demonstrative force. This usage comes very near to the original idea of the article,[32] though it is largely replaced (or strengthened) in Koine Greek with the demonstrative pronoun.

b) Illustrations

Matt 14:15	προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες ἔρημός ἐστιν ὁ τόπος
	the disciples came to him, saying, "**This** place is deserted"
Luke 17:6	εἶπεν ὁ κύριος εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ατῇ συκαμίνῳ[33]
	The Lord said, "If you had faith like a mustard seed, you could say to **this** mulberry tree. . . ."
John 19:5	ἰδοὺ ὁ ἄνθρωπος[34]
	Behold, **the** man!
	Here we can envision Pilate putting Jesus on display and gesturing toward him to show the crowd precisely *which* man is on trial.
1 Th 5:27	ἀναγνωσθῆναι τὴν ἐπιστολήν.
	have **the** letter read.
	The force of the article is: "Have the letter–the one in your hands–read."
Rev 1:3	μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα
	blessed is the one who reads and those who hear the words of **this** prophecy and keep the things written in it
	The Seer is referring to the prophetic book that the readers now have in their possession.

Cf. also Mark 6:35; Luke 1:66 (*v.l.* in MS 1443); Rom 16:22; 1 Cor 16:21; Col 4:16; Rev 22:7 (*v.l.*).

⇨ 5) *Par Excellence*

a) Definition

The article is frequently used to point out a substantive that is, in a sense, "in a class by itself." It is the only one deserving of the name. For example, if in late January someone were to say to you, "Did you see the game?" you might reply, "Which game?" They might then reply, "*The* game! The only game worth watching! The *BIG* game! You know, the Super Bowl!" This is the article used in a *par excellence* way.

It is used by the speaker to point out an object as the only one worthy of the name, even though there are many other such objects by the same name.

b) Amplification

The *par excellence* article is not necessarily used just for the *best* of a class. It could be used for the *worst* of a class–if the lexical nuance (or contextual connotation) of that particular class suggests it. In essence, *par excellence* indicates the *extreme* of a particular class. "I am **the** chief of sinners" does not mean the best of sinners, but the worst of sinners. If I make a "pig" of myself while eating ice cream and then get labeled "**the** pig," it certainly would not be a valued appellation.

The article *par excellence* and the well-known article are often difficult to distinguish. Technically, this is due to the fact that the article *par excellence* is a subset of the well-known article. A rule of thumb here is that if the article points out an object that is not conceived as the *best* (or worst) of its category, but is nevertheless well known, it is a well-known article. The question one must always ask is, *Why* is it well known?

c) Illustrations

[John 1:21](#) ὁ προφήτης εἶ σύ;
Are you **the** prophet?
> Here the interrogators are asking John if he is *the* prophet mentioned in Deut 18:15. Of course, there were many prophets, but only one who deserved to be singled out in this way.

[Mark 1:10](#) εἶδεν . . . τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν
I saw **the** Spirit descending on him like a dove

[Acts 1:7](#) οὐχ ὑμῶν ἐστιν γνῶναι χρόνους . . . οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ
It is not for you to know the times . . . which **the** Father has appointed by his own authority

[1 Cor 3:13](#) ἡ ἡμέρα δηλώσει
the day will reveal it
> That is, the day of judgment–the *great* day.

[Jas 5:9](#) ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.
Behold, **the** judge is standing at the doors.

[Rev 1:5](#) ὁ μάρτυς, ὁ πιστός
the witness, **the** faithful one
> In this allusion to Ps 89, Christ is described as the preeminent one who deserves such accolades.

[Luke 18:13](#) ὁ θεός, ἱλασθητί μοι τῷ ἁμαρτωλῷ
O God, be merciful to me, **the** sinner
> Here the article is either *par excellence* or simple identification [or, *possibly* well-known]. If it is simple identification, this tax-collector is recognizing the presence of the Pharisee and is distinguishing himself from him by implying that, as far as he knew, the Pharisee was *the* righteous one (between the two of them) and he was *the* sinner. But if the article is *par excellence*, then the man is declaring that he is the worst of all sinners (from his perspective). This seems to fit well with the spirit of his prayer, for only the Pharisee explicitly makes a comparison with the other person present.

[John 3:10](#) ὁ διδάσκαλος τοῦ Ἰσραήλ
the teacher of Israel
> There were many teachers of Israel, but Nicodemus was either well known or, if the article is *par excellence*, the number one professor on the Gallup poll!
>
> Often "**the** gospel" (τὸ εὐαγγέλιον) and "**the** Lord" (ὁ κύριος) employ articles *par excellence*. In other words, there was only *one* gospel and *one* Lord worth mentioning as far as the early Christians were concerned.[35]

Cf. also [Matt 4:3](#); [John 1:32](#), 45; [Rom 1:16](#); [Jas 4:12](#); [1 Pet 2:3](#), 8; [2 Pet 3:18](#); [1 John 2:1](#), 22.

⇨ 6) Monadic ("One of a Kind" or "Unique" Article)

a) Definition

The article is frequently used to identify monadic or one-of-a-kind nouns, such as "*the* devil," "*the* sun," "*the* Christ."

b) Amplification and Clarification

1] The difference between the monadic article and the article *par excellence* is that the monadic article points out a *unique* object, while the article *par excellence* points out the *extreme* of a certain category, thus, the one deserving the name more than any other. The article *par excellence*, therefore, has a superlative idea. For example, "the sun" is monadic because there is only one sun. It is not the best of many suns,

but is the only one.[36] In *reality*, it is in a class by itself. But "the Lord" is *par excellence* because there are

many lords. However, the article is used with the word to convey the idea that, according to the speaker's presented viewpoint, there is only one Lord.

2] When the articular substantive has an adjunct (such as an adjective or gen. phrase), the entire expression often suggests a monadic notion. If no modifier is used, the article is typically *par excellence*. Thus, "**the** kingdom of God" (ἡ βασιλεία τοῦ θεοῦ) in Mark 9:47 is monadic, while "**the** kingdom" (ἡ βασιλεία) in Matt 9:35 is *par excellence*; "**the** way of God" (ἡ ὁδὸς τοῦ θεοῦ) in Acts 18:26 is monadic,[37] while "**the** Way" (ἡ ὁδός) in Acts 9:2 is *par excellence.*

c) Illustrations

Matt 4:1   ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου
Jesus was led into the wilderness by the Spirit to be tempted by **the** devil
> The KJV translators translate both διάβολος and δαιμόνιον as "devil,"[38] as if "*the* devil" were *par excellence*. But in the Greek text, διάβολος only occurs in the plural thrice, all three instances functioning adjectivally and in reference to humans (1 Tim 3:11; 2 Tim 3:3; Titus 2:3). διάβολος used substantively can properly be regarded as monadic.

Mark 13:24   ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς
the sun will be darkened and **the** moon will not shed its light

John 1:29   ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.
Behold **the** lamb of God who takes away the sin of the world!
> John's description of Jesus may be regarded as monadic as long as the gen. "of God" is considered part of the formula, for it is used of Jesus alone in the Bible.

Jas 5:8   ἡ παρουσία τοῦ κυρίου ἤγγικεν
the coming of the Lord is near

Cf. also Matt 4:5, 8, 11; Rom 14:10; Eph 4:26; Jas 1:12; 2 Pet 2:1; Rev 6:12.

⇨ 7) Well-Known ("Celebrity" or "Familiar" Article)

a) Definition

The article points out an object that is well known, but for reasons *other* than the above categories (i.e., not anaphoric, deictic, *par excellence*, or monadic). Thus it refers to a well-known object that has not been mentioned in the preceding context (anaphoric), nor is considered to be the best of its class (*par excellence*), nor is one of a kind (monadic).

b) Illustrations

Matt 13:55   οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός;
Is this not **the** carpenter's son?
> Although the Christian reader would see the article as *par excellence*, the evangelist portrays the villagers of Capernaum as simply recognizing him as an offspring of Joseph.

Gal 4:22   τῆς παιδίσκης . . . τῆς ἐλευθέρας
the bond-woman . . . **the** free woman
> These women were not the best of their respective categories, but were well known because of the biblical account.

Jas 1:1   ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ
to the twelve tribes that are in **the** dispersion

2 John 1   Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς
The elder to the elect lady and her children
> Whether translated "the elder," "the presbyter," or "the old man," the article almost certainly is used to indicate someone well-known to the readers.

3 John 15   ἀσπάζονταί σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ᾽ ὄνομα.
The friends greet you. Greet **the** friends by name.
> The elder had his associates (οἱ φίλοι) and Gaius had his (τοὺς φίλους). Obviously, neither group is singled out as more prominent than the other, though both are well known to the correspondents of this letter.

Acts 2:42   τῇ διδαχῇ. . . τῇ κοινωνίᾳ, τῇ κλάσει
the teaching. . . **the** fellowship, **the** breaking [of the bread]

> Either this pattern of worship was well known in the early church because it was the *common* manner in which it was done, or Luke was attempting to convey that each element of the worship was the only one deserving of the name (*par excellence*).

Cf. also Mark 1:3; 2 Pet 2:1 (τῷ λαῷ); 3 John 1; possibly Matt 5:1.

⇨ **8) Abstract (i.e., the Article with Abstract Nouns)**

a) Definition

Abstract nouns by their very nature focus on a quality.[39] However, when such a noun is articular, that quality is "tightened up," as it were, defined more closely, distinguished from other notions. This usage is quite frequent (articular abstract nouns are far more frequent than anarthrous abstracts).

b) Amplification

In translating such nouns, the article should rarely be used (typically, only when the article also fits under some other individualizing category, such as anaphoric). But in exposition, the force of the article should be brought out. Usually, the article with an abstract noun fits under the *par excellence* and well-known categories but in even a more technical way. As well, frequently it particularizes a general quality.

The article with abstract nouns often has a certain affinity with articular *generic* nouns in that both focus on traits and qualities. But there are differences: one focuses on a quality via its lexeme (abstract), while the other focuses on a category grammatically (generic).

c) Illustrations

Matt 7:23   οἱ ἐργαζόμενοι τὴν ἀνομίαν
    the workers of lawlessness

John 4:22   ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν
    salvation is from the Jews
> Although the article should not be translated here, the force of it is that this is the only salvation worth considering and the one that needs no clarification because it is well known.

Acts 6:10   οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει
    they were not able to withstand **the** wisdom and the spirit with which he spoke
> This may also be regarded as a kataphoric article, for the kind of wisdom mentioned is described further by the relative clause.

Rom 12:9   ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ
    Let love be without hypocrisy. Hate **the** evil; hold fast to **the** good.
> English more naturally translates the article with the last two terms because they are adjectives and, with the article, they are somewhat "concretized." Thus, τὸ πονηρόν means "that which is evil."

Cf. also Luke 22:45; John 1:17; Acts 4:12; 1 Cor 13:4:-13; Gal 5:13; 1 Thess 1:3; Phlm 9; Heb 3:6; 2 Pet 1:7.

⇨ **b. Generic Article (Categorical Article)** *[as a class]*

1) Definition

While the *individualizing* article distinguishes or identifies a particular object belonging to a larger class, the *generic* article distinguishes one class from another. This is somewhat less frequent than the individualizing article (though it still occurs hundreds of times in the NT). It categorizes rather than particularizes.

2) Key to Identification

The key to determining whether or not the article might be generic is the insertion of the phrase "as a class" after the noun that the article is modifying.

3) Amplification

a) If ὁ ἄνθρωπος is understood as a generic article, the sense would be: "humankind" (i.e., human beings as a class). The use of the article here distinguishes this *class* from among other classes (such as "the animal kingdom" or "the realm of angels").
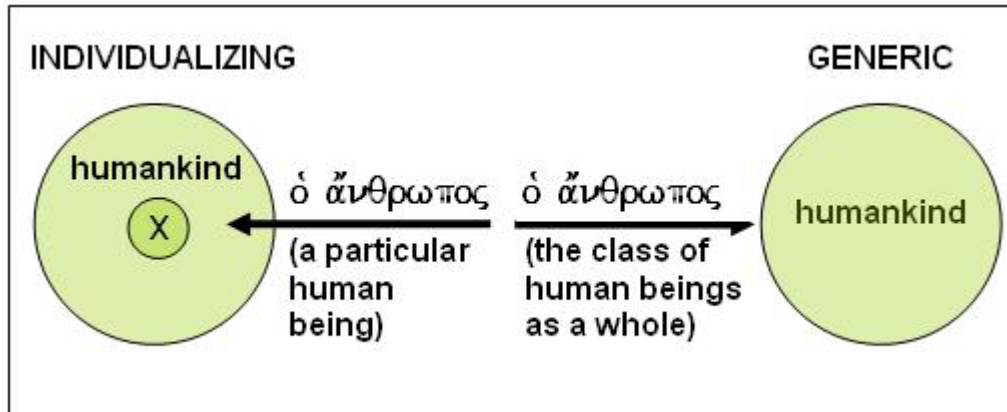

Chart 18 - Individualizing Vs. Generic Article

b) Most grammarians agree with Gildersleeve that "the principle of the generic article is the selection of a *representative* or normal individual [italics mine]."[40] However, this could only be true if

the generic article were used exclusively with *singular* nouns, never with plurals. But even the example Dana-Mantey give is plural (αἱ ἀλώπεκες φωλεοὺς ἔχουσιν–"Foxes have dens"). This dominical saying is not referring to any *particular* foxes that the Lord knows have dens. Rather, he is saying, "Foxes, *as a class*, have dens."

Therefore, it is better to see the generic article as simply distinguishing one class from among others, rather than as pointing out a representative of the class. Such a view is more in accord with the facts, for all grammarians agree that the plural article can be used in a generic sense.[41]

c) At times, the most natural translation is to replace the article with an indefinite article. This is because both indefinite nouns and generic nouns share certain properties: while one categorizes or stresses the characteristics of a given class (generic), the other points to an individual within a class, without addressing any traits that would distinguish it from other members (indefinite).

4) Illustrations

Matt 18:17 ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης
he shall be [with reference] to you as **the** Gentile [as a class] and **the** tax-collector [as a class]
In translation we would probably say, "**a** Gentile and **a** tax-collector." However, this is due to the fact that the *force* of the generic article is qualitative, since it indicates the class to which one belongs (thus, *kind*), rather than identifying him as a particular individual. Sometimes the English indefinite article brings out this force better. Note also that if the articles in this text were *not* taken as generic, then Jesus would be identifying the sinning brother with a *particular* Gentile or a *particular* tax-collector he had in mind, though giving no clue as to which one it was.

Luke 10:7 ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ
the laborer is worthy of his wages

John 2:25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.
And because he did not need anyone to testify concerning man [as a class–mankind], for he himself knew what was in man [as a class].
Although generally today the use of the masculine "man" as a generic for humanity is unacceptable, not to translate ἄνθρωπος as "man" here is to miss the author's point. Immediately after this pronouncement about Jesus' insight into *man*, the evangelist introduces the readers to a

particular *man* who fits this description of depravity (3:1–"there came a *man*")–a man named Nicodemus.[42]

Rom 13:4 οὐ εἰκῇ τὴν μάχαιραν φορεῖ
he does not bear **the** sword without reason

Eph 5:25 οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας
Husbands [as a class], love your wives
> The command is not meant to distinguish some of the Ephesian/Asia Minor husbands as opposed to others, but to distinguish the husbands in the church as opposed to the wives or children. They are viewed collectively, as a whole.

1 Tim 3:2 δεῖ τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι
the overseer must be above reproach
> Grammatically speaking, the article could either be monadic (indicating that for each church there is *one* overseer,) or it could be generic (indicating that overseers as a class are in view). When other considerations are brought to bear, however, it is unlikely that only one overseer is in view: (1) The monadic view cannot easily handle 1 Tim 5:17 ("let the elders who rule well be considered worthy of double honor") or Titus 1:5 ("appoint elders in every town"); and (2) the context of 1 Tim 2:8-3:16 involves an interchange of singular and plural generic nouns, suggesting strongly that the singular is used as a generic noun.[43]

Heb 7:7 τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται
the inferior is blessed by **the** superior
> The author is indicating a principle here, which he applies to the blessing of Abraham by Melchizedek. Note that the terms are adjectives and as such do not have a fixed gender. The author could have put them in the masculine, as if to point back specifically to Abraham and Melchizedek. By using the neuter form, he is indicating a generic principle: whatever is inferior is blessed by whatever is superior.

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1 John 2:23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.[44]
Everyone who denies the Son does not have the Father; **the** one who confesses the Son also has the Father.
> This is a double example, with the first instance involving the frequently used πᾶς ὁ formula (cf. also Matt 5:22, 28, 32; Luke 6:47; 14:11; 20:18; John 3:16; 4:13; Acts 13:39; Rom 10:11; Gal 3:13; 2 Tim 2:19; 1 John 3:6).

Rev 2:11 ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου
the one who conquers will not at all be hurt by the second death

Cf. also Matt 12:35; 15:11, 18; Luke 4:4; John 8:34; Rom 13:4; Gal 2:10; Jas 2:26; 3:5; 5:6 (possible), 7; 1 Pet 1:24; 2 John 9; Rev 13:18; 16:15.

The following chart depicts the semantic relationships of the individualizing article. The chart is designed to show the student in pictorial form that the seven categories of the individualizing article are not entirely distinct. Rather, they are related, for the most part, in a general-to-specific manner. That is, every monadic article is, in a sense, a specific kind of *par excellence* article (in the sense that the only one of a class is, *ipso facto*, the best of a class). And every *par excellence* article is well known (but it is more specific, for it is well known *because* it is the best of a class). And every well-known article is anaphoric (in the broadest sense possible). But it is more specific than a simple anaphoric article would be.
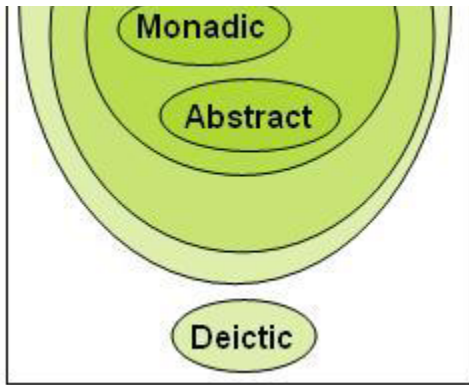
Chart 19 - The Semantic Relations Of The Individualizing Article

The flow chart below presupposes that the student understands the chart on this page. In order to use the flow chart, you should attempt to find the *narrowest*

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 category to which a particular article can belong. As long as you can say "yes" to a particular semantic force, you should continue on until you get to the narrowest category for a particular article.
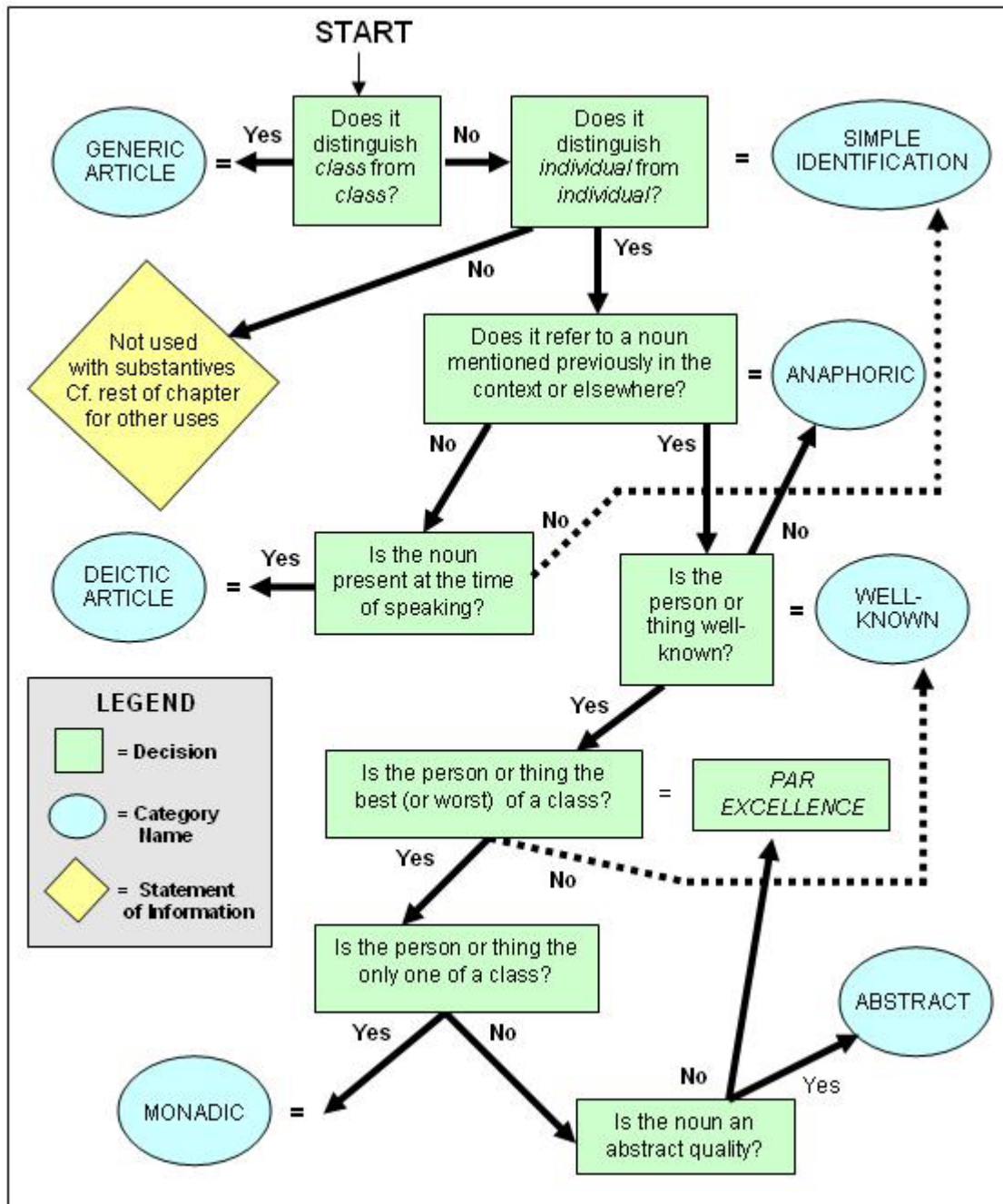
START

GENERIC ARTICLE = — Yes — Does it distinguish *class* from *class*? — No → Does it distinguish *individual* from *individual*? = SIMPLE IDENTIFICATION

Not used with substantives Cf. rest of chapter for other uses

Does it refer to a noun mentioned previously in the context or elsewhere? = ANAPHORIC

DEICTIC ARTICLE = — Yes — Is the noun present at the time of speaking?

Is the person or thing well-known? = WELL-KNOWN

LEGEND

☐ = Decision

⬭ = Category Name

◇ = Statement of Information

Is the person or thing the best (or worst) of a class? = *PAR EXCELLENCE*

Is the person or thing the only one of a class?

ABSTRACT

MONADIC =

Is the noun an abstract quality?

Chart 20 - Flow Chart on the Article with Substantives

⇨ 3. As a Substantiver (With Certain Parts of Speech)

a. Definition

The article can turn almost any part of speech into a noun: adverbs, adjectives, prepositional phrases, particles, infinitives, participles, and even finite verbs. As well, the article can turn a phrase into a nominal entity. This incredible flexibility is part of the genius of the Greek article. Such usage is quite frequent overall, more so with the adjective and participle than with other parts of speech.[45]

b. Amplification

The substantiving use of the article can only minimally be considered a *semantic* category, in the sense that its

essential semantic role is to conceptualize. Beyond this, the article also functions in one of the above-mentioned semantic roles; that is, it either individualizes or categorizes, just as it does with nouns. The usage with participles and adjectives is routine and unremarkable, so much so that many of these examples were discussed in the preceding sections.

c. Illustrations

1) With Adverbs

The usage with adverbs occurs frequently. Some of the more commonly used adverbs include αὔριον, ἐπαύριον, νῦν, πέραν, and πλησίον.

Matt 8:28   ἐλθόντος αὐτοῦ εἰς τὸ πέραν
             when he came to **the** other side

Matt 24:21   ἔσται τότε θλῖψις μεγάλη οἵα οὐ γέγονεν ἀπ᾽ ἀρχῆς κόσμου ἕως τοῦ νῦν
             then there will be a great tribulation [the likes of] which have not happened from the beginning of the world until **the** present

Mark 11:12   τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν
             on **the** next [day], when they came from Bethany, he was hungry
             > Every instance of the adverb ἐπαύριον in the NT occurs with a feminine dat. article (cf., e.g., Matt 27:62; John 1:29; Acts 21:8). Although the adverb itself simply means "following, next," the usage in the NT each time implies the noun ἡμέρα (hence, the article is feminine) and suggests that the event took place at a point in time (hence, the article is dat.).[46]

John 4:31   ἐν τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες ῥαββί, φάγε.
             in **the** meantime, the disciples were asking him, saying, "Rabbi, eat."

John 8:23   ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί
             you are from **the** [places] below; I am from **the** [places] above
             > The articles indicate more than a mere general sentiment as to origins; heaven and hell are implied.

Acts 18:6   ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι[47]
             from now [this point] on, I will go to the Gentiles

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Col 3:2   τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς
             Set [your] mind on **the** [things] above, not on the [things] on earth

Cf. also Matt 5:43; 23:26; Mark 12:31; Luke 11:40; Acts 5:38; Rom 8:22; 1 Cor 5:12; 1 Tim 3:7; Heb 3:13.

2) With Adjectives

Adjectives often stand in the place of nouns, especially when the qualities of a particular group are stressed. Instances in the plural are especially frequently generic, though in both singular and plural the individualizing article occurs often enough.

Matt 5:5   μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν
             blessed are **the** meek, for they shall inherit the earth

Matt 6:13   μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ
             do not lead us into temptation, but deliver us from **the** evil [one]
             > Although the KJV renders this "deliver us from evil," the presence of the article indicates not evil in general, but the evil one himself. In the context of Matthew's Gospel, such deliverance from the devil seems to be linked to Jesus' temptation in 4:1-10: Because the Spirit led him into temptation by the evil one, believers now participate in his victory.

Mark 6:7   προσκαλεῖται τοὺς δώδεκα
             he summoned **the** twelve
             > "The twelve" takes on a technical nuance in the Gospels by virtue of how well known the disciples were. The article thus belongs to the "well-known" category as well. Cf. also Matt 26:14, 20; Mark 9:35; 10:32; 14:10; Luke 9:1; 18:31.

Luke 23:49   εἱστήκεισαν πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν
             all **those** who knew him stood off at a distance

Rom 5:7   ὑπὲρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν
             for **the** good [person] perhaps someone would dare even to die

Heb 1:6   ὅταν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην

	when he brings **the** firstborn into the world
2 Pet 3:16	ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν
	which things **the** ignorant and unstable twist . . . to their own destruction

Cf. also Mark 1:24; 3:27; Luke 6:35; 16:25; John 2:10; 3:12; Acts 3:14; 7:14; Gal 6:10; Titus 2:4; Jas 2:6; 5:6; 3 John 11; Jude 15; Rev 13:16.

3) With Participles

The usage with participles is commonplace. As with adjectives, the article with participles can be individualizing or generic.

Matt 2:23	ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν
	in order that **that** which was spoken by the prophets might be fulfilled
Luke 7:19	σὺ εἶ ὁ ἐρχόμενος;
	Are you **the** one who is to come?
2 Cor 2:15	Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σῳζομένοις
	we are a fragrance of Christ to God among **the** ones who are being saved
Eph 4:28	ὁ κλέπτων μηκέτι κλεπτέτω
	let **the** one who steals no longer steal
1 John 3:6	πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν
	everyone who sins has not seen him
Rev 1:3	μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα[48]
	blessed is **the** one who reads and **those** who hear the words of this prophecy and keep **the** things written in it

Cf. also Matt 4:3; Luke 6:21; John 3:6; Acts 5:5; Rom 2:18; 1 Cor 1:28; Gal 5:12; Eph 1:6; 1Thess 2:10; Phlm 8; Jas 2:5; 1 Pet 1:15; 2 John 9; Rev 20:11.

4) With Infinitives

Although infinitives frequently take an article, the article is usually not used to nominalize the infinitive. This usage is relatively rare, though more common in the epistles than in narrative literature. (The infinitive can also function substantivally without the article.) The article is always neuter singular.

Mark 10:40	τὸ δὲ καθίσαι ἐκ δεξιῶν μου η
	but to sit at my right hand or my left hand is not mine to give
	The articular infinitive is the subject of the verb ἔστιν.
Acts 27:20	περιῃρεῖτο ἐλπὶς πᾶσα τοῦ σῴζεσθαι ἡμᾶς
	all hope **of** our being saved was abandoned
	The gen. articular infinitive is an objective gen. with an acc. subject of the infinitive. A woodenly literal rendering would be "all hope of the being saved with reference to us."
Rom 7:18	τὸ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ.
	the willing is present with me, but **the** doing [of] the good is not.
1 Cor 14:39	ζηλοῦτε τὸ προφητεύειν καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις[49]
	seek **the** prophesying and do not forbid **the** speaking in tongues

Phil 1:21-22	τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. (22) εἰ δὲ τὸ ζῆν ἐν σαρκί . . .
	to live is Christ and to die is gain. (22) Now if **the** living [on] in the flesh . . .
	The articular infinitives in v 21 are subjects of their respective clauses. τὸ ζῆν is repeated in v 22, with the article functioning both as a substantiver of the infinitive and anaphorically. Verse 22 is more smoothly translated as "now if I am to live on in the flesh," but the more literal rendering makes a stronger connection to v 21.

The following references include most of the other instances of articular substantival infinitives in the NT: Matt 20:23; Mark 12:33; Luke 10:19; Rom 13:8; 14:21; 1 Cor 9:10; 2 Cor 1:8; 8:10-11; 9:1; Phil 1:24; 2:6; 2:13 (possible);[50] 3:21; Heb 2:15; 10:31; 1 Pet 3:10.

5) With a Genitive Word or Phrase

A non-genitive article is often followed by a genitive word or phrase. Although there is no concord, the article may be viewed as "bracketing" the word or phrase that follows. Two of the more frequent idioms are (1) the masculine singular article followed by a proper name in the genitive, where the article implies "son" (and the gen. that follows is a gen. of relationship), and (2) the neuter plural article with a genitive, where the neuter article implies "things."

Matt 10:3	Ἰάκωβος ὁ τοῦ Ἀλφαίου
	James, **the** [son] of Alphaeus[51]
Matt 16:23	οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων[52]
	you are not thinking **the** [things] of God, but **the** [things] of men
Luke 5:33	οἱ τῶν Φαρισαίων
	the [disciples] of the Pharisees
Rom 14:19	τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς
	let us pursue **the** [things] of peace and **the** [things] of edification
1 Cor 15:23	οἱ τοῦ Χριστου. . .
	[those who are] Christ's. . .

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Jas 4:14	οὐκ ἐπίστασθε τὸ τῆς αὔριον[53]
	you do not know **that** [which is] of tomorrow
	The idea is "the stuff of tomorrow" or "whatever tomorrow brings." The readers may know something about tomorrow, but they do not know the details.

Cf. also Matt 22:21; Mark 8:33; 15:40; Luke 2:49; Acts 19:26; Rom 2:14; 1 Cor 2:14; 2 Cor 11:30; 1 John 4:3.

6) With a Prepositional Phrase

Similar to the use with genitive words and phrases is the use of the article to nominalize a prepositional phrase. This is a fairly common use of the article.

Acts 11:2	οἱ ἐκ περιτομῆς
	those of the circumcision [party]
1 Cor 13:9-10	ἐκ μέρους γινώσκομεν καὶ ἐκ μέρους προφητεύομεν (10) ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται
	[now] we know in part and we prophesy in part; (10) but when the perfect comes, **the** partial will be done away
	The article in v 10 is anaphoric, referring back to the twofold ἐκ μέρους of v 9. It is as if Paul said, "when the perfect comes, the 'in part' will be done away." The point is that with the coming of the perfect (most likely, the return of Christ), both the gift of prophecy and the gift of knowledge will vanish.
Phil 1:27	τὰ περὶ ὑμῶν
	the things concerning you [= your circumstances]
Phil 1:29	ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν
	to you it has been granted, for Christ's sake, not only to believe in him, but also to suffer for him
	The first article in this text turns the prepositional phrase ὑπὲρ Χριστοῦ into the subject of the sentence. But English cannot express the idea adequately, in part because the article is also kataphoric–that is, it refers to a twofold concept that is to follow. An overly literal translation, which at least brings out the force of the article (as well as the following two articles), is as follows: "**the** on-behalf-of-Christ thing has been given to you, namely, not only **the** believing in his name, but also **the** suffering for him." The Greek is far more concrete than the English in this instance.
Col 3:2	τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς
	Set [your] mind on the [things] above, not on **the** [things] on earth
1 John 2:13	ἐγνώκατε τὸν ἀπ' ἀρχῆς
	you knew **the** [one who was] from the beginning

Cf. also Luke 11:3; 24:19; Acts 13:13; Rom 3:26; Gal 2:12; 3:7; Heb 13:24.

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7) With Particles

Included in the list of particles are interjections, negatives, emphatic particles, etc. This usage is rare.

1 Cor 14:16   πῶς ἐρεῖ τὸ ἀμὴν;
              How will he say **the** "Amen"?

2 Cor 1:17   ἦ παρ᾽ ἐμοὶ τὸ ναὶ ναὶ καὶ τὸ ου
              the "yes" should be "yes" and **the** "no" [should be] "no" with me

Jas 5:12   ἤτω δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ ου
              let your "yes" be "yes" and your "no" be "no"[54]

Rev 3:14   τάδε λέγει ὁ ἀμήν . . .
              these things says **the** Amen . . .

Rev 11:14   ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ[55]
              The second woe has passed; behold, **the** third woe is coming quickly.

Cf. also 2 Cor 1:20; Rev 9:12.

8) With Finite Verbs

This usage occurs only in one set phrase found in the Apocalypse alone.

Rev 1:4   χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ωὸ ἦν καὶ ὁ ἐρχόμενος
          grace to you and peace from the one who is and **the** [one who] was and the one who is coming
                    The syntax here is doubly bizarre: Not only does the preposition ἀπό govern a nom. form,[56]
                    but the Seer has turned a finite verb into a substantive. The imperfect verb is possibly used
                    since no imperfect participle was available and the Seer did not wish to use the aorist of γί
                    νομαι. If the author of this book is the same as the evangelist who wrote the Gospel of John,
                    the parallel between the ἦν in the Johannine prologue and here may be more than
                    coincidental: Both would affirm something about the eternality of the Lord.

Cf. also Rev 1:8; 4:8; 11:17; 16:5.

9) With Clauses, Statements, and Quotations

The neuter singular article is sometimes used before a statement, quotation, or clause. For some clauses, the article needs to be translated in various ways; only the context will help. For direct

statements and quotations, it is usually best to supply the phrase "statement" after the article followed by quotation marks.

Mark 9:23   Ἰησοῦς εἶπεν αὐτῷ τὸ εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι.[57]
            Jesus said to him, "[Concerning your request,] 'If you can . . .' all things are possible to the one
            who believes.
                    In v 22 a man whose son was demon-possessed pleaded with Jesus, "If you can do anything,
                    help us!" (εἴ τι δύνῃ, βοήθησον ἡμῖν). Jesus' response picks up the very wording of the
                    man's request. The article functions anaphorically. A paraphrase would be "You said 'if you
                    can.' Let me tell you, all things are possible to the one who believes."

Luke 9:46   εἰσῆλθεν διαλογισμὸς ἐν αὐτοῖς, τὸ τίς α
            An argument arose among them, **namely**, who was greatest among them.
                    The neuter article refers back to the masculine διαλογισμός only in a loose way. Although it
                    is anaphoric, its force could be brought out with "to the effect that," "with reference to," "the
                    point of which concerned," etc.

Rom 13:9   τὸ οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν
            τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται ἐν τῷ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.[58]
            The [list of commandments], "You shall not commit adultery, you shall not murder, you shall not
            steal, you shall not covet"–and if there is any other commandment–is summed up in this word,
            namely, "You shall love your neighbor as yourself."
                    The neuter article at the beginning of the verse introduces the second table of the Ten

Commandments; ἐν τῷ toward the end of the verse is most likely resumptive, referring back to the masculine λόγῳ. Similarly, Gal 5:14.

Eph 4:9   τὸ δὲ ἀνέβη τί ἐστιν . . . ;
                Now **the** [statement], "he ascended. . .," what does it mean . . . ?
                        Although only one word from the preceding quotation of Ps 68:18 is repeated, the idiom suggests that the whole verse is under examination. In other words, the author is not asking "What does 'he ascended' mean?" but "What does the quotation from Ps 68:18 mean?"

Cf. also Matt 19:18; Rom 8:26; Heb 12:27.

⇨ *4. As a Function Marker*

When the article is used as a grammatical function marker, it may or may not also bear a semantic force. But even when it does bear such a force, the grammatical (structural) use is usually prominent.

a. To Denote Adjectival Positions

Especially when the article is used to denote the second attributive position would we say that it has almost no semantic meaning.[59]

Mark 8:38   ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων
                    whenever he comes in his Father's glory with **the** holy angels
Luke 15:22   ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν
                    quickly bring a robe–**the** best [one]–and put it on him
                            The article is in the rarely used third attributive position here (an anarthrous noun followed by an article and modifier). A smoother translation (though one that misses the connotation) is, "quickly bring the best robe . . ."

Cf. also Mark 14:10; Luke 11:44; John 3:16; Acts 19:6; 1 Cor 7:14.

b. With Possessive Pronouns

Almost invariably the article is used when a possessive pronoun is attached to the noun. (On the other hand, the article alone can be used, in certain contexts, to imply possession [see "The Article as a Possessive Pronoun" above].)

Mark 1:41   ἐκτείνας τὴν χεῖρα αὐτοῦ
                    stretching out his hand
Rom 5:9   δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ
                    having been justified by his blood

Cf. also Heb 3:5; 1 Pet 2:22; Rev 1:14.

c. In Genitive Phrases

In genitive phrases both the head noun and the genitive noun normally have or lack the article.

This construction is known as Apollonius' Canon, named after Apollonius Dyscolus, the second-century Greek grammarian. Apollonius observed that both the head noun and genitive noun mimicked each other with regard to articularity. Rarely did they go their own separate ways. Thus, we would expect either ὁ λόγος τοῦ θεοῦ or λόγος θεοῦ, but not λόγος τοῦ θεοῦ or ὁ λόγος θεοῦ. The canon, however, has many exceptions in classical Greek as well as the NT.[60] Nevertheless, for the most

part, when the article is present in the construction, it is expected with both head noun and genitive noun. In such cases, the article often carries little semantic weight.[61] This is due to the fact that even when both nouns lack the article, they are normally definite.[62]

Matt 3:16   εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερὰν
                    he saw **the** Spirit of God coming down like a dove

The MSS vacillate over the presence of the articles before πνεῦμα and θεοῦ. ℵB cop^{bo} lack the articles; most other witnesses have them. What is important to note is that the MSS *uniformly* either have both articles or lack both articles. With or without the articles, the translation and sense are the same.

Mark 1:15   ἤγγικεν ἡ βασιλεία τοῦ θεοῦ
            the kingdom of God is near
Acts 26:13 τὴν λαμπρότητα τοῦ ἡλίου
            the brightness of **the** sun
1 Cor 13:1 ταῖς γλώσσαις τῶν ἀνθρώπων
            the tongues of men

Cf. also Luke 4:9; John 3:14; Acts 27:19; 1 Cor 10:16; Eph 1:7; Heb 10:23.

d. With Indeclinable Nouns

The article is used with indeclinable nouns to show the case of the noun.

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Luke 1:68   εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ
            blessed is the Lord God of Israel
John 4:5   πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ τῷ Ἰωσὴφ
            near the place which Jacob gave to Joseph
                    Without the dat. article, it would be possible to misconstrue Ἰωσήφ as the subject of ἔδωκεν.
                    The article serves no other purpose than clarifying the roles of Joseph and Jacob.[63]
Gal 3:29   τοῦ Ἀβραὰμ σπέρμα ἐστέ
            you are the seed of Abraham

Cf. also Matt 3:9; 8:10; Luke 1:55; John 1:45, 49; 4:6; 8:39; Acts 7:40; 1 Pet 3:6.

e. With Participles

The article before participles functions both as a substantiver and as a function marker. The presence of the article indicates a substantival (or adjectival) function for the participle. Of course, the participle can also often be substantival or adjectival without the article, though there is the greater possibility of ambiguity in such instances.

Luke 6:21   μακάριοι οἱ κλαίοντες νῦν
            blessed are **those** who weep now
Rom 1:16   δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι
            for it is the power of God unto salvation to everyone who believes
John 4:11   πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν
            Where then do you keep **this** living water?

Cf. also Acts 1:19; Rom 7:2; 2 Cor 4:3.[64]

f. With Demonstratives

The article is used with the demonstratives in predicate position to indicate attributive function. Demonstratives cannot stand in attributive position (e.g., between the article and noun). If they are related to an anarthrous noun, they function independently, as pronouns. Only when they are in predicate position to an *articular* noun can demonstratives be considered dependent and attributive.[65]

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Occasionally translations miss this basic rule of Greek grammar. For example, in John 2:11 (ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς) the ASV has "This beginning of his signs Jesus did"–an invalid translation since ἀρχήν is anarthrous.[66]

Matt 16:18

ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν
On this rock I will build my church

Mark 15:39 ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.
Truly this man was God's Son.

Luke 7:44 βλέπεις ταύτην τὴν γυναῖκα;
Do you see this woman?

Cf. also Mark 1:9; John 4:15; Acts 1:11; 1 Cor 11:25; Titus 1:13; 2 Pet 1:18; Jude 4; Rev 11:10.

g. With Nominative Nouns (to denote subject)

Normally a subject will have the article (unless it is a pronoun or proper name).[67]

Luke 11:7 ἡ θύρα κέκλεισται
the door is shut

John 13:31 ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ
God has been glorified in him

Cf. also Mark 13:28; John 4:11; Acts 10:38; Col 3:1; Titus 2:11.

h. To Distinguish Subject from Predicate Nominative and Object from Complement

Generally speaking, the subject will be distinguished from the predicate nominative by having the article. This rule of thumb also applies to objects in the object-complement double accusative construction.[68]

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Matt 12:8 κύριος ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου
the Son of Man is lord of the Sabbath

John 5:18 πατέρα ἴδιον ἔλεγεν τὸν θεὸν
he was claiming God [to be] his own Father

Phil 1:8 μάρτυς μου ὁ θεός
God is my witness

1 Tim 6:5 νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν
thinking that godliness is a means of gain

Cf. also John 1:1; Phil 2:6; Jas 5:10; 1 John 4:14.

i. With the Infinitive to Denote Various Functions[69]

E. Absence of the Article

1. Clarification

It is not necessary for a noun to have the article in order for it to be definite. But conversely, a noun *cannot* be *in*definite when it has the article. Thus it *may* be definite without the article, and it *must* be definite with the article.

2. Significance

When a substantive is anarthrous, it may have one of three forces: indefinite, qualitative, or definite. There are not clear-cut distinctions between these three forces, however. If we were to place them on a continuum graph, we would see that the *qualitative* aspect is sometimes close to being definite, sometimes close to being indefinite:
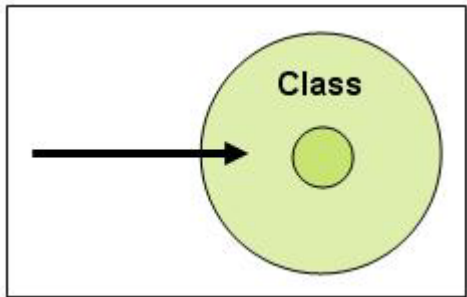
Chart 21

The Semantics of Anarthrous Nouns

⇨**a. Indefinite**

An indefinite noun refers to one member of a class, without specifying which member. For example, in John 4:7 we have "**A** woman from Samaria. . ." The anarthrous γυνή is indefinite, telling us nothing about this particular woman. Thus an indefinite noun is unmarked in that (next to) nothing is revealed about it apart from its membership in a class of others that share the same designation. It lacks, as Givón says, "unique referential identity."[70]

Chart 22

The Semantics of Indefinite Nouns

⇨**b. Qualitative**

A qualitative noun places the stress on quality, nature, or essence. It does not merely indicate membership in a class of which there are other members (such as an indefinite noun), nor does it stress individual identity (such as a definite noun).

It is akin to a generic noun in that it focuses on the *kind.* Further, like a generic, *it emphasizes class traits*. Yet, unlike generic nouns, a qualitative noun often has in view one individual rather than the class as a whole.

Abstract nouns deserve special treatment. For the most part, they are not normally conceived of in terms of membership in a class. For example, ὁ θεὸς ἀγάπη ἐστιν cannot naturally be translated, "God is **a** love" or "God is **the** love." The lexical nature of the word ἀγάπη is abstract rather than particular. Hence, on the one hand, most abstract nouns will be qualitative; on the other hand, abstract nouns will *not* normally be generic because no *class* is in view, just a certain quality.
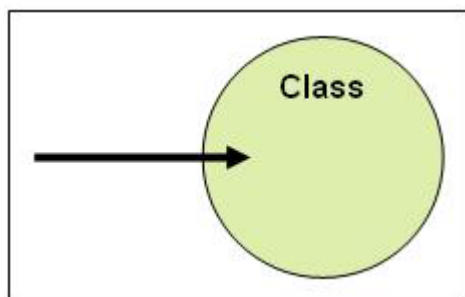
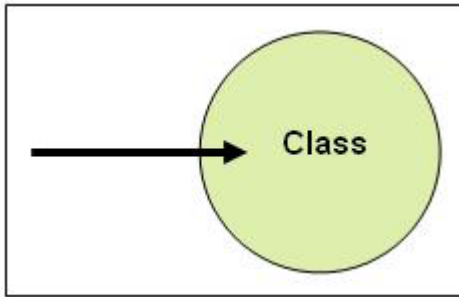*Chart 23 - The Semantics of Qualitative Nouns*

Chart 24 - The Semantics of Generic Nouns

1 John 4:8 ὁ θεὸς ἀγάπη ἐστίν
God is **love**

John 1:4 ἐν αὐτῷ ζωὴ ἦν
in him was **life**

> ζωή is a typically abstract term in the NT. It would be difficult to read this as an indefinite, "in him was **a** life."

Heb 1:2 ἐπ᾽ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ
In these last days, [God] has spoken to us in **Son**

> Although this should probably be translated "a Son" (there is no decent way to express this compactly in English), the force is clearly qualitative (though, of course, on the continuum it would be closer to the indefinite than the definite category).[71] The point is that God, in his final revelation, has spoken to us in one who has the characteristics of a son. His credentials are vastly different from the credentials of the prophets (or from the angels, as the following context indicates).

⇨ **c. Definite**

A definite noun lays the stress on individual identity. It has in view membership in a class, but this particular member is already marked out by the author. Definite nouns have unique referential identity.[72]
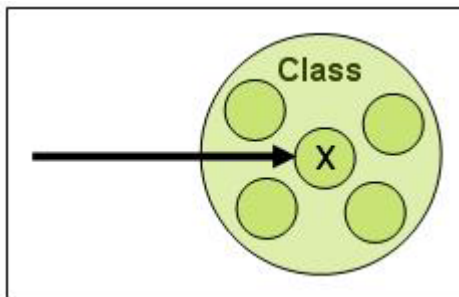

Chart 25 = The Semantics of Definite Nouns

Though by definition an articular noun is definite, an anarthrous noun may also be definite under certain conditions. As was mentioned earlier, there are at least ten constructions in which a noun may be definite though anarthrous. The following is a brief look at these constructions.

⇨ **1) Proper Names**

By the nature of the case, a proper name is definite without the article. If we read Παῦλος we do not think of translating it "**a** Paul." Further, "the use of the art. w. personal names is varied; as a general rule the presence of the art. w. a personal name indicates that the pers. is known; the absence of the art. simply names him. . . . This rule,

however, is subject to considerable modification . . . ."[73] Robertson adds to this:

> This seems rather odd to us in English, since the proper name itself is supposed to be definite enough. . . . But, just because proper names are so obviously definite, the article was frequently used where we in English cannot handle it. But this is very far from saying that the article meant nothing to the Greek.[74]

The difficulty with the article with proper names is twofold: (1) English usage does not correspond to it, and (2) we still cannot achieve "explanatory adequacy"[75] with reference to the use of the article with proper names–that is, we are unable to articulate clear and consistent principles as to why the article is used in a given instance. (For example, although sometimes it is due to anaphora, there are too many exceptions to make this a major principle.)[76] What we can say, however, is that a proper name, with or without the article, is definite.[77]

Luke 5:8   Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ[78]
           Simon Peter fell at the feet **of Jesus**

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John 1:45   εὑρίσκει Φίλιππος τὸν Ναθαναήλ
            Philip found Nathanael
                 The article is used with Ναθαναήλ, an indeclinable name, to identify him as the direct object.
Acts 19:13   ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει
             I adjure by the Jesus whom **Paul** preaches
                 In this instance the article with Ἰησοῦν is kataphoric.
1 Cor 1:13   μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ηΠαύλου ἐβαπτίσθητε;
             Paul was not crucified for you, was he? or, you were not baptized into **Paul's** name, were you?

Cf. also Luke 3:21; Acts 26:24; Gal 2:1, 11.

   ⇨**2) Object of a Preposition**

There is no need for the article to be used to make the object of a preposition definite.[79] However, this is not to say that all prepositional objects are definite. An anarthrous noun as object of a preposition is not *necessarily* definite. It is often qualitative (e.g., υἱῷ in Heb 1:2, mentioned above),[80] or even occasionally indefinite (cf. μετὰ γυναικὸς ἐλάλει–"he was speaking with **a** woman" [John 4:27]).[81] Thus, when a noun is the object of a preposition, it does not *require* the article to be definite: if it has the article, it *must* be definite; if it *lacks* the article, it *may* be definite. The reason for the article, then, is usually for other purposes (such as anaphora or as a function marker).

Luke 5:12   πεσὼν ἐπὶ πρόσωπον
            falling on [his] **face**
John 1:1   Ἐν ἀρχῇ ἦν ὁ λόγος
            In **the beginning** was the Word
                 Here the noun is also monadic, giving it additional reason to be definite.
Rom 1:4   τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν
          who was designated the Son of God in power according to **the Spirit** of holiness by **the resurrection** from the dead
                 Two of the three prepositional phrases include definite objects; ἐν δυνάμει is qualitative.

Cf. also Matt 10:22; Mark 2:1; Luke 2:14; John 1:13; 6:64; 2 Cor 10:3; Heb 4:3; 9:12; 1 Pet 1:12; Rev 7:5.

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   ⇨**3) With Ordinal Numbers**

The number identifies the "amount" of the substantive, making it definite.

Matt 14:25   τετάρτη φυλακῇ τῆς νυκτὸς
             in **the** fourth **watch** of the night
Mark 15:25   ἦν ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν
             it was [about] **the** third **hour** when they crucified him
John 4:6   ὥρα ἦν ὡς ἕκτη
             it was about **the** sixth **hour**

Cf. also Mark 12:20; John 4:52; Acts 2:15; 2 Cor 12:2.

   ⇨ **4) Predicate Nominative**

If the predicate nominative *precedes* the copula, it *may* be definite though anarthrous. For more information, see "Colwell's rule" under "Special Uses (and Non-Uses) of the Article."

⇨ **5) Complement in Object-Complement Construction**

If the complement precedes the object, it may be definite though anarthrous. For more information, see "Object Complement" in the chapter on the "Accusative Case."

John 5:18   πατέρα ἴδιον ἔλεγεν τὸν θεόν
             he was calling God his own **father**

Rom 10:9   ἐὰν ὁμολογήσῃς ἐν τῇ στόματί σου κύριον Ἰησοῦν . . . σωθήσῃ
             if you confess with your mouth **Jesus** [as] **Lord** . . . you shall be saved

⇨ **6) Monadic Nouns**

A one-of-a-kind noun does not, of course, require the article to be definite (e.g., "sun," "earth," "devil," etc.). One might consider πνεῦμα as monadic when it is modified by the adjective ἅγιον. If so, then the expression πνεῦμα ἅγιον is monadic and refers only to *the* Holy Spirit.[82] In the least this illustrates the fact that we need to think of the entire *noun phrase*, not just a single word, when identifying it as monadic. The expression "Son of God," for example, is monadic, while "son" is not. "Heavenly Father" is monadic; "father" is not.

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Luke 21:25   ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ
             there will be signs in **the sun** and **moon**

John 19:13   ὁ οὖν Πιλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον λιθόστρωτον . . .
             when Pilate heard these words, he brought out Jesus and sat on the judgment seat in a place called **the Pavement** . . .

Luke 1:35   κληθήσεται υἱὸς θεοῦ
             he shall be called **the Son** of God

John 6:70   ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.
             Jesus answered them, "Have I not chosen you, the twelve? Yet one of you is **the devil**."
             A curious phenomenon has occurred in the English Bible with reference to one particular monadic noun, διάβολος.[83] The KJV translates both διάβολος and δαιμόνιον as "devil." Thus in the AV translators' minds, "devil" was not a monadic noun. Modern translations have correctly rendered δαιμόνιον as "demon" and have, for the most part, recognized that διάβολος is monadic (cf., e.g., 1 Pet 5:8; Rev 20:2).[84] But in John 6:70 modern translations have fallen into the error of the King James translators. The KJV has "one of you is **a** devil." So does the RSV, NRSV, ASV, NIV, NKJV, and JB. Yet there is only one devil.[85] A typical objection to the rendering "one of you is **the** devil" is that this would identify Judas with the devil. Yes, that is true–on the surface. Obviously that is not what is *literally* meant–any more than it is literally true that Peter is Satan (Mark 8:33 and parallels). The legacy of the KJV still lives on, then, even in places where it ought not.

Cf. also Luke 1:15; Acts 13:10; 1 Cor 15:41.

⇨**7) Abstract Nouns**

Words such as love, joy, peace, faith, etc. are commonly anarthrous though they are not *in*definite. They could be classified as qualitative-definite, however, and consequently occur with and without the article. Nevertheless, for the most part, "no vital difference was felt between articular and anarthrous abstract nouns."[86] Occasionally, however, the article is used for anaphora or some other reason where at least a recognition of its presence (whether translated or not) is beneficial to an understanding of the passage.

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Luke 19:9   σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο
             today **salvation** has come to this house

John 1:16   ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος
             out of his fullness we all have received, even **grace** upon **grace**

John 17:17   ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν
             your word is **truth**

Gal 5:22-23	ὁ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη , πίστις πραΰτης ἐγκράτεια
	The fruit of the Spirit is **love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control**
Eph 2:5, 8	χάριτί ἐστε σεσῳσμένοι . . . τῇ χάριτί ἐστε σεσῳσμένοι
	by **grace** you are saved . . . by grace you are saved
	The first reference to χάρις is anarthrous (v 5), followed by a resumption of the point in v 8 with the anaphoric article. Although the force of the article is not naturally brought out in translation, its presence should not go unobserved in exegesis.

Cf. also Luke 21:15; John 1:4, 12; Acts 7:10; Rom 1:29; 11:33; 2 Cor 11:10; Gal 5:19-21; 2 Tim 2:10; Phlm 3; Heb 1:14; Rev 1:4; 17:9.

⇨8) A Genitive Construction (Apollonius' Corollary)

The general rule (discussed earlier in this chapter) is that *both* the head noun and the genitive noun either have the article or lack the article (known as Apollonius' Canon). It makes little semantic difference whether the construction is articular or anarthrous. Thus ὁ λόγος τοῦ θεοῦ=λόγος θεοῦ.

The corollary to this rule (Apollonius' Corollary), developed by David Hedges,[87] is that *when both nouns are anarthrous, both will usually have the same semantic force*. That is, both will be, for example, definite (D-D), the most commonly shared semantic force. Somewhat less common is qualitative-qualitative (Q-Q). The least likely semantic force is indefinite-indefinite (I-I). Further, although not infrequently was there a one-step difference between the two substantives (e.g., D-Q), only rarely did the two nouns differ by two steps (either I-D or D-I). Hedges worked only in the Pauline letters, but his conclusions are similar to other work done in the rest of the NT.[88]

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    The investigation consisted of an inductive examination of 289 Pauline anarthrous constructions selected using GRAMCORD. These constructions were classified as N (containing a proper noun or κύριος), T (containing θεός), P (object of a preposition), E (subject or predicate of an equative verb), combinations of the above (e.g., NP), or Z (none the above), and the definiteness of each noun was determined. The results indicated that the hypothesis, though not an absolute rule, had general validity. On the average, absolute agreement was observed in 74% of the cases, while 20% of the pairs differed by only one semantic step [e.g., Q-D] and only 6% differed by two steps. It was further determined that in general if the construction involved θεός, the nouns were probably both definite (68%), if the construction involved only a preposition, they were probably both qualitative (52%), and if the construction involved neither proper nouns, θεός, prepositions, nor equative verbs, then the nouns, though agreeing, had about an equal chance of being any of the three definiteness classes.[89]

What is noteworthy here is that at most only 6% of the constructions involve an indefinite noun and a definite noun.[90] Yet in many exegetical discussions, it is presupposed that I-D is a normal, even probable force for the construction. In addition, it should be noted that (1) just as rare as I-D is I-I; (2) only rarely is the genitive noun less definite than the head noun;[91] hence, (3) the genitive noun is the "driving force" behind the construction: It tends to be definite and to make the head noun definite as well.[92]

a) Clear Examples (Definite-Definite)

Matt 3:16	πνεῦμα θεοῦ [93]
	the Spirit of God
	A nonsensical translation would be "**a** spirit of **a** god." The point of Apollonius' Corollary is that when both nouns are anarthrous and it can be determined that one is definite, then the other is also definite. Thus in the above example, if θεοῦ is definite, so is πνεῦμα. If one wants to claim that the text should be translated, "a spirit of God," the burden of proof is on him or her and he/she would have to establish such a translation on a basis other than normal grammatical usage. Recall that I-D is the *least* likely possibility for this construction.

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John 5:29	οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως
	those who have done good, to **the resurrection of life**; but those who have done evil, to **the resurrection of judgment**

Acts 7:8	ἔδωκεν αὐτῷ διαθήκην περιτομῆς
	he gave to him **the covenant of circumcision**
Rom 1:18	ἀποκαλύπτεται ὀργὴ θεοῦ
	the wrath of God is revealed

Cf. also Acts 1:19; 2:36; Rom 8:9; 1 Cor 10:21; 1 Thess 2:13.

b) Ambiguous Examples

1] Texts Involving ἄγγελος κυρίου

One of the many theologically significant constructions is ἄγγελος κυρίου (cf. Matt 1:20; 28:2; Luke 2:9; Acts 12:7; Gal 4:14 [ἄγγελος θεοῦ]). In the LXX this is the normal phrase used to translate מלאך יהוה ("**the** angel of **the** Lord").[94] The NT exhibits the same phenomenon, prompting Nigel Turner to suggest that "ἄγγελος κυρίου is not *an* angel but *the* angel [of the Lord]."[95] Indeed, although most scholars treat ἄγγελος κυρίου in the NT as "an angel of the Lord,"[96] there is no *linguistic* basis for doing so. Apart from theological argument, it is most probable that ἄγγελος κυρίου is *the* angel of the Lord in the NT and is to be identified with the *the* angel of the Lord of the OT.[97]

2] Other Theologically Significant Texts

Other theologically significant texts include Mark 15:39; 1 Cor 15:10; 1 Thess 4:15-16; 5:2.

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⇨ 9) With a Pronominal Adjective

Nouns with πᾶς, ὅλος,[98] etc. do not need the article to be definite, for either the class as a whole ("all") or distributively ("every") is being specified.[99] Either way, a generic force is given to such constructions.

Matt 3:15	πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην
	it is fitting for us to fulfill all **righteousness**
Luke 3:5	πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται
	every **mountain** and **hill** will be brought low
Luke 5:5	ἐπιστάτα, δι᾽ ὅλης νυκτὸς κοπιάσαντες[100]
	Master, we labored all **night**
Rom 11:26	πᾶς Ἰσραὴλ σωθήσεται
	all **Israel** will be saved
Rev 21:4	ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν
	he will wipe away every **tear** from their eyes

Cf. Matt 23:35; Mark 13:20; John 1:9; Acts 1:21; 24:3; 2 Cor 1:3; Eph 3:15; Titus 2:11; 1 Pet 1:24; 2 Pet 1:20; Jude 15.

⇨ 10) Generic Nouns

The generic article is not always necessary in order for a noun to have a generic idea.[101] There is little semantic difference between articular generics and anarthrous generics, though it is true that some nouns usually take the article and others do not. Just as with articular generics, sometimes it is more appropriate to translate the anarthrous generic noun with an indefinite article (with the understanding that the whole class is still in view).

a) Clear Examples

Luke 18:2	κριτής τις ἦν . . . ἄνθρωπον μὴ ἐντρεπόμενος
	there was a certain judge. . . who did not respect **people**
1 Cor 1:20	ποῦ σόφος; ποῦ γραμματεῦς;
	Where is **the wise man**? Where is **the scribe**?

1 Cor 11:7 ἡ γυνὴ δόξα ἀνδρός ἐστιν
        the wife is the glory of **the husband**
             Here the article is used with γυνή, but it is not used with ἀνδρός. Yet both terms are generic.

1 Tim 2:11 γυνὴ ἐν ἡσυχίᾳ μανθανέτω
        let **a woman** learn in silence

Cf. also Matt 10:35; John 2:10; 1 Cor 11:8, 9; 12:13; 1 Tim 2:12; 1 Pet 3:18.

      b) Possible Example

Rev 13:18 ἀριθμὸς ἀνθρώπου ἐστιν
        it is the number of **humankind**
             If ἀνθρώπου is generic, then the sense is, "It is [the] number of **humankind**." It is significant that this construction fits Apollonius' Canon (i.e., both the head noun and the genitive are anarthrous), suggesting that if one of these nouns is definite, then the other is, too. Grammatically, those who contend that the sense is "it is [the] number of **a man**" have the burden of proof on them (for they treat the head noun, ἀριθμός, as definite and the genitive, ἀνθρώπου, as indefinite–the rarest of all possibilities[102]). In light of Johannine usage, we might also add Rev 16:18, where the Seer *clearly* uses the anarthrous ἄνθρωπος in a generic sense, meaning "humankind." The implications of this grammatical possibility, exegetically speaking, are simply that the number "666" is the number that represents humankind. Of course, an individual is in view, but his number may be the number representing all of humankind. Thus the Seer might be suggesting here that the antichrist, who is the *best* representative of humanity without Christ (and the best counterfeit of a perfect man that his master, that old serpent, could muster), is still less than perfection (which would have been represented by the number seven).

Footnotes:

[1] See P. Chantraine, "Le grec et la structure les langues modernes de l'occident," *Travaux du cercle linguistique de Copenhague* 11 (1957) 20-21.

[2] In light of its frequency and finesse, we cannot hope to classify all uses of the article. This chapter will focus on the main categories. One should consult the bibliography for some of the more comprehensive treatments.

[3] Sansone remarks, "Even to examine exhaustively the use of the article in a single author requires a study the length of a dissertation and, until several such studies have been adequately and accurately carried out, there can be no hope of giving a full account of the use of the definite [*sic*] article in ancient, or even classical, Greek" ("New Doctrine of the Article," 195).

[4] The two-volume work by Adrian Kluit, *Vindiciae Articuli Ὁ, Ἡ, Τό in Novo Testamento* (Paddenburg: Traiecti ad Rhenum, 1768) is arguably more comprehensive, though it is largely preoccupied with the interface of syntax and lexical issues, viz., how the article is used with various terms, rather than with a systematic presentation. Middleton's work, by contrast, includes one hundred and fifty pages on the syntax of the article in classical Greek, followed by something of a syntactical exegesis of the article in the NT (over 500 pages marching *seriatim* from Matthew through Revelation).

[5] Robertson, *Grammar*, 756.

[6] Ibid., 756-57.

[7] *Contra* Brooks-Winbery, 67; Young, *Intermediate Greek*, 55.

[8] Rosén (*Heraclitus*, 25) observes, "this term is justified only when a language has at least two of these elements, one of which is a determinator. I know of no language which, having only one 'article,' assigns to it an 'undetermining' function."

[9] Ibid., 27.

[10] That this is its normal use does not mean that its conceptual powers disappear, but rather that the identifying force of the article is a subset of the conceptual. Further, if we said that its essential value was to identify, we would be hard-pressed to explain its use with non-nouns.

[11] Sansone, "New Doctrine of the Article," 205.

[12] Matthew uses the participle far more frequently than any author. Luke and John employ the article almost exclusively with the verb following. On a few occasions no verbal form follows, but a finite verb is to be supplied (cf. Luke 7:40; Acts 17:18; 19:2).

[13] Young, *Intermediate Greek*, lists Matt 4:20; 8:32; 26:57 as potentially ambiguous texts, though all of them involve circumstantial participles. At first glance Matt 14:21, 33 might also seem ambiguous, but these texts involve substantival participles.

[14] In Acts 17:18 we have τινες . . . οἱ δέ.

[15] Sometimes the article is also anaphoric, referring back to an already specified noun (e.g., Acts 14:4); other times, the nominal content is to be supplied from the context (e.g., Gal 4:23). On one occasion the article apparently functions as the object in an object-complement construction (Eph 4:11). The example in Acts 14:4 is instructive on another front: since the article functions in more than one capacity here, this illustrates the multi-functional character of the article overall.

[16] Most MSS read ὅς instead of ὁ (𝔓⁴⁶ ℵᶜ K L Ψ *Byz*).

[17] This is not true with participles; an anarthrous participle following an articular noun will be other than an attributive participle (either adverbial or predicate). However, when an anarthrous participle follows an anarthrous noun, it could be attributive.

[18] E.g., 𝔓⁴⁶ B 1739 *pauci*.

[19] The clarifying value of the article is especially seen before prepositional phrases, since such phrases could otherwise be construed as subordinate to more than one substantive in the sentence.

[20] A few MSS omit the second article (Cc D E H L P *alii*).

[21] For discussion on the use of the gen. Χριστοῦ, see the chapter on the gen. case under "Subjective Genitive."

[22] Some appeal to the parallel in 1 Cor 14:15, but there the article is used.

[23] A number of late MSS add αὐτοῦ (*f*¹ 118 1424 *et alii*).

[24] Dana-Mantey, 141.

[25] Z. C. Hodges, *The Gospel Under Siege* (Dallas: Redención Viva, 1981) 23.

[26] Ibid., 21.

[27] For a greater defense of this translation, see the chapter on adjectives.

[28] N. T. Wright, "ἁρπαγμός and the Meaning of Philippians 2:5-11," *JTS*, NS 37 (1986) 344.

[29] G. D. Fee, *1 and 2 Timothy, Titus* (NIBC) 79, 248-49.

[30] Ibid., 104-5.

[31] Ibid., 206-7.

[32] Some grammarians label the individualizing article deictic. We prefer to reserve the term for this specific category.

[33] This is the reading of 𝔓⁷⁵ ℵ D L X 213 579 *pauci*; the Nestle-Aland²⁷ adds ταύτῃ following A B W Θ 𝔐 *et alii*.

[34] Codex Vaticanus omits the article; the first hand of 𝔓⁶⁶ omits the entire phrase.

[35] ὁ θεός also may be regarded as *par excellence* rather than monadic in many contexts. This is not to say that to the NT writers there were many gods, but that there were many entities and beings *called* θεός. Only one truly deserved the name.

[36] One must at all times keep in mind the universe of discourse of the original readership. Thus, although there truly is more than one sun, the first-century reader would not have thought so.

[37] In Cantabrigiensis the reading is *par excellence*: ἡ ὁδός.

[38] The KJV never uses the word "demon." Sixty-two of the 63 NT instances of δαιμόνιον are translated "devil" (in Acts 17:18 the plural is translated "gods"). This can get confusing in places where the singular "devil" is used: Is Satan or one of the demons in view (cf. Matt 9:33 [demon]; 13:39 [devil]; 17:18 [demon]; Mark 7:26 [demon]; Luke 4:2 [devil]; etc.)?

[39] We are restricting our definition of abstract nouns, for the most part, to what Lyons calls "third-order entities" (J. Lyons, *Semantics* [Cambridge: CUP, 1977] 2.442-46). First-order entities are physical objects; second-order entities are "events, processes, states-of-affairs, etc., which are located in time and which, in English, are said to occur or take place, rather than to exist" (ibid., 444); third-order entities are "unobservable and cannot be said to occur or to be located either in space or in time . . . . 'true,' rather than 'real,' is more naturally predicated of them; they can be asserted or denied, remembered or forgotten; they can be reasons, but not causes. . . . In short, they are entities of the kind that may function as the objects of such so-called propositional attitudes as belief, expectation and judgement: they are what logicians often call intensional objects" (ibid., 443-45).

[40] Gildersleeve, *Classical Greek*, 2.255.

[41] The frequent refrain of "everyone who," "husbands, love your wives," "my little children," etc. are generic

expressions.

[42] The NRSV has "[Jesus] needed no one to testify about *anyone* [ὁ ἄνθρωπος]; for he himself knew what was in *everyone* [ὁ ἄνθρωπος]. (3:1) Now there was a Pharisee named Nicodemus, a leader of the Jews." ἄνθρωπος in 3:1 is not even translated and the connection is thereby lost.

[43] Note the following generic terms: τοὺς ἄνδρας (2:8), γυναῖκας (2:9), γυναιξίν (2:10), γυνή (2:11), γυναικί, ἀνδρός (2:12). This is followed by the singular reference to Eve/ woman in 2:15, embedded in the verb σωθήσεται, then the plural generic reference to women embedded in μείνωσιν. In such a context it is difficult to assert that ἐπίσκοπον in 3:2 is monadic.

Part of the issue here revolves around the date and authorship of the Pastoral Letters. The later they are, the more likely is the monarchical episcopate view. Certain parallels are usually drawn between the Pastorals and Ignatius (d. 117 CE). But if the Pastoral Letters were written by Paul (and, hence, well within the first century), they are more likely to comport with the ecclesiology seen everywhere else in the NT, viz., that there are to be multiple elders in the church. Cf. G. W. Knight, *Commentary on the Pastoral Epistles* (NIGNTC; Grand Rapids: Eerdmans, 1992) 175-77. Sometimes, in fact, part of the argument against Pauline authorship involves the assumption that 1 Tim 3:2 avers the monarchical episcopate, rendering the ecclesiology of the Pastorals different from the rest of Paul's letters. Such an argument is at best circular.

[44] The Byzantine MSS have an uncharacteristic omission of an entire clause (ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει), due no doubt to homoioteleuton in which the eye skipped over the ἔχει just preceding and wrote the ἔχει that ended the sentence. Among other things, such a reading offers a clue about the roots of the Byzantine text, at least in the Johannine letters (viz., that it seems to have originated in a single archetype).

[45] Although articular infinitives are commonplace, they are not all substantival. See the chapter on the infinitive for a discussion.

[46] αὔριον is different in two respects: (1) it is not always articular (cf. Luke 12:28; 13:32, 33; Acts 23:20; 25:22; 1 Cor 15:32); and (2) the articular form never occurs in the dat., though it does appear in the nom. (Matt 6:34), gen. (Jas 4:14), and acc. (Luke 10:35; Acts 4:3, 5).

[47] D* has ἀφ' ὑμῶν for ἀπὸ τοῦ.

[48] 2053 and 2062 read ἀκούων for οἱ ἀκούοντες, making the reader the same as the hearer in a construction that follows Granville Sharp's rule.

[49] The article is omitted before λαλεῖν in B 0243 630 1739 1881 *pauci*.

[50] If ἐνεργῶν is transitive, then the articular infinitives τὸ θέλειν and τὸ ἐνεργεῖν should be taken as a compound direct object: "For the one causing both the desiring and the working in you is God."

[51] This could equally be regarded as an article used for a relative pronoun (in the third attributive position). Occasionally the construction has no proper name preceding the article, as in John 21:2: "**the** [sons] of Zebedee" (οἱ τοῦ Ζεβεδαίου).

[52] D has τοῦ ἀνθρώπου for τὰ τῶν ἀνθρώπων.

[53] B omits the article; a number of other MSS have the neuter plural.

[54] The dominical saying from which this is apparently derived does not use the article (ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐin Matt 5:37 [though Θ 213 *lectionary* 184 *et pauci* include an article before the first ναί and first οὔ]).

[55] A few late MSS omit the article before τρίτη (1006 1424 1854 2050 2053 2329 2351).

[56] See discussion of this text in the chapter on the "Nominative Case."

[57] A number of important witnesses omit the article (D K Θ f^{13} 28 131 565 700c) while others have τοῦτο instead ($\mathfrak{P}^{45}$ W). The more difficult reading (and therefore most likely original) is that which is printed as our text.

[58] For the article a couple of Western MSS (F G) have γέγραπται.

[59] The attributive and predicate positions of adjective to noun are discussed in the chapter on the adjective. Although grammars routinely address such under the rubric of the article, with over 2,000 wholly anarthrous noun-adjective constructions in the NT, a large proportion of the examples are categorically overlooked.

[60] See S. D. Hull, "Exceptions to Apollonius' Canon in the New Testament: A Grammatical Study," *TrinJ* NS (1986) 3-16, for a detailed discussion. Hull notes seven conditions under which the exceptions can be accounted for; only 32 of the 461 exceptions do not fit one of these conditions (5).

[61] One exception to this is ὁ υἱὸς τοῦ ἀνθρώπου. As Moule has recently pointed out, this phrase is not, as some have supposed, "linguistically odd" (C. F. D. Moule, "The 'Son of Man': Some of the Facts," *NTS* 41 [1995] 277). What is unusual about the phrase is that both in nascent Christian literature and Judaica, almost all instances occur in dominical material. Moule draws the conclusion that "the simplest explanation of the almost entire consistency with which the definite singular is confined to Christian sayings is to postulate that Jesus did refer to Dan 7, speaking of '*the* Son of man [whom you know from that vision]' . . . . To attribute the phrase to

Jesus himself is not to deny that some of the Son of Man sayings in the Gospels may well be an addition modelled on the original sayings; but I can think of no reason why there should not be a dominical origin for each of the main types of sayings" (ibid., 278). In the least, Moule is arguing from the criterion of dissimilarity for the authenticity of such "Son of Man" sayings in the Gospels. Grammatically, he treats (correctly I think) the articular construction as well-known, in that it refers back to Dan 7:13.

As a sidenote, it is curious that even though the scholars who produced *The Five Gospels: The Search for the Authentic Words of Jesus* (viz., R. W. Funk, R. W. Hoover, and the Jesus Seminar; New York: Macmillan, 1993) embrace the criterion of dissimilarity in theory (23-24), in practice they categorically deny the authenticity of the vast bulk of "Son of Man" sayings. For example, the following passages are treated as "black"–i.e., "Jesus did not say this; it represents the perspective or content of a later or different tradition" (ibid., 36): Matt 9:6; 10:23; 12:32, 40; 13:37, 41; 16:13, 27-28; 17:9, 12, 22; 19:28; 20:18; 23:30, 37, 39, 44; 25:31; 26:2, 24, 45 ,64; Mark 2:10; 8:31, 38; 9:12, 31; 10:33; 13:26; 14:21, 41, 62; Luke 5:24; 9:22, 26, 44; 11:30; 12:8, 10, 40; 17:26, 30; 18:8, 31; 19:10; 21:27, 36; 22:22, 48, 69; 24:7; John 1:51; 3:13; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:23; 13:31.

[62] See below under the section "Absence of the Article."

[63] Even so, it is likely to be a later addition, intended to clarify the relationship to the reader. Most MSS omit the article (A C D L Ws Γ Δ Θ Π Ψ 086 *f*[1, 13] 33 *Byz*). The sense was evidently assumed to be clear enough to these scribes.

[64] Some translations (e.g., KJV, ASV) mistakenly take the participle in John 4:39 as adjectival ("the woman who testified"). But since the noun is articular and the participle is not (τῆς γυναικὸς μαρτυρούσης), it must be treated adverbially ("the woman when she testified").

[65] A demonstrative may, of course, function as a pronoun even when adjacent to an articular noun, as in Luke 8:11 ("Now this is the parable" [Εστιν δὲ αὕτη ἡ παραβολή]). But it almost never functions adjectivally if the noun is anarthrous.

[66] This is most curious since in John 4:54, where the same idiom occurs (τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς), most modern translations (including the ASV) recognize the anarthrous noun. However, they miss some of the other syntactical features of the language, resulting in a less than satisfactory translation. The NRSV is typical: "Now this was the second sign that Jesus did." This errs as follows: (a) it treats τοῦτο as though it were the nom. subject rather than direct object of ἐποίησεν; (b) consequently, it relegates the main verb to a relative clause, as though the Greek read τοῦτο δὲ πάλιν ἦν δεύτερον σημεῖον ὅ ἐποίησεν ὁ Ἰησοῦς. This may seem a petty issue, but the translation masks the intention of the author–both here and in 2:11. In both places the demonstrative is the object of an object-complement construction, with the trailing noun functioning as the complement. The idea is, in 2:11, "Jesus made this [to be] the beginning of his signs" and 4:54, "Jesus again made this [to be] the second of his signs." The evangelist is not simply emphasizing Jesus' power, but his sovereignty as well.

[67] Even with non-proper nouns, however, there are plenty of examples where the subject is anarthrous. Cf. Rom 1:16,17,18; John 1:18.

[68] Cf. detailed discussions in the chapters on "The Nominative Case" (under predicate nominative) and "The Accusative Case" (under both object-complement and subject of infinitive).

[69] See chapter on infinitives for discussion.

[70] Givón defines indefinite as follows: "Speakers code a referential nominal as indefinite if they think that they are *not* entitled to assume that the hearer can–by whatever means–assign it unique referential identity" (*Syntax*, 399).

[71] Some translations render this "his Son," though this is probably too definite and introduces the idea of possession without either the article or a possessive pronoun.

[72] Givón, *Syntax*, 399. He defines definite as follows: "Speakers code a referential nominal as definite if they think that they are entitled to assume that the hearer can–by whatever means–assign it unique reference."

[73] BAGD, s.v. ὁ, ἡ, τό, II. 1. b.

[74] Robertson, *Grammar*, 759.

[75] To borrow a phrase from Chomsky, by which he has articulated one of the main goals of modern linguistics.

[76] Few detailed studies have been done on the article with proper names in the NT (for classical Greek, see B. L. Gildersleeve, "On the Article with Proper Names," *AJP* 11 [1890] 483-87). In G. D. Fee's stimulating study, "The Use of the Definite Article with Personal Names in the Gospel of John," *NTS* 17 (1970-71) 168-83, the author argues against anaphora as a major guiding principle. The Fourth Gospel is not the only NT book in this camp. In Matthew's genealogy, for example, the article is only used with the direct object (e.g., Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ in 1:2), never for previous reference. It is understandable that the article would be used with the acc. nouns: With indeclinable nouns, the article is typically found with oblique case nouns to distinguish them from the subject. But

this usage does not preclude a nom. article used for previous reference.

More recently, J. Heimerdinger and S. Levinsohn, "The Use of the Definite Article before Names of People in the Greek Text of Acts with Particular Reference to Codex Bezae," *FiloINT* 5.9 (1992) 15-44, argue that the first mention of names is almost always anarthrous and that later references are also anarthrous when the author wishes to draw attention to them for a particular reason (a feature the authors describe as "salience"). This approach has real merit, but needs to be more broadly based before any conclusions can be made for the NT as a whole.

[77] One of the difficulties in determining any principles relates to the definition of a proper name. A good rule of thumb to follow is that a proper name is one that cannot be pluralized. Thus, Χριστός, θεός, and κύριος are not proper names; Παῦλος, Πέτρος, and Ἰησοῦς are. See later discussion of this point in "The Article: Part II."

[78] D W 13 69 828 892 983 1005 1241 add an article before Σίμων; others add one before Ἰησοῦ (A C F L M X Θ Λ Ψ ƒ[1, 13] 33 579 1241 1424).

[79] This is recognized by most grammarians. Cf. Robertson, *Grammar*, 791; *BDF*, 133; Zerwick, *Biblical Greek*, 58-59.

[80] Cf. also Luke 1:39; Acts 4:27; 1 Cor 3:13; Jas 1:6. It is our impression that most anarthrous nouns after prepositions seem to be qualitative unless they are monadic, proper names, in a gen. construction, or have a qualifying adjective.

[81] Cf. also Mark 4:1; 5:2; Luke 4:11; 5:18; 1 Pet 3:15; Rev 1:11.

[82] Cf. Robertson, *Grammar*, 795; Moule, *Idiom Book*, 112-113 ("it seems to me rather forced to interpret the anarthrous uses . . . as uniformly meaning something less than *God's Holy Spirit*").

[83] Technically, an adjective. But it functions substantively in the singular consistently in the NT.

[84] These are two of the occurrences where the word is anarthrous. Usually it is articular. On occasion, the word is in the plural and adjectival.

[85] Another reason why "devil" here should not be taken as an indefinite noun is that it precedes the equative verb. See below on "Colwell's rule."

[86] Robertson, *Grammar*, 794.

[87] David W. Hedges, "Apollonius' Canon and Anarthrous Constructions in Pauline Literature: An Hypothesis" (M.Div. thesis, Grace Theological Seminary, 1983).

[88] Though Hedges worked only on the *corpus Paulinum*, his work has been supplemented by Charles Cummings in a paper done in Advanced Greek Grammar at Dallas Seminary in 1992. Cummings worked on the Petrine epistles. My preliminary work in narrative literature also confirms the findings of Hedges and Cummings.

[89] Hedges, "Apollonius' Canon," 66-67.

[90] Although almost all of these were I-D rather than D-I, this two-step variation was still considered to be rare.

[91] Hedges, "Apollonius' Canon," 43, n. 1. He gives as his best example 1 Cor 12:10, where ἑρμηνεία γλωσσῶν means "**the** interpretation of tongues," "where it is clear that the single correct interpretation (definite) is in view for each of the various tongues (indefinite)." Cf. also Acts 6:15 (πρόσωπον ἀγγέλου ["**the** face of **an** angel"]).

[92] Part of the reason for this is that once an adjunct is added to a noun, that noun moves toward greater specificity.

[93] This is the reading of ℵB; most other MSS have τὸ πνεῦμα τοῦ θεοῦ. Cf. also Heb 9:3 for a similar *v.l.*

[94] Neither in the Hebrew nor the LXX is the expression articular, except when the reference is anaphoric. The same is true for the NT (compare Matt 1:20 with v 24).

[95] *Syntax*, 180.

[96] Cf. NRSV, NASB, NIV, most commentaries and theologians.

[97] W. G. MacDonald ("Christology and 'The Angel of the Lord'," *Current Issues in Biblical and Patristic Studies*, 324-35) feels the weight of the linguistic argument, in that he recognizes no difference between the OT and NT usage of the phrase. But his conclusion is that it should be translated "*an* angel of the Lord" in *both* Testaments. I agree that the phrase in both Testaments must almost surely be translated the same, but considerations both from Apollonius' Canon and Corollary and the identification of the angel of the Lord with YHWH himself (which strikes me as more than mere representation or functional deity [see L. W. Hurtado, *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism* (Philadelphia: Fortress, 1988)]) lead me to think that a particular "angel" is in view.

[98] An exception with ὅλος is found in John 7:23 (ὅλον ἄνθρωπον ὑγιῆ ἐποίησα), where the translation is indefinite: "I made **a** whole **man** well."

[99] The issue of the translation of πᾶς + noun as "every [noun]" or "all/the whole [noun]" will not be taken up here in any detail. Suffice it to say that "all/the whole [noun]" is exampled in biblical literature for the anarthrous construction (cf., e.g., 1 Chron 28:8; Amos 3:1; Matt 3:15; Acts 1:21), thus permitting such a translation in

Eph 2:21; 3:15; and 2 Tim 3:16. Cf. Moule, *Idiom Book*, 94-95.

[100] The majority of MSS (in particular, late ones) add τῆς before νυκτός (C D X Γ Δ Θ Λ *f*[1,13] *Byz*).

[101] Cf. Robertson, *Grammar*, 757.

[102] Cf. our discussion of Apollonius' Corollary above.