

Chapter 70

Particles and Conjunctions

70.1 So far most of the Greek words we've met have been easy to translate. Now we meet a group of small words which Greek uses for rhetorical and stylistic coloring. Sometimes the nearest English equivalent may be a raised eyebrow, a shrug, a pause, a stress, an inflection of the voice, or one of our "fill-in-words" used while thinking of the next thing to say. e.g. "er", "um", "y'know", "well", "like".

These Greek Particles include **conjunctions**, which join parts of a sentence, and "**sentence adverbs**", which influence the meaning of the sentence as a whole or give emphasis to some part of it.

Conjunctions may be either "**coordinating**" (joining two sections of text) or "**subordinating**" (joining a dependent section to a main section).

Some conjunctions may function in a variety of ways.

The following list of conjunctions and particles will serve as the Vocabulary list for this chapter.

70.2 List of Conjunctions and Particles. Do not try to learn the whole list - learn some of the main (root) words, and increase your vocabulary by constant reading of the GNT.

ἀλλά (but, rather), ἀλλ' οὐδὲ (neither, not even), ἀλλ' ἢ (but rather)

ἄν - conveys a sense of doubt to the sentence. There is no English word corresponding exactly to ἄν

ἄν combines with some other words : ἐάν (εἰ + ἄν = if), ἐάν μὴ (unless), καὶ (καὶ + ἄν),

ὅταν (ὅτε + ἄν = whenever), ἐπὶ (ἐπει + ἄν = when[ever])

ἄρα (consequently, therefore, thus, then, accordingly). Not the same as ἄρα

ἄρα implies a degree of impatience or anxiety. Not the same as ἄρα

γάρ (for, since, then, in fact, indeed) From γε + ἄρα . In questions, γάρ may convey a sense of surprise or indignation. In answers, γάρ may convey a sense of assurance or assent.

γέ (even, at least, indeed, in fact) - often not translated, emphasizes the word with which it is associated

δέ (but, and) - much weaker than ἀλλά, marking that there is a contrast with what went before, but often not translated.

μὲν . . . δέ (on the one hand . . . on the other hand), τὲ . . . δέ (both . . . and, not only . . . but also)

δή (now, indeed) is used for emphasis, often for what is certain, or should be obvious to the reader/hearer

δήπου (probably, I hope, I presume, of course, it is clear), stronger than ποῦ (perhaps)

διό (therefore, for this reason), διόπερ (therefore, indeed, for this very reason) - stronger than διό

διότι (that, on account of this, because)

ἐάν (if, even if, though) (εἰ + ἄν), ἐάν μὴ (unless), εἰ μόνον (if only)

ἐπεὶ (since, because, as, otherwise, when), ἐπειδὴ (since, because, for, when, after)

ἐπειδήπερ (since, inasmuch as)

εἰ (if, whether, surely, since, if only, that), εἴγε (if indeed), εἴπερ (since, if it is true that)

εἴ τις (whoever), εἴ τι (whatever), εἰ δὲ μήγε (otherwise, but if not)

εἴτε (if, whether) From εἰ + τέ, εἴτε . . . εἴτε (either . . . or, whether . . . or, if . . . if)

ἕως (until, while), may also be used as a preposition (to, until, as far as), ἕως οὗ (until)

ἢ (or), ἢ with negatives = "nor", ἢ with comparatives = "than", ἢ . . . ἢ (either . . . or),

ἢ καὶ (or even), ἀλλ' ἢ (but rather), πρὶν ἢ (before). Not the same as ἢ

ἢπερ (than) - stronger than ἢ, ἢτοι (whether, either) - stronger than ἢ

ἦ (in truth, really, honestly, is that so?) Used in an assertive or interrogative sense. Not the same as ἦ

ἠνίκα (when), ἠνίκα ἄν (whenever)

ἵνα (in order that, so that, that)

ἴσως (perhaps, it may be)

καθὰ (as, just as), καθάπερ (just as, just like)

καί (and, also), καί . . . καί (both . . . and, not only . . . but also), τε . . . καί (both . . . and)
 ἢ καί (or even), κἄν (καί + ἐάν) (even if, and if), κἄν . . . κἄν (if . . . or)
 καίπερ (although), καίτοι (and yet, although), καίτοιγε (although, and yet)

μέν (but, on the one hand, and), μὲν . . . δέ (on the one hand . . . on the other hand)
 μέντοι (however, yet, nevertheless, but) From μέν + τοι
 μέντοι may also be used in an assertive sense (of course, truly, surely)
 μέχρι(ς) (until), μέχρι οὗ (until), may also be used as a preposition (until)
 μή (no, not) used with moods other than the Indicative
 μηδέ (nor, and not), μηδέ . . . μηδέ (neither . . . nor) εἰ δὲ μήγε (otherwise, but if not)
 μήτε (and not), μήτε . . . μήτε (neither . . . nor)
 μήτι used in questions expecting a negative answer, εἰ μήτι (unless), μήτιγε (how much more)
 μήν (in truth, surely) Used as part of an oath. εἰ μήν (surely)
 μήποτε (lest, that . . . not, otherwise). May also be used as an interrogative particle (whether perhaps)
 μήπου (that, somewhere), μήπως (that perhaps, lest somehow)

ναί (yes, surely, certainly), νή (yes, surely), with the Accusative, for a solemn oath
 νῦν (now, then, therefore), νυνί (even now, at this moment) - stronger than νῦν, τοίνυν (now, then)
 ὅθεν (where, from where, therefore, and so, for which reason)
 ὅπως (how, that, in order that) often used as a conjunction after verbs of fearing or effort.
 ὅτε (when, as long as), ὅποτε (when)
 ὅτι (that) also used for introducing a quotation, διότι (that, on account of this, because)
 οὔ (where), οὔ ἐάν (wherever), ὅπου (where, whereas, while), ὅπου ἐάν (wherever)
 οὐ (no), οὐ οὐκ οὐχ (not), οὔτε (not, no, nor), οὔτε . . . οὔτε (neither . . . nor)
 οὐδέ (nor, neither, and not), οὐδέ . . . οὐδέ (neither . . . nor), ἀλλ' οὐδέ (neither, not even)
 οὐκοῦν (so, then, not then? not therefore?) may be used in either an interrogative or an inferential sense.
 οὖν (then, therefore) - stronger than ἄρα, τοιγαροῦν (therefore, then, for that reason)
 οὔτε (not, no, nor), οὔτε . . . οὔτε (neither . . . nor)

πέρ (very, just, even) used mainly in compounds, καίπερ (although), ὡσπερ (as, just as, like, even as)
 πού (somewhere, almost, perhaps). Not the same as ποῦ (where?)
 πλὴν (except, save, unless, only, but). Also used as a preposition (except, but, besides)
 πρίν (before)
 πῶς somehow, in some way (Note - πῶς ; = how ?)
 τάχα (perhaps, possibly)
 τέ (and, so), τε . . . τέ (both . . . and), τε . . . δέ (both . . . and, not only . . . but also)
 τε . . . καί (both . . . and)
 τοί (surely), τοίνυν (now, then), τοιγαροῦν (so then, therefore, for that reason)

ὥς (as, like, just as, that, how; as long as, while, when; so that. in order that, because) . May be used in a demonstrative (thus, so) or in a relative sense (as, how) or as a conjunction (that), or to introduce discourse, or to express "approximate" numbers).
 ὡς ἄν (when, as soon as), ὡσπερ (as, just as, like, even as)
 ὥστε (that, so that, with the result that, in order that, thus, therefore, so)

70.3 Practice - until you can read and translate easily

1. Πλην ἴδου ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. But behold, the hand of the one betraying me (is) with me on the table. For the Son of Man
 ὅτι ὁ υἱὸς μου τοῦ ἀνθρώπου κατὰ τὸ goes as it has been decided,
 ὀρισμένον πορεύεται, πλην οὐαὶ but woe to the man by whom
 τῷ ἀνθρώπῳ ἐκείνῳ δι' οὐ παραδίδεται. he is betrayed. (Luke 22:21-22)
 (ὀρισμένον = Perfect Passive Participle of ὀρίζω - I decide, appoint, designate)

2. Φίλε, χρησον μοι τρεις ἄρτους,
ἐπειδὴ φίλος μου παρεγενετο
ἐξ ὁδοῦ πρὸς με **καὶ**
οὐκ ἔχω ὃ παραθήσω αὐτῷ.
(*χρησον* - Aorist Imperative of *χιχρημι* - I lend)
Friend, lend me three loaves,
because my friend has arrived on a journey
to me, and I don't have anything that I
might set before him. (*Luke 11:5-6*)
3. οὐκ οἶδατε ὅτι ᾧ παριστανετε ἑαυτοὺς
δουλοὺς εἰς ὑπακοήν, δουλοὶ ἐστε ᾧ
ὑπακούετε, **ἦτοι** ἁμαρτίας εἰς θάνατον
ἢ ὑπακοῆς εἰς δικαιοσύνην ;
Do you not know that to whom you offer
yourselves (as) slaves, you are slaves
to the one whom you obey, either sin
(leading) to death, or obedience
(leading) to righteousness ? (*Rom. 6:16*)
4. τοὺς **γὰρ** πάντας ἡμᾶς φανερωθῆναι δεῖ
ἐμπροσθεν τοῦ βήματος τοῦ Χριστοῦ,
ἵνα κομισθῆται ἕκαστος τὰ
διὰ τοῦ σώματος πρὸς ἃ ἐπραξεν,
εἴτε ἀγαθὸν **εἴτε** φαυλόν.
(*διὰ τοῦ σώματος* = "through the body" - "during time on earth", or "with the body"
φαυλός, -η, -ον = worthless)
We all must appear (be seen for what we are)
before the judgment seat of Christ, so that
each may be repaid according to the things
which he did in the body,
either good or worthless. (*2 Cor. 5:10*)
5. εἰσερχομεθα **γὰρ** εἰς τὴν καταπαυσιν
οἱ πιστευσαντες, καθὼς εἶρηκεν,
Ὡς ὤμοσα ἐν τῇ ὀργῇ μου,
εἰ εἰσελευσονται εἰς τὴν καταπαυσιν μου,
καίτοι τῶν ἔργων
ἀπὸ καταβολῆς κόσμου γεννηθέντων.
(*ἡ καταπαυσις, -εως* - place of rest, from *καταπαύω* - I cause to rest, rest, cease
ὤμοσα - Aorist of *ὀμνύω* - I swear (an oath)
εἰ εἰσελευσονται is literally "if they shall enter" echoes the Semitic form of oath
"May God strike / kill / do so to me, if they . . ." i.e. "they shall certainly not enter")
For we, the ones having believed, come into
the refreshment just as he has said,
"As I swore in my wrath.
'They shall never enter into my rest'
although (his) works were done (finished)
from the foundation of the world.
(*Hebrews 4:3*)
6. ἔλεγεν **δε καὶ** τῷ κεκληκοτι αὐτόν,
Ὅταν ποιῆς ἀριστόν **ἢ** δεῖπνον, μὴ φωνεῖς
τοὺς φίλους σου **μηδὲ** τοὺς ἀδελφούς σου
μηδὲ τοὺς συγγενεῖς σου **μηδὲ** γειτόνας
πλουσίους, **μηποτε καὶ** αὐτοὶ ἀντικαλεσώσιν
σε **καὶ** γενῆται ἀνταποδομα σοι.
(*τὸ ἀριστόν* = meal, noon meal, feast *τὸ δεῖπνον* = meal, supper, main meal, feast
ὁ ἢ γειτῶν, -τονος = neighbor *ἀντικαλέω* = I ask someone back
τὸ ἀνταποδομα = a gift in exchange, recompense,
from *ἀντ-απο-διδῶμι* = I give a gift in exchange, pay back)
He said to the one who had invited him
"Whenever you make a meal or feast,
do not call your friends or your brothers
or your kinsmen or rich neighbors
lest they also ask you back
and you be repaid." (*Luke 14:12*)
7. Ἐπειδὴ **ἵππερ** πολλοὶ ἐπεχειρήσαν
ἀναταξασθαι διηγησιν . . .
(*ἐπιχειρεῶ* - I take in hand *ἀναταξασθαι* - I draw up, compile *ἡ διηγησις, -εως* - account)
Forasmuch as many have taken in hand
to draw up an account . . . (*Luke 1:1*)
8. **Διὸ καὶ** Ἰησοῦς . . . ἐξῶ τῆς πύλης ἐπάθεν
τοῖνυν ἐξερχομεθα πρὸς αὐτόν
ἐξῶ τῆς παρεμβολῆς.
So Jesus also suffered outside the city gates.
So then let us go out to him
outside the camp. (*Heb. 13:12-13*)
9. **ἄρα οὖν** τὰ τῆς εἰρήνης διωκόμεν
καὶ τὰ τῆς οἰκοδομῆς
τῆς εἰς ἀλλήλους.
Therefore, then, let us pursue peace
and the (things) for the building (up)
of us. (our edification) (*Rom. 14:19*)
10. ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δουλε πονηρε,
πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφηκα σοι
ἐπεὶ προσκαλεσας με.
His master says to him, "Wicked slave!
I forgave (to) you all that debt
because you beseeched me." (*Mat. 18:32*)

70.4 Sentences for reading and translation

1. οὐδε βαλλουσιν οἶνον νεον εἰς ἄσκους παλαιους.
εἰ δε μηγε, ῥηγνυνται οἱ ἄσκοι, και ὁ οἶνος ἐκχειται. (Matt. 9:17)
(ῥηγνυμι - I burst, tear in pieces, dash to the ground)
2. Ὁ μεν θερισμος πολυς, οἱ δε ἔργαται ὀλιγοι. (Matt. 9:37)
3. διοπερ εἰ βρωμα σκανδαλιζει τον ἀδελφον μου, οὐ μη φαγω κρεα εἰς τον αἰωνα.
(κρεα = Accusative Plural of το κρεας κρεατος - meat) (1 Cor. 8:13)
4. Καθαπερ γαρ το σωμα ἐν ἐστιν, και μελη πολλα ἔχει, παντα δε τα μελη του σωματος πολλα ὄντα ἐν ἐστιν σωμα, οὕτως και ὁ Χριστος. (1 Cor. 12:12)
5. εἰ δε ἐν δακτυλω του θεου ἐγω ἐκβαλλω τα δαιμονια,
ἄρα ἐφθασεν ἐφ' ὑμας ἡ βασιλεια του θεου. (Luke 11:20)
(φθανω = I come upon, come to, reach)
6. βλεπετε δε μη πως ἡ ἐξουσια ὑμων αὐτη προσκομμα γενηται τοις ἀσθενεσιν.
(το προσκομμα, -τος - cause of offense, cause for someone to fall into sin) (1 Cor. 8:9)
7. εἶπεν οὖν αὐτῷ ὁ Πιλατος, Οὐκουν βασιλευς εἶ συ ; (John 18:37)
8. Ὅταν οὖν ποιης ἐλεημοσυνην, μη σαλπισης ἐμπροσθεν σου, ὡσπερ οἱ ὑποκριται ποιουσιν . . . ὅπως δοξασθωσιν ὑπο των ἀνθρωπων. (Matt. 6:2)
- 9-10. και αὐτος ἐδωκεν τους μεν ἀποστολους, τους δε προφητας, τους δε εὐαγγελιστας, τους δε ποιμενας και διδασκαλους, προς τον καταρτισμον των ἁγιων . . . μεχρι κατανησωμεν οἱ παντες εἰς την ἐνοτητα τες πιστεως και της ἐπιγνωσεως του υἱου του θεου, . . . ἵνα μηκετι ὤμεν νηπιοι. (Eph. 4:11-14)
(ὁ εὐαγγελιστης - evangelist)

70.5 Writing Practice : Write the Greek text several times, while saying aloud : Philippians 4: 8-9

Το λοιπον, ἀδελφοι, ὅσα ἐστιν ἀληθη, ὅσα σεμνα, ὅσα δικαια, ὅσα ἄγνα, ὅσα προσφιλη, ὅσα εὐφημα, εἰ τις ἀρετη και εἰ τις ἐπαινος, ταυτα λογιζεσθε . ἄ και ἐμαθετε και παρελαβετε και ἠκουσατε και εἶδετε ἐν ἐμοι, ταυτα πρασσετε . και ὁ θεος της εἰρηνης ἐσται μεθ' ὑμων.	Finally, brothers, whatever things are true, whatever things are honorable, whatever things are righteous, whatever things are holy whatever things are pleasing, whatever things are reputable if there is some virtue, if there is some praise reckon/think about these things. The things which you both heard and also received and heard and saw in me - Do these things ! And the God of peace will be with you.
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70.7 Vocabulary to learn in addition to the main words in Section 70.2

κομίζω	I bring	(Middle - I receive back, get what I deserve)
ἡ οἰκοδομή	building, upbuilding, edification	
ὁ διωγμός	persecution	(from διωκω - I persecute, pursue)
ἡ καταβολή	foundation	(from καταβαλλω - I knock down, Middle - I lay a foundation)
ἡ ὀφειλή	debt	
ἡ παρεμβολή	camp, garrison	(from παρα + βαλλω)
ἡ πύλη	doorway, gate, city gate	
ὁ συγγενής	relative, kinsman, fellow-countryman	(συν + γενος - kin, clan)
ἡ τράπεζα	table, money-table, bank	
ἡ ὑπακοή	obedience	
κλητός, -η, -ον	called (to be ...), appointed. elected, chosen	