

## 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 main 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' οὐδέ (neither, not even), ἀλλ' ἢ (but rather)

ἄν - conveys a sense of doubt to the sentence.

The nearest English equivalent is the sound "um" which someone makes when thinking of a word.

ἄν combines with some other words : ἐάν (εἰ + ἄν = if), ἐάν μή (unless), κἄν (καί + ἄν),

ὅταν (ὅτε + ἄν = whenever), ἐπᾶν (ἐπεὶ + 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 γέ + 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 πού (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 μή (unless), εἰ μόνον (if only)

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

ἐπειδὴπερ (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 καί (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)

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

2. Φίλε, χρῆσον μοι τρεῖς ἄρτους,  
ἐπειδὴ φίλος μου παρεγένετο  
ἐξ ὁδοῦ πρὸς με καὶ  
οὐκ ἔχω ὁ παραθήσω αὐτῷ.  
(*χρῆσον* - Aorist Imperative of *χίχρημι* - 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 παριστάνετε ἑαυτοὺς  
δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ  
ὑπακούετε, ἥτοι 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  
ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ,  
ἵνα κομίσηται ἕκαστος τὰ  
διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν,  
εἴτε ἀγαθὸν εἴτε φαῦλον.  
(*διὰ τοῦ σώματος* = "through the body" - "during time on earth", or "with the body"  
*φαῦλος, -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. εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν  
οἱ πιστεύσαντες, καθὼς εἶρηκεν,  
Ὡς ὤμοσα ἐν τῇ ὀργῇ μου,  
εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,  
καίτοι τῶν ἔργων  
ἀπὸ καταβολῆς κόσμου γεννηθέντων.  
(*ἡ κατάπαυσις, -εως* - place of rest, from *καταπαύω* - I cause to rest, rest, cease  
*ὤμοσα* - Aorist of *ὀμνύω* - I swear (an oath)  
*εἰ εἰσελεύσονται* is literally "if they shall enter" and 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 δὲ καὶ τῷ κεκληκότι αὐτόν,  
Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει  
τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου  
μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας  
πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν  
σε καὶ γένηται ἀνταπόδομά σοι.  
(*τὸ ἄριστον* = meal, noon meal, feast *τὸ δεῖπνον* = meal, supper, main meal, feast  
*ὁ ἡ γειτων, -τονος* = neighbor *ἀντικαλέω* = I ask someone back  
*τὸ ἀνταπόδομα* = a gift in exchange, recompense,  
from *ἀντ-απο-δίδωμι* = 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. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν  
ἀνατάξασθαι διήγησιν . . .  
(*ἐπιχειρέω* - I take in hand *ἀνατάσσομαι* - I draw up, compile *ἡ διήγησις, -εως* - account )  
Forasmuch as many have taken in hand  
to draw up an account . . . (Luke 1:1)
8. Διὸ καὶ Ἰησοῦς . . . ἔξω τῆς πύλης ἔπαθεν  
τοίνυν ἐξερχόμεθα πρὸς αὐτὸν  
ἔξω 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 διώκωμεν  
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, Δοῦλε πονηρέ,  
πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκά σοι  
ἐπεὶ προσκάλεσάς 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. οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς.  
εἰ δὲ μήγε, ρήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται. (Matt. 9:17)  
( *ρήγνυμι* - *I burst, tear in pieces, dash to the ground* )
2. Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι. (Matt. 9:37)
3. διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα.  
( *κρέα* = *Accusative Plural of τὸ κρέας κρέατος* - *meat* ) (1 Cor. 8:13)
4. Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη  
τοῦ σώματος πολλὰ ὄντα ἓν ἐστὶν σῶμα, οὕτως καὶ ὁ Χριστός. (1 Cor. 12:12)
5. εἰ δὲ ἐν δακτύλῳ τοῦ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια,  
ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. (Luke 11:20)  
( *φθάνω* = *I come upon, come to, reach* )
6. βλέπετε δὲ μὴ πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.  
( *τὸ πρόσκομμα, -τος* - *cause of offense, cause for someone to fall into sin* ) (1 Cor. 8:9)
7. εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ ; (John 18:37)
8. Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἐμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ  
ποιοῦσιν . . . ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. (Matt. 6:2)
- 9-10. καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ  
εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων .  
. . . μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως  
τοῦ υἱοῦ τοῦ θεοῦ, . . . ἵνα μηκέτι ὦμεν νήπιοι. (Eph. 4:11-14)  
( *ὁ εὐαγγελιστής* - *evangelist* )

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

Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἁγνά, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε . ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε . καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.	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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## 70.6 There is no passage for reading and translation.

## 70.7 Vocabulary to learn in addition to the main words in Section 70.2

κομίζω	I bring	( <i>Middle</i> - <i>I receive back, get what I deserve</i> )
ἡ οἰκοδομή	building, upbuilding, edification	
ὁ διωγμός	persecution	( <i>from διώκω</i> - <i>I persecute, pursue</i> )
ἡ καταβολή	foundation	( <i>from καταβάλλω</i> - <i>I knock down, Middle</i> - <i>I lay a foundation</i> )
ἡ ὀφειλή	debt	
ἡ παρεμβολή	camp, garrison	( <i>from παρά + βάλλω</i> )
ἡ πύλη	doorway, gate, city gate	
ὁ συγγενής	relative, kinsman, fellow-countryman	( <i>σύν + γένος</i> - <i>kin, clan</i> )
ἡ τράπεζα	table, money-table, bank	
ἡ ὑπακοή	obedience	
κλητός, -ή, -όν	called (to be ... ), appointed. elected, chosen	