

## **Reading & Translation Notes for NT887, Survey of Greek Literature**

Baptist Bible Seminary, Clarks Summit, Pennsylvania  
Rodney J. Decker, Th.D., Associate Professor of NT  
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The following LXX passages are included:

Gen. 1–4; Deut. 4, 7; Josh. 10; 1 Kgs. 17; Pss. 2, 68, 110; and Isa. 53.

Also included are: Nicene Creed, Nicene-Constantinopolitan Creed.

### **Abbreviations & Parsing Conventions**

- B BDAG, Bauer/Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. (2000).
- GLXX Göttingen LXX (*Septuaginta Vetus Testamentum Graecum, Auctoritate Acadamiae Scientiarum Gottingensis editum*), cited only occasionally
- L Lust, et al, *A Greek-English Lexicon of the Septuagint*, 2 vols. (1992, 1996).
- LS Liddell & Scott, *A Greek-English Lexicon*, 9th ed. (1940)
- MT Hebrew Masoretic text of the OT
- W Wevers, John. *Notes on the Greek Text of Genesis* (1993), or *Notes on the Greek Text of Deuteronomy* (1995)
- \* LXX hapax
- [–NT] not found in the NT
- v, vv. verse/s

Many common grammatical terms are abbreviated in the notes; they should be obvious.  
All citations are *ad loc*, which should be obvious from the context.

Entries are not repeated in the notes in the same context.

All notes for a given verse appear in a single footnote whose number in the text follows the verse number. Vocabulary, parsing, idioms, and grammar notes appear first. Syntax notes or longer comments follow.

Nouns are usually given only in their lexical form in the notes, but verbs are given first as they appear in the text, followed by a complete parsing with the lexical form appended. Verbs are glossed with an English infinitive, though common NT verbs are not glossed at all. Parsing abbreviations are the single letter form used in GRAMCORD. Only words or forms likely to puzzle a student or which would be unfamiliar from a reader with a NT background are included.

When frequency figures are given, they are usually based on an Accordance search. These are sometimes provided to give some indication of how common or rare the word may be (and nothing more than that).

διαβῶ τὸν Ιορδάνην τοῦτον καὶ ἵνα μὴ εἰσέλθω εἰς τὴν γῆν, ἣν  
κύριος ὁ θεὸς δίδωσίν σοι ἐν κλήρῳ· 22 ἐγὼ γὰρ ἀποθνήσκω ἐν τῇ  
γῇ ταύτῃ καὶ οὐ διαβαίνω τὸν Ιορδάνην τοῦτον, ὑμεῖς δὲ  
διαβαίνετε καὶ κληρονομήσετε τὴν γῆν τὴν ἀγαθὴν ταύτην.  
23 προσέχετε ὑμεῖς, μὴ ἐπιλάθησθε τὴν διαθήκην κυρίου τοῦ θεοῦ  
ὑμῶν, ἣν διέθετο πρὸς ὑμᾶς, καὶ ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν  
ὁμοίωμα πάντων, ὧν συνέταξεν κύριος ὁ θεὸς σου· 24 ὅτι κύριος ὁ  
θεὸς σου πῦρ καταναλίσκον ἐστίν, θεὸς ζηλωτής.

25<sup>25</sup> Ἐὰν δὲ γεννήσης υἱοὺς καὶ υἱοὺς τῶν υἱῶν σου καὶ  
χρονίσητε ἐπὶ τῆς γῆς καὶ ἀνομήσητε καὶ ποιήσητε γλυπτὸν  
ὁμοίωμα παντός καὶ ποιήσητε τὰ πονηρὰ ἐναντίον κυρίου τοῦ  
θεοῦ ὑμῶν παροργίσει αὐτόν, 26<sup>26</sup> διαμαρτύρομαι ὑμῖν σήμερον  
τόν τε οὐρανὸν καὶ τὴν γῆν ὅτι ἀπωλεία ἀπολεῖσθε ἀπὸ τῆς γῆς,

<sup>25</sup> V. 25. γεννήσης, 2SAAS > γεννάω; χρονίσητε, 2SAAS > χρονίω, *to stay, spend a long time, tarry, live a long time* (B 1092; L 2:520); ἀνομήσητε, 2PAAS > ἀνομέω, *to act lawlessly, sin* [B 85; L 1:38] [-NT]; ποιήσητε, 2SAAS > ποιέω; γλυπτός, -ή, -όν, *carved, engraved* [B 201; L 1:91] [-NT]; παντός modifies ὁμοίωμα, “a likeness of everything” (or perhaps, “anything”); παροργίσει, AAN > παροργίζω, *to make angry, provoke to anger* [B 780; L 2:360], inf of result. This v form the protasis of a 3d class cond, the apodosis of which comes in v 26.

<sup>26</sup> V. 26. διαμαρτύρομαι, 1SPMI > διαμαρτύρομαι (dep), *to testify of, bear witness to, solemnly urge, exhort, warn* [B 233; L 1:105]; τὸν οὐρανὸν καὶ τὴν γῆν is essentially an acc of oath (though διαμαρτύρομαι is hortatory rather than an oath), i.e., the basis on which the solemn exhortation is made: the heaven and earth are called as witnesses of the exhortation (it might also be referred to as an acc of reference); ἀπόλεια, ας, ή, *destruction, annihilation, ruin* [B 127; L 1:59]; ἀπολεῖσθε, 2PFMI > ἀπολλύω (in NT as ἀπόλλυμι), *to ruin, destroy, kill, mid. to perish, be ruined, die* [B 115f; L 53; LS 207]; the cognate construction ἀπωλεία ἀπολεῖσθε reflects the cognate inf in MT (יִדְבַּחְתֶּם יְדָבַחְתֶּם, QInfAb + QImpft2MP > יְדָבַחְתֶּם) and means “you will surely be destroyed”; διαβαίνετε, 2PPAI > διαβαίνω, *to pass/cross over, go through* [B ; L 1:101]; ἐκεῖ is redundant; κληρονομήσει, AAN > κληρονομέω; πολυχρονιέετε, 2PFAI > πολυχρονίζω, *to live long, to live many years* [L 2:387]\* [-NT]; ἐκτριβή, ής, ή, *destruction* [L 1:141]\* [-NT]; ἐκτριβήσεσθε, 2PFAI > ἐκτρίβω, *to destroy, rub out* (B 311; L 1:141f) [-NT]; αὐτήν and αὐτῆς are fem to agree with their antecedent, τῆς γῆς; ἐκτριβῆ ἐκτριβήσεσθε is a second cognate construction (cf. MT יִדְבַּחְתֶּם יְדָבַחְתֶּם, NiInfAb + NiImpft2MP > יְדָבַחְתֶּם), = “you will surely be destroyed.”

εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ἰορδάνην ἐκεῖ κληρονομήσαι αὐτήν·  
οὐχὶ πολυχρονιεῖτε ἡμέρας ἐπ’ αὐτῆς, ἀλλ’ ἢ ἐκτριβῆ  
ἐκτριβήσεσθε. 27<sup>27</sup> καὶ διασπερεῖ κύριος ὑμᾶς ἐν πᾶσιν τοῖς  
ἔθνεσιν καὶ καταλειφθήσεσθε ὀλίγοι ἀριθμῶ ἐν τοῖς ἔθνεσιν, εἰς  
οὓς εἰσάξει κύριος ὑμᾶς ἐκεῖ. 28<sup>28</sup> καὶ λατρεύετε ἐκεῖ θεοῖς  
ἐτέροις, ἔργοις χειρῶν ἀνθρώπων, ξύλοις καὶ λίθοις, οἳ οὐκ  
ὄψονται οὐδὲ μὴ ἀκούσωσιν οὔτε μὴ φάγωσιν οὔτε μὴ  
ὄσφρανθῶσιν. 29<sup>29</sup> καὶ ζητήσετε ἐκεῖ κύριον τὸν θεὸν ὑμῶν καὶ  
εὐρήσετε, ὅταν ἐκζητήσητε αὐτὸν ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ  
ὅλης τῆς ψυχῆς σου ἐν τῇ θλίψει σου· 30<sup>30</sup> καὶ εὐρήσουσίν σε  
πάντες οἱ λόγοι οὗτοι ἐπ’ ἐσχάτῳ τῶν ἡμερῶν, καὶ ἐπιστραφήση  
πρὸς κύριον τὸν θεόν σου καὶ εἰσακούση τῆς φωνῆς αὐτοῦ·

<sup>27</sup> V. 27. διασπερεῖ, 3SFAI > διασπείρω (liquid verb), *to scatter* [B 236; L 1:109]; καταλειφθήσεσθε, 2PFPI > καταλείπω, *to leave (behind), pass, to be left behind, to remain (behind)* [B 520; L 2:238]; ὀλίγοι ἀριθμῶ, *few in number*, “correctly interprets the Hebrew idiom [אֲנָשִׁים יְנֻמִּים] literally ‘men of number,’ thus people that can be counted, a few” (W 82; see BDB 607, אָנָּשׁ, *male, man*, 2.a.); εἰσάξει, 3SFAI > εἰσάγω, *to bring/lead in(to)* [B 293; L 1:131], a softer concept than MT’s אָנָּשׁ (Piel > אָנָּשׁ, *to drive away*, BDB 624); ἐκεῖ is a formal equivalent of MT, but redundant in Greek.

<sup>28</sup> V. 28. λατρεύετε, 2PFAI > λατρεύω (takes DO in dat); ξύλοις καὶ λίθοις = “wood and stone,” in apposition to θεοῖς, note that the LXX translators thus equate these “gods” with sticks and stones, they are not just talking about images made of wood and stone; ὄψονται, 3PFMI > ὁράω; ἀκούσωσιν, 3PAAS > ἀκούω; φάγωσιν, 3PAAS > ἐσθίω; ὄσφρανθῶσιν, 3PAPS > ὄσφραίνομαι, *to smell* [L 2:341] [-NT].

<sup>29</sup> V. 29. ζητήσετε, 2PFAI > ζητέω; εὐρήσετε, 2PFAI > εὐρίσκω, supply *him* as DO; ὅταν... = temporal adv clause modifying εὐρήσετε; ἐκζητήσητε, 2PAAS > ἐκζητέω, *to seek out, to search for* [B 302; L 1:135]. The phrase ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου is a frequent one in Deut, occurring at least 9× (see 6:5; 10:12, etc.).

<sup>30</sup> V. 30. εὐρήσουσίν σε, 3PFAI > εὐρίσκω; ἐπιστραφήση, 2SFPI > ἐπιστρέφω; εἰσακούση, 2SFMI > εἰσακούω, *to obey, hear* [B 293; L 1:132]. The verse break differs in LXX and MT. The phrase ἐν τῇ θλίψει σου at the end of v 29 is, in MT, the first phrase of v 30. πάντες οἱ λόγοι οὗτοι refers, not to words, but to the events and circumstances just described in vv 26–29 (scattering, idolatry, repentance). Given this reference, it is probably best to understand εὐρίσκω in the sense of “happen to,” reflecting MT’s אָנָּשׁ (whose semantic range includes both *to find* and *to come upon*, BDB 592f). This is not a meaning attested in the NT, but does occur several times in LXX (see also Gen 44:34; Deut 31:17, both also אָנָּשׁ in MT; see LS 729.1.6).

31<sup>31</sup> ὅτι θεὸς οἰκτιρῶν κύριος ὁ θεὸς σου, οὐκ ἐγκαταλείψει σε  
οὐδὲ μὴ ἐκτρίψει σε, οὐκ ἐπιλήσεται τὴν διαθήκην τῶν πατέρων  
σου, ἦν ὤμοσεν αὐτοῖς. 32<sup>32</sup> ἐπερωτήσατε ἡμέρας προτέρας τὰς  
γενομένας προτέρας σου ἀπὸ τῆς ἡμέρας, ἧς ἔκτισεν ὁ θεὸς  
ἄνθρωπον ἐπὶ τῆς γῆς, καὶ ἐπὶ τὸ ἄκρον τοῦ οὐρανοῦ ἕως ἄκρου  
τοῦ οὐρανοῦ, εἰ γέγονεν κατὰ τὸ ῥῆμα τὸ μέγα τοῦτο, εἰ ἤκουσται  
τοιοῦτο· 33<sup>33</sup> εἰ ἀκήκοεν ἔθνος φωνὴν θεοῦ ζῶντος λαλοῦντος ἐκ  
μέσου τοῦ πυρός, ὃν τρόπον ἀκήκοας σὺ καὶ ἔζησας· 34<sup>34</sup> εἰ

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- <sup>31</sup> V. 31. Causal ὅτι clause; two nom phrases with supplied verb *is*—article marks ὁ θεός as subject: “the Lord your God is a merciful God”; ἐγκαταλείπει, 3SFAI > ἐγκαταλείπω, *to leave, forsake, abandon* [B273; L 1:126f], compound of ἐν + κατα + λείπω; ἐκτρίψει, 2SFAI > ἐκτρίβω, *to destroy, rub out* (B 311; L 1:141f) [–NT]; ἐπιλήσεται, 3SFMI > ἐπιλανθάνομαι, *to forget, neglect, overlook* [B 374; L 1:172]; ὤμοσεν, 3SAAI > ὀμνύω, *to swear, take an oath* (also appears in LXX as a –μι verb: ὀμνυμι) [B 705; L 2:331].
- <sup>32</sup> V. 32. ἐπερωτήσατε, 2PAAM > ἐπερωτάω, *to ask* [B 362; L 1:167]; ἡμέρας, acc, “ask about the days”; πρότερος, α, ον, *former, earlier* [B 888; L 2:407]; γενομένας, AMPFPA > γίνομαι (adj ptcp mod ἡμέρας); ἔκτισεν, 3SAAI > κτίζω; ἄκρον, ου, τό, *high point, top, utmost, extremity* [B 40; L 1:17], much more common in LXX (107×) than in the NT (4×); γέγονεν, 3SRAI > γίνομαι; ἤκουσται, 3SRMI > ἀκούω (has a σ at the end of the stem in both RP and AP forms; 5th prin part = ἤκουσμαι); τοιοῦτος, τοιαύτη, τοιοῦτο(v), *of such a kind, such as this, like such* [B 1009; L 2:477], correlative pronoun. The phrase ἐπὶ τὸ ἄκρον τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ may be transl: “to one end of the sky to the other” (W 85)—sky makes better contextual sense here than *heaven* given the reference to creation. The content of the inquiry (ἐπερωτήσατε) is specified by four εἰ (*if, whether*) clauses (3d in v 33; 4th in v 34): “whether [anything] has happened like this great thing, whether such a thing has been heard” (cf W 85; ῥῆμα as *thing* may be a Semitic use influenced by רָצַף, thus L 2:416; and B 905, “after the Hebrew ‘an event that can be spoken about,’ *thing, object, matter, event*”).
- <sup>33</sup> V. 33. ἀκήκοεν, 3SRAI > ἀκούω (an unusual, 2d perfect form!); ζῶντος, PAPMSG > ζάω; λαλοῦντος, PAPMSG > λαλέω; τρόπος, ου, ὁ, *manner, way* [B 1016; L 2:482], ὃν τρόπον = *as* (freq in LXX); ἀκήκοας, 2SRAI, ἀκούω; ἔζησας, 2SAAI > ζάω. Thought continues from v 32, “ask ... whether a people has heard of a living god speaking out of the midst of the fire” (the reference is to the events on Mt. Sinai).
- <sup>34</sup> V. 34. ἐπείρασεν, 3SAAI > πειράζω, *to try, attempt* (not the more common NT mng *to tempt*) [B 792; L 2:364, πειράω, alt spelling]; εἰσελθόν, PAPMSN > εἰσέρχομαι (temporal ptcp, “having come”); λαβεῖν, AAN > λαμβάνω (complementary inf with πειράζω: “attempt to take”); πειρασμός, οὔ, ὁ, *test, trial, plague, disaster* [B793; L 2:364]; πόλεμος, ου, ὁ, *battle, war, fight* [B 844; L 2:385], much more common in LXX (392×) than in NT (about a dozen) (which makes good sense if you stop and think of the subject matter of much of the OT!), the sing form here may refer to the “war” which God fought with Egypt at the Red Sea (W 86); κραταιός, ἄ, ὄν, *powerful, mighty, strong* [B 564; L 2:266], NT hapax; βραχίων, ονος, ὁ, *arm* [B 183; L 1:84]; ὑψηλός, ἄ, ὄν, *high, tall, lofty* [B 1044; L 2:497]; ὄραμα, ατος, τό, *vision, dream, sight*,



ἔχεις σήμερον. 39<sup>39</sup> καὶ γνώση σήμερον καὶ ἐπιστραφήση τῇ  
 διανοίᾳ ὅτι κύριος ὁ θεός σου, οὗτος θεὸς ἐν τῷ οὐρανῷ ἄνω καὶ  
 ἐπὶ τῆς γῆς κάτω, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ· 40<sup>40</sup> καὶ φυλάξῃ  
 τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολάς αὐτοῦ, ὅσας ἐγὼ  
 ἐντέλλομαί σοι σήμερον, ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου  
 μετὰ σέ, ὅπως μακροήμεροι γένησθε ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός  
 σου δίδωσίν σοι πάσας τὰς ἡμέρας.

41 Τότε ἀφώρισεν Μωϋσῆς τρεῖς πόλεις πέραν τοῦ Ἰορδάνου  
 ἀπὸ ἀνατολῶν ἡλίου 42 φυγεῖν ἐκεῖ τὸν φονευτὴν, ὃς ἂν  
 φονεύσῃ τὸν πλησίον οὐκ εἰδὼς καὶ οὗτος οὐ μισῶν αὐτὸν πρὸ  
 τῆς ἐχθῆς καὶ τρίτης, καὶ καταφεύζεται εἰς μίαν τῶν πόλεων  
 τούτων καὶ ζήσεται· 43 τὴν Βοσορ ἐν τῇ ἐρήμῳ ἐν τῇ γῆ τῇ πεδινῇ  
 τῷ Ρουβην καὶ τὴν Ραμωθ ἐν Γαλααδ τῷ Γαδδι καὶ τὴν Γαυλων ἐν  
 Βασαν τῷ Μανασση.

44 Οὗτος ὁ νόμος, ὃν παρέθετο Μωϋσῆς ἐνώπιον υἱῶν  
 Ἰσραὴλ· 45 ταῦτα τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα,  
 ὅσα ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ  
 ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου 46 ἐν τῷ πέραν τοῦ Ἰορδάνου  
 ἐν φάραγγι ἐγγὺς οἴκου Φογορ ἐν γῆ Σηων βασιλέως τῶν

<sup>39</sup> V. 39. γνώση, 2SFMI > γινώσκω; ἐπιστραφήση, 2S<sup>2</sup>FPI > ἐπιστρέφω, *to turn around, go back, return* [B 382; L 1:175], for the form see B 948, στρέφω. Two imperatival futures (also one in v 40). “The passive of ἐπιστρέφω has the notion of constantly paying attention, of being turned inwards, and with τῇ διανοίᾳ ‘to keep in mind, be aware of’” (W 90).

<sup>40</sup> V. 40. φυλάξῃ, 2SFMI > φυλάσσω; ἐντέλλομαί, ISPMI > ἐντέλλω/ομαι, *to command, order, give orders* [B 339; L 1:154]; γένηται, 3SAMS > γίνομαι; μακροήμερος, ον, *long-lived* [L 2:288]\* [-NT]; γένησθε, 2PAMS > γίνομαι; δίδωσίν, 3SPA1 > δίδωμι. The last phrase, πάσας τὰς ἡμέρας, is prob a temporal adv modifier of φυλάξῃ at the beginning of the verse rather than the immediately preceding δίδωσίν (W 91).