

Syntax of Preposition > καί Constructions

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Please note that this is a first draft document that I've not yet had anyone else "shoot at." Any comments, corrections, observations, suggestions, etc. will be much appreciated—that's why I'm making it available. Please drop me a note at rdecker@bbc.edu.

This document contains the NT data from the Pauline epistles in which the following syntactical pattern occurs in its two variations: preposition > noun > καί > (preposition >) noun. This records the results of Accordance v. 3.5 searches with "flyers" manually removed. Greek text is NA²⁷ and English is NASB. A brief explanation as to the significance of this data is found at the end of the document.

1. Grammatical/syntactical pattern:

preposition > noun > καί > noun (71 instances listed)

Rom. 1:7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη <u>ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</u>	Rom. 1:7 to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
Rom. 1:18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ <u>ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν</u> ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικία κατεχόντων,	Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men , who suppress the truth in unrighteousness,
Rom. 2:27 καὶ κρινεῖ ἢ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν <u>διὰ γράμματος καὶ περιτομῆς</u> παραβάτην νόμου.	Rom. 2:27 And will not he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?
Rom. 7:6 νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς <u>ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.</u>	Rom. 7:6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.
1Cor. 1:3 χάρις ὑμῖν καὶ εἰρήνη <u>ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</u>	1Cor. 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.
1Cor. 1:5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, <u>ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,</u>	1Cor. 1:5 that in everything you were enriched in Him, in all speech and all knowledge,

<p>2Cor. 1:2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</p>	<p>2Cor. 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.</p>
<p>2Cor. 1:12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι <u>ἐν ἀπλότῃ καὶ εἰλικρινείᾳ τοῦ θεοῦ</u>, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.</p>	<p>2Cor. 1:12 For our proud confidence is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.</p>
<p>2Cor. 2:4 <u>ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας</u> ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.</p>	<p>2Cor. 2:4 For out of much affliction and anguish of heart I wrote to you with many tears; not that you should be made sorrowful, but that you might know the love which I have especially for you.</p>
<p>2Cor. 6:8 <u>διὰ δόξης καὶ ἀτιμίας</u>, <u>διὰ δυσφημίας καὶ εὐφημίας</u> · ὡς πλάνοι καὶ ἀληθεῖς,</p>	<p>2Cor. 6:8 by glory and dishonor, by evil report and good report; regarded as deceivers and yet true;</p>
<p>2Cor. 6:18 καὶ ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι <u>εἰς υἱοὺς καὶ θυγατέρας</u>, λέγει κύριος παντοκράτωρ.</p>	<p>2Cor. 6:18 “And I will be a father to you, And you shall be sons and daughters to Me,” Says the Lord Almighty.</p>
<p>2Cor. 7:15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς <u>μετὰ φόβου καὶ τρόμου</u> ἐδέξασθε αὐτόν.</p>	<p>2Cor. 7:15 And his affection abounds all the more toward you, as he remembers the obedience of you all, how you received him with fear and trembling.</p>
<p>2Cor. 11:27 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, <u>ἐν λιμῷ καὶ δίψει</u>, ἐν νηστείαις πολλάκις, <u>ἐν ψύχει καὶ γυμνότητι</u> ·</p>	<p>2Cor. 11:27 I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.</p>
<p>2Cor. 12:1 Καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν, ἐλεύσομαι δὲ <u>εἰς ὄπτασίας καὶ ἀποκαλύψεις κυρίου</u>.</p>	<p>2Cor. 12:1 Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of the Lord.</p>

<p>2Cor. 12:10 διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὑβρεσιν, ἐν ἀνάγκαις, <u>ἐν διωγμοῖς καὶ στενοχωρίαις</u>, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.</p>	<p>2Cor. 12:10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.</p>
<p>Gal. 1:1 Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ <u>διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς</u> τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,</p>	<p>Gal. 1:1 Paul, an apostle (not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead),</p>
<p>Gal. 1:3 χάρις ὑμῖν καὶ εἰρήνη <u>ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ</u></p>	<p>Gal. 1:3 Grace to you and peace from God our Father, and the Lord Jesus Christ,</p>
<p>Gal. 4:2 ἀλλὰ <u>ὑπὸ ἐπιτρόπους</u> ἐστὶν <u>καὶ οἰκονόμους</u> ἄχρι τῆς προθεσμίας τοῦ πατρὸς.</p>	<p>Gal. 4:2 but he is under guardians and managers until the date set by the father.</p>
<p>Eph. 1:2 χάρις ὑμῖν καὶ εἰρήνη <u>ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</u></p>	<p>Eph. 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.</p>
<p>Eph. 1:8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς, <u>ἐν πάσῃ σοφίᾳ καὶ φρονήσει</u>,</p>	<p>Eph. 1:8 which He lavished upon us. In all wisdom and insight</p>
<p>Eph. 4:2 <u>μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος</u>, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,</p>	<p>Eph. 4:2 with all humility and gentleness, with patience, showing forbearance to one another in love,</p>
<p>Eph. 4:24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα <u>ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.</u></p>	<p>Eph. 4:24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.</p>
<p>Eph. 5:9 - ὁ γὰρ καρπὸς τοῦ φωτὸς <u>ἐν πάσῃ ἀγαθῶσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ</u> -</p>	<p>Eph. 5:9 (for the fruit of the light consists in all goodness and righteousness and truth),</p>
<p>Eph. 5:19 λαλοῦντες ἑαυτοῖς [<u>ἐν ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς</u>] πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,</p>	<p>Eph. 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;</p>

<p>Eph. 6:4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλὰ ἐκτρέφετε αὐτὰ <u>ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.</u> 5 Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις <u>μετὰ φόβου καὶ τρόμου</u> ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,</p>	<p>Eph. 6:4 And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord. 5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;</p>
<p>Eph. 6:12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη <u>πρὸς αἷμα καὶ σάρκα</u> ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.</p>	<p>Eph. 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.</p>
<p>Eph. 6:18 <u>Διὰ πάσης προσευχῆς καὶ δεήσεως</u> προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες <u>ἐν πάσῃ προσκατερήσει καὶ δεήσει</u> περὶ πάντων τῶν ἁγίων</p>	<p>Eph. 6:18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,</p>
<p>Eph. 6:23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως <u>ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.</u></p>	<p>Eph. 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.</p>
<p>Phil. 1:1 Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις <u>σὺν ἐπισκόποις καὶ διακόνοις</u>, 2 χάρις ὑμῖν καὶ εἰρήνη <u>ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</u></p>	<p>Phil. 1:1 Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.</p>
<p>Phil. 1:9 Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ <u>ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει</u></p>	<p>Phil. 1:9 And this I pray, that your love may abound still more and more in real knowledge and all discernment,</p>
<p>Phil. 1:11 πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ <u>εἰς δόξαν καὶ ἔπαινον θεοῦ.</u></p>	<p>Phil. 1:11 having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.</p>

<p>Phil. 1:15 τινές μὲν καὶ <u>διὰ φθόνον καὶ ἔριν</u>, τινές δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουν·</p>	<p>Phil. 1:15 Some, to be sure, are preaching Christ even from envy and strife, but some also from good will;</p>
<p>Phil. 2:12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπήκουσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, <u>μετὰ φόβου καὶ τρόμου</u> τὴν ἐαυτῶν σωτηρίαν κατεργάζεσθε·</p>	<p>Phil. 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;</p>
<p>Col. 1:9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ <u>ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ</u>,</p>	<p>Col. 1:9 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,</p>
<p>Col. 1:11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ <u>εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν</u>. Μετὰ χαρᾶς</p>	<p>Col. 1:11 strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously</p>
<p>Col. 2:18 μηδεὶς ὑμᾶς καταβραβεύετω θέλων <u>ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων</u>, ἃ ἐώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ,</p>	<p>Col. 2:18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind,</p>
<p>Col. 2:23 ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας <u>ἐν ἐβελθησκίᾳ καὶ ταπεινοφροσύνῃ [καὶ] ἀφειδίᾳ σώματος</u>, οὐκ ἐν τιμῇ τιμῇ πρὸς πλησμονὴν τῆς σαρκός.</p>	<p>Col. 2:23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.</p>
<p>1Th. 1:1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων <u>ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ</u>, χάρις ὑμῖν καὶ εἰρήνη.</p>	<p>1Th. 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.</p>
<p>1Th. 4:4 εἰδέναι ἕκαστον ὑμῶν τὸ ἐαυτοῦ σκεῦος κτᾶσθαι <u>ἐν ἀγιασμῷ καὶ τιμῇ</u>,</p>	<p>1Th. 4:4 that each of you know how to possess his own vessel in sanctification and honor,</p>

<p>2Th. 1:1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων <u>ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ</u>, 2 χάρις ὑμῖν καὶ εἰρήνη <u>ἀπὸ θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ</u> .</p>	<p>2Th. 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace to you and peace from God the Father and the Lord Jesus Christ.</p>
<p>2Th. 2:13 ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν <u>ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας</u> ,</p>	<p>2Th. 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.</p>
<p>2Th. 2:17 παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι <u>ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ</u> .</p>	<p>2Th. 2:17 comfort and strengthen your hearts in every good work and word.</p>
<p>2Th. 3:8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' <u>ἐν κόπῳ καὶ μόχθῳ</u> νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν·</p>	<p>2Th. 3:8 nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we might not be a burden to any of you;</p>
<p>1Tim. 1:2 Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει, χάρις ἔλεος εἰρήνη <u>ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν</u> .</p>	<p>1Tim. 1:2 to Timothy, my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.</p>
<p>1Tim. 1:5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη <u>ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου</u> ,</p>	<p>1Tim. 1:5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.</p>
<p>1Tim. 1:14 ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν <u>μετὰ πίστεως καὶ ἀγάπης</u> τῆς ἐν Χριστῷ Ἰησοῦ.</p>	<p>1Tim. 1:14 and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus.</p>
<p>1Tim. 2:2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν <u>ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι</u> .</p>	<p>1Tim. 2:2 for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity.</p>

<p>1Tim. 2:7 εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω οὐ ψεύδομαι, διδάσκαλος ἐθνῶν <u>ἐν πίστει καὶ ἀληθείᾳ</u> .</p>	<p>1Tim. 2:7 And for this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.</p>
<p>1Tim. 2:9 Ὡσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ <u>μετὰ αἰδοῦς καὶ σωφροσύνης</u> κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῶ πολυτελεῖ,</p>	<p>1Tim. 2:9 Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments;</p>
<p>1Tim. 2:15 σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν <u>ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῶ</u> μετὰ σωφροσύνης·</p>	<p>1Tim. 2:15 But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.</p>
<p>1Tim. 3:7 δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ <u>εἰς ὄνειδισμὸν ἐμπέσῃ καὶ παγίδα</u> τοῦ διαβόλου .</p>	<p>1Tim. 3:7 And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil.</p>
<p>1Tim. 4:5 ἀγιάζεται γὰρ <u>διὰ λόγου θεοῦ καὶ ἐντεύξεως</u> .</p>	<p>1Tim. 4:5 for it is sanctified by means of the word of God and prayer.</p>
<p>1Tim. 5:17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες <u>ἐν λόγῳ καὶ διδασκαλίᾳ</u> .</p>	<p>1Tim. 5:17 Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching.</p>
<p>1Tim. 6:4 τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν <u>περὶ ζητήσεις καὶ λογομαχίας</u> , ἐξ ὧν γίνεται φθόνος ἕρις βλασφημίαι, ὑπόνοιαι πονηραί,</p>	<p>1Tim. 6:4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,</p>
<p>1Tim. 6:9 οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν <u>εἰς πειρασμὸν καὶ παγίδα</u> καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους <u>εἰς ὄλεθρον καὶ ἀπώλειαν</u> .</p>	<p>1Tim. 6:9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.</p>
<p>2Tim. 1:2 Τιμοθέε ἀγαπητῶ τέκνω, χάρις ἔλεος εἰρήνη <u>ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν</u> .</p>	<p>2Tim. 1:2 to Timothy, my beloved son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.</p>

<p>2Tim. 1:9 τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ <u>κατὰ ἰδίαν πρόθεσιν καὶ χάριν</u>, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,</p>	<p>2Tim. 1:9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,</p>
<p>2Tim. 1:13 Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας <u>ἐν πίστει καὶ ἀγάπῃ</u> τῇ ἐν Χριστῷ Ἰησοῦ.</p>	<p>2Tim. 1:13 Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus.</p>
<p>2Tim. 4:2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεξον, ἐπιτίμησον, παρακάλεσον, <u>ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ</u>.</p>	<p>2Tim. 4:2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.</p>
<p>Titus 1:1 Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ <u>κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας</u> τῆς κατ' εὐσέβειαν</p>	<p>Titus 1:1 Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,</p>
<p>Titus 1:4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ εἰρήνη <u>ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν</u>.</p>	<p>Titus 1:4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.</p>
<p>Titus 3:3 Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, <u>ἐν κακίᾳ καὶ φθόνῳ</u> διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.</p>	<p>Titus 3:3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.</p>
<p>Titus 3:5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς <u>διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου</u>,</p>	<p>Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,</p>
<p>Philem. 1:3 χάρις ὑμῖν καὶ εἰρήνη <u>ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ</u>.</p>	<p>Philem. 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.</p>

2. Grammatical/syntactical pattern:

preposition > noun > καί > preposition > noun
(11 instances total, including 5 with negatives)

Note: instances in which a **negative** occurs in the second part have been collated separately at the end of this section since the negative introduces a *contrast* between the first and second parts of the construction.

<p>Rom. 11:9 καὶ Δαυὶδ λέγει· γενηθήτω ἡ τράπεζα αὐτῶν <u>εἰς</u> <u>παγίδα καὶ εἰς θήραν καὶ εἰς</u> <u>σκάνδαλον καὶ εἰς ἀνταπόδομα</u> αὐτοῖς,</p>	<p>Rom. 11:9 And David says, “Let their table become a snare and a trap, And a stumbling block and a retribution to them.</p>
<p>1Cor. 2:3 καγὼ <u>ἐν ἀσθενείᾳ καὶ</u> <u>ἐν φόβῳ καὶ ἐν τρόμῳ</u> πολλῶ ἐγενόμην πρὸς ὑμᾶς,</p>	<p>1Cor. 2:3 And I was with you in weakness and in fear and in much trembling.</p>
<p>2Cor. 1:12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι <u>ἐν</u> <u>ἀπλότῃ καὶ εἰλικρινείᾳ</u> τοῦ θεοῦ, [<u>καὶ</u>] <u>οὐκ ἐν σοφίᾳ σαρκικῇ</u> <u>ἀλλ’ ἐν χάριτι</u> θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.</p>	<p>2Cor. 1:12 For our proud confidence is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.</p>
<p>Col. 2:16 Μὴ οὖν τις ὑμᾶς κρινέτω <u>ἐν βρώσει καὶ ἐν πόσει</u> ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων·</p>	<p>Col. 2:16 Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day —</p>
<p>1Th. 1:5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ <u>ἐν δυνάμει καὶ ἐν</u> <u>πνεύματι ἁγίῳ καὶ [ἐν]</u> <u>πληροφορίᾳ πολλῇ</u>, καθὼς οἴδατε οἱοὶ ἐγενήθημεν [ἐν] ὑμῖν δι’ ὑμᾶς.</p>	<p>1Th. 1:5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake.</p>
<p>1Th. 4:16 ὅτι αὐτὸς ὁ κύριος <u>ἐν</u> <u>κελεύσματι, ἐν φωνῇ ἀρχαγγέλου</u> <u>καὶ ἐν σάλπιγγι</u> θεοῦ, καταβήσεται ἀπ’ οὐρανοῦ καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,</p>	<p>1Th. 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first.</p>

<p>Philem. 1:16 οὐκέτι ὡς δούλον ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοὶ καὶ <u>ἐν σαρκὶ καὶ ἐν κυρίῳ</u>.</p>	<p>Philem. 1:16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.</p>
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WITH A NEGATIVE IN THE SECOND PART

<p>2Cor. 5:12 οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν ἀλλὰ ἀφορμὴν δίδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς <u>τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ</u>.</p>	<p>2Cor. 5:12 We are not again commending ourselves to you but are giving you an occasion to be proud of us, that you may have an answer for those who take pride in appearance, and not in heart.</p>
<p>2Cor. 10:8 ἐάν [τε] γὰρ περισσώτερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν ἧς ἔδωκεν ὁ κύριος <u>εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν</u> ὑμῶν, οὐκ αἰσχυνθήσομαι.</p>	<p>2Cor. 10:8 For even if I should boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame,</p>
<p>2Cor. 13:10 Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκεν μοι <u>εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν</u>.</p>	<p>2Cor. 13:10 For this reason I am writing these things while absent, in order that when present I may not use severity, in accordance with the authority which the Lord gave me, for building up and not for tearing down.</p>
<p>Gal. 2:16 εἰδότες [δὲ] ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν <u>ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου</u>, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.</p>	<p>Gal. 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.</p>

The following passage may have a somewhat different sense than the other due to the chiasmic construction with the two participles.

<p>Phil. 3:3 ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ <u>καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες</u>,</p>	<p>Phil. 3:3 for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,</p>
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In his *Graded Reader of Biblical Greek* (Zondervan, 1996), Bill Mounce includes this note at Ephesians 1:2:

The following is an extremely significant exegetical and theological point...

In the debate over whether the New Testament ever calls Jesus “God,” most discussions concentrate of verses such as Romans 9:5, Titus 2:13, and John 10:30. But there are many other subtle ways in which we can see the author’s view of Jesus. One is Paul’s use of prepositions in the salutations in his letters.

The grammatical rule is that when you have the “preposition-noun-καί-noun” type of construction, if the author views the two nouns as separate the preposition *must* be repeated with the second noun. But if the author views the two nouns a essentially one unit, then the preposition is *not* repeated.

This does not mean that the author views the two nouns—in this case “God” and “Jesus”—as absolutely identical. It means that he views them as a single unit. (p. 110–11)

How is the evidence collated above to be evaluated in light of Mounce’s argument? First, if the material collated above is an accurate concordance of the grammatical construction in question, then it should be noted that it is quite uncommon for the preposition to be repeated (only 6 times [or 11 times if the negative version is included] in Paul in contrast with the 71 times that it is not). Second, most of the 6 (or 11) instances evidence no semantic difference when compared with the usual format. It is true that all the larger group do have closely related referents—but so do the other passages. Note the following table that summarizes the relevant pairs (using the NASB for convenience), some of which are parallel (either semantic equivalents/synonyms, or functionally equivalent in their context), others of which are opposites.

God, Lord (11)	godliness, dignity	questions, disputes
God, Christ (3)	godliness, righteousness, truth	reproach, snare
Jesus, God	holiness, sincerity	righteousness, holiness, truth
sons, daughters	humility, gentleness	ruin, destruction
overseers, deacons	hunger, thirst	sanctification, faith
guardians, managers	knowledge, discernment	sanctification, honor
affliction, anguish	labor, hardship	self-abasement, worship/angels
cold, exposure	letter (of Law), circumcision	speech, knowledge
discipline, instruction	malice, envy	steadfastness, patience
envy, strife	modestly, discretely	temptation, snare
evil report, good report	newness, oldness	ungodliness, unrighteousness
faith, knowledge	patience, instruction	visions, revelations
faith, love (2)	persecutions, difficulties	washing (regen), renewing/HS
faith, love, sanctity	perseverance, petition	wisdom, insight
faith, truth	prayer, petition	wisdom, understanding
fear, trembling (3)	preaching, teaching	word (of God), prayer
flesh, blood	psalms, hymns, spiritual songs	work, word
glory, praise	pure heart, good conscience,	self-made religion, self-abasement,
glory, dishonor	sincere faith	severe treatment (of body)
	purpose, grace	

The second group of terms can be tabulated as follows.

food, drink	stumbling block, retribution	flesh, Lord
shout, voice, trumpet	weakness, fear, trembling	power, Holy Spirit, conviction
snare, trap		

Many of these pairs are also parallel—though do note the last column in which personal and impersonal referents are mixed. The third group, by virtue of the negative that introduces a semantic contrast into the text, contains 4 unmatched pairs (though they are functional equivalents in each of their contexts), one of which is a personal/impersonal contrast.

appearance, heart
 building up, tearing down (2)
 Christ, works
 faith, works

Mounce’s explanation suggests that the lack of the preposition’s repetition results in a pair that are “essentially one unit” in contrast to the repeat in which they are “separate.” It is not clear that this is a very helpful statement since the repetition of the preposition often introduces statements that have the same semantic equivalence as its omission. That is, some pairs from the second group such as “snare, trap” are not different than pairs from the first group such as “wisdom, insight.” It is true that a few (three total) pairs in the second group do suggest a contrast or “separateness” in the referents: “flesh, Lord”; “power, Holy Spirit, conviction”; and “Christ, works.” So it is *possible* that repetition of the pronoun may indicate some degree of disjunction, but certainly does not require it.

I suspect that the emphasis of Mounce’s explanation is better placed on the “subtle ways” rather than on the “extremely significant exegetical and theological point”—which appears to be an overstatement. Given Paul’s Christology, one would not be surprised that the preposition is omitted from the second half of the statement in Eph. 1:2, but one could hardly argue exegetically or theologically for the deity of Jesus on this basis. (Even an argument for personality—if it were a necessary question, which it isn’t—would be on shaky grammatical grounds with this sort of argument.)