AGNT Project Module Overview

In the following pages we attempt to give a reasonably clear overview of the AGNT project components that are available to users as they might have need. A few of the items are in process, but may be accessed as far as they are ready. Below discrete components of the larger AGNT project are listed and numbered for easy reference.

We currently maintain six distinct Greek New Testament texts in our AGNT project, five active and one archival. The first we undertook was the text of GNT3 in our printed AGNT of 1981. We maintain that now in archival form, not merely as GNT3, but improved to be fully identical with GNT3-corrected. We call it Classic AGNT or simply AGNT3. As with the original printed AGNT, it only contains the single tagging line addition to the actual Greek text. The tagging system found therein was the first we used before our tag simplification in the 1990s. As such it has some value for its fuller tagging system.

When the German Bible Society issued its GNT4 in 1983, we followed suit with AGNT4. It contains all the features found in all our AGNT texts save that of Classic AGNT.

We introduced the Byzantine Textform (Robinson-Pierpont of 2005), now called BYZAGNT. As corrections or minor changes are introduced to that form of the text, we follow suit with changes in BYZAGNT, as necessary.

With the introduction of GNT5 by GBS in 2014, we followed with our AGNT5.

Of course the texts of GNT5 and NA28 are identical, as were those of their paired predecessors. But there are some punctuation, capitalization and paragraphing differences between them. When it became clear that the punctuation differences resulted in a very few AGNT tag differences, we came out with our AGNT-NA28

Most recently we issued AGNT-WH on the Westcott-Hort text.

- 1. The original AGNT was printed with the text of GNT3 interleaved with a morpho-grammatical analysis of the following sort:

Οὕτως γὰρ   ἠγάπησεν ὁ   θεὸς   τὸν   κόσμον.
AB   CS   VIAA--3S   DNMS   N-NM-S   DAMS   N-AM-S

  This continues to be the default identity of AGNT.

- 2. The abbreviations used in this parsing system and our underlying analytical basis are explained in a roughly fifty-page Appendix that we regularly update to reflect current conditions. The following is the Table of Contents of that Appendix (for the revised version of AGNT; the innovating revised version has a slightly different table of contents, particularly at 5.3):

<div align="center">

APPENDIX
THE GRAMMATICAL ANALYSIS

</div>

- 3. The AGNT project also gives a citation form (lemma) for every next Greek-text reflex/word. This is identical to the corresponding main entry in our *Analytical Lexicon of the Greek New Testament* (ANLEX). These lemma forms are largely congruent with those of BDAG, but differ in minor systematic ways as explained in the introduction to ANLEX. Clearly, the interlinear lemma forms are the minimal representation for identifying the dictionary entry. Thus, ὁ represents the fuller lemma representation ὁ, ἡ, τό.

Οὕτως	γὰρ	ἠγάπησεν	ὁ	θεὸς	τὸν	κόσμον.
AB	CS	VIAA--3S	DNMS	N-NM-S	DAMS	N-AM-S
οὕτω(ς)	γάρ	ἀγαπάω	ὁ	θεός	ὁ	κόσμος

- 4. The AGNT project further gives an English Reference Gloss (ERG) representing the closest contextual approximation of the meaning found in the corresponding ANLEX lexical write-up. This ERG is not intended to be read in a left-to-right manner as if an interlinear meaning representation of the text, but rather to be used as a shortcut memory prompt for beginning readers. The ERG simply represents the relevant fuller meaning taken from the ANLEX lexical write-up, which the reader is invited to consult.

Οὕτως	γὰρ	ἠγάπησεν	ὁ	θεὸς	τὸν	κόσμον.
AB	CS	VIAA--3S	DNMS	N-NM-S	DAMS	N-AM-S
οὕτω(ς)	γάρ	ἀγαπάω	ὁ	θεός	ὁ	κόσμος
thus	for	love	the	God	the	humanity

- 5. Of course every Greek word needs to be identified as to its precise textual location and that information is represented in our reference field, as follows. The codes represent ordinal book location in the canon, chapter within book, verse within chapter, word within verse, respectively.

04-003-016-001	04-003-016-002	04-003-016-003	04-003-016-004	04-003-016-005	04-003-016-006	04-003-016-007
Οὕτως	γὰρ	ἠγάπησεν	ὁ	θεὸς	τὸν	κόσμον.
AB	CS	VIAA--3S	DNMS	N-NM-S	DAMS	N-AM-S
οὕτω(ς)	γάρ	ἀγαπάω	ὁ	θεός	ὁ	κόσμος
thus	for	love	the	God	the	humanity

- 6. In our annotations field we mark several matters best found "offline." In order of occurrence (not all information is always relevant and thus present) this includes: strict tag identification; participial imperative status; seconds status; appendix reference. In particular, strict tag identification gives the bare parsing status of the Greek word in question, distinct from the traditional contextual filling out found in the standard AGNT tag. Thus for the example given below, "strictly VIAM--3S" tells us that the form of the verb is middle, whereas the standard AGNT tag given as VIAD--3S says that it happens to be a deponent middle. Further, the identification of participles with imperative sense (not found in the example below), found in the tags of Classic AGNT, has now been moved to the annotations field. Further, "2nd Aorist" tells the user that the verb form in question is second aorist (and not first aorist). Similarly, this is done for rarer future, perfect and pluperfect verbal contrasts. Finally, "AA 5.3.2 (5.32)" tells the reader if he wants further discussion on this particular Greek word/tag combination to go to the Appendix 5.3.2. The added part "(5.32)" gives the appendix in the original printed AGNT Appendix, frequently enhanced beyond easy recognition in subsequent electronic versions of the database. We plan to add another item to our annotations, that of generic reference, where a particular gender in Greek (usually masculine) points to a referent set (potentially) wider than that of the gender of the word so marked. Altogether there are some 40,000 annotations throughout the text of the GNT, representing almost 30% of the text.

04-003-025-001
Ἐγένετο
VIAD--3S
<mark>Strictly VIAM--3S</mark>; <mark>2nd Aorist</mark>; <mark>AA 5.3.2 (5.32)</mark>
γίνομαι
be

- 7. Another feature of AGNT is to mark phrases, which are those strings of two or more Greek words (not infrequently discontinuous,) whose meaning is somewhat different from the sum of their constituent parts. This feature comprises (highlighted from top to bottom in our example) the Greek phrase as it appears in the text rather than given as a lexicon abstraction, the phrase-literal English reference gloss [PLERG], the phrasal English reference gloss [PERG]) each with its constituent members. The Greek phrase as displayed below is also found in ANLEX under its salient member (here σκιά).

01-004-016-010	01-004-016-011	01-004-016-012	01-004-016-013
καὶ	τοῖς	καθημένοις	ἐν
CC	DDMP+	VPPNDM-P	PD
AA 10.1	Strictly DDMP; AA 4.6par3, *8.3.2par1 (8.3par3)	Strictly VPPEDM-P; AA 5.3.2 (5.32), *5.2par1	
καί	ὁ	κάθημαι	ἐν
and	the	stay	in

01-004-016-014	01-004-016-015	01-004-016-016	01-004-016-017	01-004-016-018
χώρᾳ	καὶ	σκιᾷ	θανάτου	φῶς
N-DF-S	CC	N-DF-S	N-GM-S	N-NN-S
	AA 10.1			
χώρα	καί	σκιά	θάνατος	φῶς
region	and	shadow	death	light
		<mark>σκιᾷ θανάτου</mark>	<mark>σκιᾷ θανάτου</mark>	
		<mark>shadow of-death</mark>	<mark>shadow of-death</mark>	
		<mark>dread of dying</mark>	<mark>dread of dying</mark>	

01-004-016-019	01-004-016-020
ἀνέτειλεν	αὐτοῖς.
VIAA--3S	NPDM3P
ἀνατέλλω	αὐτός
rise	they

- 8. There is a further annotation provided to the reader when volunteer Greek scholars have weighed in with a short discussion. These are not taken from published works, but are the deliberations of our AGNT scholars over forty years. We give two such discussions here by way of example.

01-012-004-014
ὃ
APRNN-S
<mark>underlyingly object of φαγεῖν brought forward to become subject of ἐξὸν ἦν CWC 24JAN14</mark>
ὅς
which

01-020-032-011
ποιήσω
VSAA--1S

ποιέω
do

- 9. The original ANLEX component of the AGNT project has served its purpose well and with commendation. But now we are in the process of revising it, making it ever so much better as we implement it incrementally in our developing analysis. Among those revisions is a full indication of what may stand as the object of a transitive verb (and in which case); some help with morphological identity to help the user identify words sharing the same stem; an identification of the meaning sense of the prepositional prefix in compound verbs. Though each of these is important and useful to the reader, the more important aspect of revision is surely that each Greek lemma is being revisited and weighed for its meaning sense in the larger language of Koine Greek and in its particular contextual use verse by verse in all its various occurrences.

  Below we give for the lemma ἄγω first the original ANLEX write-up; second, the revision form; and finally, a parallel innovating version in which voice considerations (not found in the ἄγω example) are presented with a new understanding (but arguably closer to the way Greeks saw their own language operating). That final form of the ANLEX write-up also presents the verbal lemma and principal parts in infinitive form.

Original ANLEX:

ἄγω   fut. ἄξω; 2aor. ἤγαγον; 1aor. pass. ἤχθην; 1fut. pass. ἀχθήσομαι; *lead, bring*; (1) as conducting or accompanying someone or something *bring* or *take along* (1TH 4.14); figuratively, of the influence of God's Spirit *lead, guide* (RO 8.14); (2) as a legal technical term implying use of force *lead away, arrest, take into custody* (MK 13.11); (3) of time *spend, celebrate, observe* certain days (AC 19.38); τρίτην ταύτην ἡμέραν ἄγει probably *this third day he spends*; perhaps impersonally *this is now the third day* (LU 24.21); (4) intransitively, as moving away from a point of reference *go, depart*; ἄγωμεν *let us go* (MT 26.46); (5) present imperative as an interjection intended to call attention to the following statement ἄγε νῦν *come now! look here! now listen!* (JA 4.13)

NOTE: ἄγε in subdefinition (5) above has become its own lemma in our ANLEX revision.

Revised ANLEX:

ἄγω   fut. ἄξω; 2aor. ἤγαγον; 1aor. pass. ἤχθην; 1fut. pass. ἀχθήσομαι; *lead, bring*; transitive, accusative object or object understood from context, goal of motion often as prepositional phrase; (1) as conducting or accompanying a person or animal *bring* or *take along* (1TH 4.14); figuratively, of the influence of God's Spirit or other supernatural agent *lead, guide* (RO 8.14); with abstract object (AC 13.23BYZ); (2) as a legal technical term implying use of force *take away, arrest, take into custody* (MK 13.11); with accusative object and ἐπί to indicate the authority to which one is led *bring for trial* (LU 23.1); (3) with reference to time, (a) with a time phrase as object ἄγει may have an implied subject *(it) is, has reached* (probably LU 24.21), or a personal subject *spend* (perhaps LU 24.21); (b) with particular days or

6

occasions as object *celebrate, observe, hold* (AC 19.38); (4) intransitively, as an encouragement to move on to an important activity ἄγωμεν *let us go on, let us go ahead* (MT 26.46)

ἄγειν   fut. ἄξειν; 2aor. ἀγαγεῖν; 1aor. pass. ἀχθῆναι; 1fut. pass. ἀχθήσεσθαι;

fut. ἄξειν; 2aor. ἀγαγεῖν; 1aor. pass. ἀχθῆναι; 1fut. pass. ἀχθήσεσθαι; *lead, bring*; transitive, accusative object or object understood from context, goal of motion often as prepositional phrase; (1) as conducting or accompanying a person or animal *bring* or *take along* (1TH 4.14); figuratively, of the influence of God's Spirit or other supernatural agent *lead, guide* (RO 8.14); with abstract object (AC 13.23BYZ); (2) as a legal technical term implying use of force *take away, arrest, take into custody* (MK 13.11); with accusative object and ἐπί to indicate the authority to which one is led *bring for trial* (LU 23.1); (3) with reference to time, (a) with a time phrase as object ἄγει may have an implied subject *(it) is, has reached* (probably LU 24.21), or a personal subject *spend* (perhaps LU 24.21); (b) with particular days or occasions as object *celebrate, observe, hold* (AC 19.38); (4) intransitively, as an encouragement to move on to an important activity ἄγωμεν *let us go on, let us go ahead* (MT 26.46)

ἀγαθός, ή, όν   *good*, opposite κακός (*bad*); (1) of the moral character of persons *good, upright, worthy* (JN 7.12); (2) of outward performance *capable, excellent, good* (LU 19.17); (3) of the quality of things *good, beneficial*; of soil *fertile*; of gifts *beneficial*; of words *useful*; of deeds *good*; (4) substantivally τὸ ἀγαθόν as what is morally good *the good, what is good, right*; τὰ ἀγαθά as what is for one's well-being *good things, fine things* (LU 16.25); of materially valuable things *goods, possessions, treasures* (LU 12.18); ὁ ἀ. *the Good One* (i.e. God) (MT 19.17); *the good person* (RO 5.7); (5) neuter as an adverb *in a good way, helpfully* (2C 5.10)

ἀγαθός, ή, όν   good, opposite κακός, πονηρός (bad); for the comparative see κρείττων/κρείσσων and βελτίων; (1) of the character of persons who show goodwill to others *kind, generous, good-hearted* (MT 20.15), as a masculine noun *benevolent person, kind-hearted person* (RO 5.7); of material things that are beneficial, of gifts *beneficial, wholesome* (MT 7.11), as a neuter noun *good thing* (MT 12.35); of wholesome foodstuffs, as a neuter plural noun *good thing* (LU 1.53; GA 6.6); of useful products, as a neuter noun *what is beneficial* (EP 4.28); of the usefulness of actions; of talk, *helpful* (EP 4.29), as a neuter noun *helpful thing* (MT 12.34); of deeds of goodwill *good, generous, kind* (2C 9.8), as a neuter noun *kind deed* (PM 14); (2) of the outward performance of persons that satisfies a requirement *dutiful, good* (LU 19.17); of the quality of material things that produce what is good *good, beneficial* (MT 7.17); of soil *fertile* (LK 8.8); (3) of advantageous situations in life *good* (LU 10.42), *enjoyable* (1P 3.10), as a neuter noun *good thing, what is good, benefit* (LU 16.25); of the helpfulness of instructions from God *beneficial* (RO 7.12), as a neuter noun *what is beneficial* (RO 7.13); (4) of the moral character of persons *good, well-behaved* (JN 7.12), as a masculine noun *good person* (MT 5.45); of moral deeds *good, righteous* (RO 2.7), as a neuter noun *good thing, good deed* (MT 19.16; JN 5.29), as a collective singular neuter noun *what is good* (2C 5.10); of an abstract moral principle, as a neuter noun *what is good* (RO 7.18); of faithfulness *good* (TI 2.10); (5) of the positive quality of mental processes; of conscience *clear* (AC 23.1); of memory *pleasant* (1TH 3.6); of hope *high, great* (2TH 2.16)

is identical to the preceding write-up in that the lemma is not a verb and has nothing to do with voice.

- 10. The various software vendors using both the AGNT and ANLEX modules usually provide for the user to point to a Greek word or ERG in the text of which AGNT is a component, and the corresponding ANLEX lemma write-up comes up in a media box by which the user can further investigate the larger lexical considerations for that lemma. We are developing (to be introduced in increments) a highlighted write-up where the Greek word and/or ERG, if hovered over with the cursor, will not only take the user to the corresponding ANLEX write-up, but to the exact gloss of whatever subdefinition underlies the AGNT ERG. This is illustrated as follows with minimal commentary:

06-010-007-006
ἄβυσσον
N-AF-S
ἄβυσσος
underworld

ἄβυσσος, ου, ἡ   {{ἀ- (neg.) + βυσσός ~ βυθός + -ος}} originally adjective *bottomless*; in the NT as a noun *bottomless pit*, transliterated into English as *abyss*; (1) as the place where dead people go *depths, underworld* (RO 10.7); (2) as a place for shutting away the devil and evil spirits *abyss, bottomless pit* (LU 8.31; RV 20.3)

The AGNT-ANLEX pairing above shows the single New Testament instance illustrating ANLEX meaning (1). The yellow highlighting is primary, showing the ANLEX gloss corresponding to the AGNT ERG and the fact that this reference is chosen in the write-up to illustrate the meaning. The turquoise highlighting shows supporting information.

27-009-001-024
ἀβύσσου
N-GF-S
ἄβυσσος
abyss

ἄβυσσος, ου, ἡ   {{ἀ- (neg.) + βυσσός ~ βυθός + -ος}} originally adjective *bottomless*; in the NT as a noun *bottomless pit*, transliterated into English as *abyss*; (1) as the place where dead people go *depths, underworld* (RO 10.7); (2) as a place for shutting away the devil and evil spirits *abyss, bottomless pit* (LU 8.31; RV 20.3)

The AGNT-ANLEX pairing above shows one of seven New Testament instances of ANLEX meaning (2) (27-009-001-024; 27-009-002-006; 27-009-011-008GNT/W-H; 27-009-011-007BYZ; 27-011-007-013; 27-017-008-014; 27-020-001-012) none of which is actually pointed to in the write-up. Note that the various instances point to the same ANLEX gloss; that is their commonality. It is only fortuitous that here each instance is also genitive.

03-008-031-010
ἄβυσσον
N-AF-S
ἄβυσσος
abyss

ἄβυσσος, ου, ἡ   {{ἀ- (neg.) + βυσσός ~ βυθός + -ος}} originally adjective *bottomless*; in the NT as a noun *bottomless pit*, transliterated into English as *abyss*; (1) as the place where dead people go *depths, underworld* (RO 10.7); 2) as a place for shutting away the devil and evil spirits *abyss, bottomless pit* (LU 8.31; RV 20.3)

The AGNT-ANLEX pairing above shows the Luke instance of the Greek word in question because it is referenced in the ANLEX write-up.

27-020-003-006
ἄβυσσον
N-AF-S
ἄβυσσος
abyss

ἄβυσσος, ου, ἡ   {{ἀ- (neg.) + βυσσός ~ βυθός + -ος}} originally adjective *bottomless*; in the NT as a noun *bottomless pit*, transliterated into English as *abyss*; (1) as the place where dead people go *depths, underworld* (RO 10.7); (2) as a place for shutting away the devil and evil spirits *abyss, bottomless pit* (LU 8.31; RV 20.3)

The AGNT-ANLEX pairing above shows the Revelation instance of the Greek word in question because it is referenced in the ANLEX write-up.

All four of these highlight panes together illustrate the ten instances of the lemma in the GNT, each highlighting for the reader the relevant lexical material corresponding to the Greek word and/or ERG he hovers his mouse over.

- 11. Pursuant to our adding a new approach to Greek voice in our AGNT project, we have added two fields that are illustrated as follows:
  Tags that analyze verbs in our revised AGNT give a choice to the reader, an analysis that reflects traditional understanding of voice—column B for reflexes found in column A—or an analysis that reflects innovating understanding of voice—column C for reflexes found in Column A.

A	B	C	D	E	F
Greek form	traditional tag	innovating tag	traditional lemma	alternate lemma	sample reference
πορεύεται	VIPD--3S	VIPM--3S	πορεύομαι	πορεύεσθαι	John 10.4
ὠρυόμενος	VPPNNM-S	VPPMNM-S	ὠρύομαι	ὠρύεσθαι	1Peter 5.8

The reader may compare the two approaches by reading article 5.3 in each of the Classic and Revised Appendixes, representing the traditional and innovating approaches to voice, respectively.

The table above also shows that the lemma underlying any Greek word is also given in two forms, traditional and alternate (frequently used in Europe). The reader may toggle on either the traditional Greek voice analysis or the innovating voice analysis. The lemma choice is also there

to toggle on, whether the traditional lemma form (first person singular present active, in the usual case) or the alternate approach (present active infinitive, in the usual case). These two choices do not do covary. Thus a reader may choose to see Greek forms (A) with traditional tagging (B) and traditional lemmas (D), or traditional tagging (B) with alternate lemmas (E), or again, innovating tagging (C) with traditional lemmas (D) or yet again innovating tagging (C) with alternate lemmas E. Thus there are four logical possibilities before the reader: BD, BE, CD, DE. (Innovating voice analysis is just that; for all nonverbal Greek words, the traditional and innovating tagging are identical.)