



## The AGNT Project Report—Q3 2022

As a licensee or friend of AGNT or ANLEX, we would like to update you once a quarter about our continuing work to enhance and perfect these databases and about our plans for the future.



**The Project.** *The AGNT Project Report—Q3 2008* introduced the team, outlined ongoing tasks, and discussed potential tasks.



### Articles with Noncongruent (or Missing) Substantives and the Granville Sharp Rule

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When the copulative *kai* connects two nouns of the same case, if the article *ho*, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle. *The Granville Sharp Rule*

The following are instances of an expanded Granville Sharp rule in the Greek New Testament, including plural and nonpersonal referents. The tagging involved adds a plus (+) to the AGNT article (D) tag to indicate constructional irregularity where the article comes into play, usually for a “missing” substantive. Interlinears regularly supply the missing substantive with “thing” or “one.” (See AGNT Newsletter 4Q2021 for an overview.) The initial use of D+ was to show that the article itself acted as if there should be a following substantive (“the of Caesar”), although there is no congruent substantive in sight. In cases of stretched applicability, a highlighted comment will be made [in blue](#). In some instances a choice of tags (and therefore analysis) will be offered in AGNT; for example at LU 22.52: DAMP+/DAMP.

If you are not familiar with the data of the New Testament, a standard case may be Acts 3.14, number 74 in the list below, where no one argues that the singular article is to be applied to more than a single referent, even though there are two adjectives/substantives following. These cannot really be taken as substantives, lest the sense become two substantives: the holy one and the just one. Rather they are to be taken as modifiers of a suppressed substantive, the (one both) holy and just. Thus, the 152 instances of singular articles in the list below may be taken as unassailably determinative of the construction.

But there are a further fifty-seven instances where the article is plural. Strictly speaking, a plural article can point to multiple nouns—not just one but potentially a string of them. Notwithstanding that possible tack, we take instances of plural articles as parallel to that of singular articles, that is, the article points to suppressed substances, and the following nouns (or adjectives or participles or infinitives) are individually and corporately characterized as supporting, modifying semantic structure.

In the case of restrictive participial strings, the antecedent precedes the string of current focus, in which case the plus + is not added to the article. These are still “Granville Sharp” instances, but the fit into

the larger sentence is no longer as an appositive, but as tightly bound and limiting description of the earlier antecedent. That the restrictive cases are outnumbered more than thirty to one by nonrestrictive cases is curious.

Overall, four items are required for such constructions. Article, noun/participle/infinitive/adjective, καί, and a closing noun/participle/infinitive/adjective. In this dataset, the “nominal” terms are usually two but can be extended to nine. There is a sense that the “missing” substantive is always required to account for the semantic structure. The forms generally supplied in blue font below are in the whole reasonable but can be improved on. Generally, my sense is that the missing substantive is then modified by the following terms. For that reason they can be noun or participle or infinitive or adjective (whether A- or AP). Thus X, characterized by or comprised of the following two (to nine) terms, basically summarizes the construction.

This entire task was motivated to mark all instances of article with a plus (D+) when there is no overt, congruent noun to be tied to it. That is interesting activity in itself. But the following list indicates that there are other questions to be taken further by interested researchers, for example, what is the role of τέ as a replacement for καί? (It is clear that ἦ invalidates the construction.)

A few points of the organization of the list. Red font indicates textual variation. Green indicates the four elements of each construction, and are further underlined. Blue gives a rough semantic equivalent of the missing substantive. Pink is further used to make a few parenthetical comments as to competing analyses.

The roughly two hundred plus items do not show perfect sequential numbering due to some data disqualified from the list or others added. Let the temporarily skewed numbering be a statement that this is a task in process that invites your participation.

Special thanks are due Daniel Hoopert. His insights over decades have become addictive. Our exchange of comments is here suppressed, but is available to anyone wanting to think more deeply on this broader subject.

1. MT 2.4 (calling together all) the DAMP+/DAMP (leaders comprising) chief priests and scribes of the people (question is whether “all” acts as an overt head substantive—in AGNT it is analyzed as attributive)
2. 3.7 (seeing many of) the DAMP+ (ones comprising the ad hoc group) Pharisees and Sadducees
3. 4.24 (brought to him) all the DAMP+ (ones being characterized by) having it badly (VP) and suffering (VP) from various diseases and tormenting pains and being demonized (VP) and being lunatic (VP) and paralytic (AP) (question is whether “all” acts as an overt head substantive—in AGNT it is analyzed as attributive)
3. 4.25 (from) the DGFS+ (composite set comprising) Galilee and Decapolis and Jerusalem and Judea and across the Jordan
4. 5.6 the DNMP+ (collected set) hungering (VP) and thirsting (VP) for righteousness
5. 5.20 (more than) the DGMP+ (ones comprising the religious grouping) scribes and Pharisees
6. 7.26 (every) the DNMS+ (one) hearing (VP) these my words and not doing (VP) them (question is whether “every” acts as a pronoun acting as head, “everyone”; AGNT analysis views it as attributive to sense of the “one” both hearing and not doing)
7. 9.11 (in company with) the DGMP+ (despised group comprising) tax collectors and sinners (AP)
8. 11.28 (all you) the DNMP+ (ones in the set) being weary (VP) and being burdened (VP) (question is whether “all” acts as an overt head substantive—in AGNT it is analyzed as attributive)
9. 12.22BYZ the DAMS+ (one both) blind and mute
9. 12.38 (some of) the DGMP+ (ones comprising the religious grouping) scribes and Pharisees
10. 13.20 (this is) the DNMS+ (one and same person) hearing (VP) the word and immediately receiving (VP) it with joy
11. 13.23 the DNMS+ (one both) hearing (VP) the word and understanding (VP)

12. 15.1BYZ the DNMP+ (ones comprising) scribes and Pharisees from Jerusalem
12. 16.1 the DNMP+ (ones comprising the ad hoc group) Pharisees and Sadducees
13. 16.6 (yeast of) the DGMP+ (ones comprising the ad hoc group) Pharisees and Sadducees
14. 16.11 (yeast of) the DGMP+ (ones comprising the ad hoc group) Pharisees and Sadducees
15. 16.12 (teaching of) the DGMP+ (ones comprising the ad hoc group) Pharisees and Sadducees
16. 16.21 (from) the DGMP+ (religious ruling class comprising) elders (AP) and chief priests and scribes
17. 17.1 (took along) the DAMS+ (threesome set) Peter and James and John
18. 20.18 (to) the DDMP+ (leaders comprising) chief priests and scribes
19. 21.12 (drive out all) the DAMP+ (commercial set) selling (VP) and buying (VP) (question whether “all” is head substantive; AGNT analyzes it as attributive to set of dealers)
20. 23.37 (Jerusalem,) the DVFS+ (one) killing (VP) the prophets and stoning (VP) the sent ones
21. 24.3 (the sign of) the DGFS+ (event comprising) your coming and (theBYZ) closing of the age
22. 24.36 (regarding) the DGFS+ (occurrence of) that day and hour
23. 26.47 (from) the DGMP+ (ruling set comprising) chief priests and elders (AP) of the people
24. 27.3 (to) the DDMP+ (ruling set comprising) priests and (theBYZ) elders (AP)
25. 27.12 (by) the DGMP+ (ruling set comprising) chief priests and (theBYZ) elders (AP)
26. 27.40 the DVMS+ (one both) destroying (VP) the temple and rebuilding (VP) it
27. 27.41 (with) the DGMP+ (complementing opponets) scribes and elders (AP) (and PhariseesBYZ)
28. MK 5.37NA the DAMS+ (threesome set) Peter and James and John
29. 6.3 the DNMS+ (one and the same) son of (theNA) Mary and (deBYZ) brother of James and ...
30. 14.33BYZ the DNMS+ (threesome set) Peter and James and John
31. 15.1 (with) the DGMP+ (set of ruling leaders) elders (AP) and scribes and (the???) whole council
32. 15.29 the DVMS+ (one both) destroying (VP) the temple and rebuilding (VP) it
33. LK 2.52NA the DDFS+ (set of) wisdom and stature and favor
34. 5.17 (from every village of) the DGFS+ (spread of) Galilee and Judea and Jerusalem
35. 5.30 (with) the DGMP+ (despised set) tax collectors and sinners (AP)
36. 6.17 (from all) the Judea and Jerusalem and the coastal region of—
37. 6.35 (to) the DAMP+ (ones characterized as) ungrateful (A-) and evil doing (A-)
38. 6.47 (every) the DNMS+ (one known as) coming (VP) to me and hearing (VP) my words and doing (VP) (question whether “every” is head substantive, “everyone”; AGNT for its part analyzes it as attributive)
39. 6.49 the DNMS+ (one) hearing (VP) and not doing (VP)
40. 9.22 (by) the DGMP+ (religious ones) elders (AP) and chief priests and scribes
41. 11.27 the DNFS+ (means of nurture) womb the carrying (VP) you and breasts that you suckled (attribution—womb carrying you—doesn’t seem problematic, but note switch from singular to plural)
42. 13.34 (Jerusalem, Jerusalem,) the DVFS+ (one) killing (VP) the prophets and stoning (VP) the ones sent
43. 14.3 (to) the DAMP+ (ones tied up in law) lawyers (AP) and Pharisees
44. 14.21 to the DAFP+ (means of travel) streets (AP) and lanes of the city
45. 14.21 (bring in) the DAMP+ (ones characterized as) poor (A-) and crippled (A-) and blind (A-) and lame (A-) (others would analyze this as DAMP, that is, each of four reflexes an independent substantive not tied to a covering lead but unstated referent, that is, potentially four independent clusters of people)
46. 15.9 (called) the DAFP+ (those comprising) friends (AP) and (theBYZ) neighbors
47. 16.18 (every) the DNMS+ (both) divorcing (VP) his wife and marrying (VP) another commits adultery (question whether “every” is head substantive, “everyone”; AGNT for its part analyzes it as attributive)
48. 20.37NA the DAMS+ (unitary) God of Abraham and God of Ishak and God of Jacob
49. 21.12NA the DAFP+ (power points comprising) synagogues and jails
50. 22.4 the DDMP+ (authorities comprising) chief priests and captains
51. 22.52 the DAMP+/DAMP (authorities comprising) coming (VP) against him chief priests and captains of the temple and elders (AP)
52. 24.10 the DNFS+ (female followers set comprising) Magdalene Mary and Johanna and Mary (theNA) mother of Joses and the rest (the anarthrous nouns sequence broken by “the rest,” which is also plural)
53. JN 5.3 the DGMP+ being ill (VP), blind (AP), lame (AP), withered (AP) (no copula at all, thus technically disqualifying this as an example of what we are looking for, though it is still instructive)
54. 5.24 the DNMS+ (one both) hearing (VP) the Word and believing (VP) in the one sending me
55. 6.33 the DNMS+ (one both) coming (VP) down from heaven and giving (VP) his life for the world
56. 6.40 (every) the DNMS+ (one both) seeing (VP) the Son and believing (VP) in him (question whether “every” is head substantive, “everyone”; AGNT for its part analyzes it as attributive)
57. 6.45 (every) the DNMS+ (one both) hearing (VP) from the Father and having learned (VP) comes to me (question whether “every” is head substantive, “everyone”; AGNT for its part analyzes it as attributive)

58. 6.54 the DNMS+ (one both) eating (VP) my flesh and drinking (VP) my blood
59. 6.56 the DNMS+ (one both) eating (VP) my flesh and drinking (VP) my blood
60. 7.45 (to) the DAMP+ (religious authorities) chief priests and Pharisees
61. 8.50 the DNMS+ (one both) seeking (VP) and judging (VP)
62. 9.8 the DNMS+ (one) sitting (VP) and begging (VP)
63. 11.2 (Mary) the DNFS (one both) having anointed (VP) the Lord ... and having wiped (VP) his feet  
(RESTRICTIVE, no +)
64. 11.19<sup>NA</sup> (to) the DAFS+ (grieving set) Martha and Mary
65. 11.26 (every) the DNMS+ (one both) living (VP) and believing (VP) in me (question whether “every” is head substantive, “everyone”; AGNT for its part analyzes it as attributive)
66. 11.31 (the Jews) the DNMP (one both) being (VP) with her... and consoling (VP) her (RESTRICTIVE, no +)
67. 12.29 (the crowd) the DNMS (one both) standing there (VP) and having heard (VP) (RESTRICTIVE, no +)
68. 12.48 the DNMS+ (one both) rejecting (VP) me and not receiving (VP) my words
69. 14.21 the DNMS+ (one both) having (VP) my commands and keeping (VP) them
70. 20.17 (to) the DNMS+ (one called) my Father and your Father and my God and your God
71. AC 1.13 the DNMS+ (set) both Peter and John and James and Andrew, Philip and Thomas, ...
72. 1.25 (place<sup>NA</sup>/share<sup>BYZ</sup> of) the DNFS+ (matter comprising) this ministry and apostleship
73. 2.23 (delivered up by) the DDFS+ (one unitary) having-been-determined purpose and foreknowledge of God
74. 3.14 (denied) the DAMS+ (one) holy (A-) and righteous (A-)
75. 4.13 (the boldness of) the DGMS+ (twosome) Peter and John
76. 4.19 answering, the DNMS+ (twosome) Peter and John
77. 7.11 (came on) all the DAFS+ (area) (land ofBYZ) Egypt and Canaan
78. 9.31 (throughout all) the DGFS+ (area comprising) Judea and Galilee and Samaria
79. 10.35 the DNMS+ (one both) fearing (VP) him and working (VP) righteousness
80. 13.1 the DNMS+ (fellowship comprising) Barnabas and Simeon ... and Lucius ... Manaen ... Saul
81. 13.2 (set apart) the DAMS+ (twosome) Barnabas and (theBYZ) Saul
82. 13.50 (against) the DAMS+ (the twosome) Paul and (theBYZ) Barnabas
83. 15.3 (went through) the DAFS+ (area comprising) Phoenicia and Samaria
84. 15.22<sup>NA</sup> (with) the DDMS+ (team comprising) Paul and Barnabas
85. 15.23 (in) the DAFS+ (area comprising) Antioch and Syria and Cilicia
86. 15.38 the DAMS+ (one both) withdrawing (VP) from them ... and not going with (VP) them
87. 16.4 (by) the DGMP+ (church leaders comprising) apostles and (theBYZ) elders (AP) in Jerusalem
88. 17.4 (large number of) ~~the DGMP+ (worshippers comprising) devout Greeks prominent women~~
89. 17.12 (of) the DGMP+ (citizens comprising) prominent Greek women and men
90. 17.18 (some of) the DGMP+ (Areopagus Hill) Epicureans and (theBYZ) Stoic philosophers
91. 18.23 (passing through) the DAFS+ (region comprising) Galatian country and Phrygia
92. 19.21 (going through) the DAFS+ (region comprising) Macedonia and Achaia
93. 20.21 (testifying) the DAFS+ (requirement comprising) repentance toward God and faith in our Lord Jesus
94. 21.25 (avoid) the DANS+ (prohibition comprising) meat offered (AP) to idols and (theBYZ) blood and what is strangled (AP) and sexual immorality
95. 23.7<sup>NA</sup> (of) the DGMP+ (the bickering set comprising) Pharisees and Sadducees (no second termBYZ)
96. 27.5 (along) the DAFS+ (contiguous coastline encompassing) Cilicia and Pamphylia
97. RO 1.20 the DNFS+ (set comprising) his eternal power and deity
98. 15.6 (glorify) the DAMS+ (one unitary) God and Father of our Lord Jesus Christ
99. 1C 5.10 ~~the fornicators of this world or the greedy and (orBYZ) swindlers (AP) or idolaters~~
100. 9.5 ~~the other apostles and the brothers of the Lord and Cephas~~
101. 11.29 the DNMS+ (one both) eating (VP) and drinking (VP) judgment on himself
102. 15.6 ~~the God and Father of our Lord Jesus Christ~~
103. 15.24 (to) the DDMS+ (one unitary) God and Father
104. 16.16 every the DDMS+ (one both) working with (VP) and working hard (VP) (question whether “every” is head substantive, “everyone”; AGNT for its part analyzes it as attributive)
105. 2C1.3 the DNMS+ (one unitary) God and Father of our Lord Jesus Christ
106. 2C1.3 the DNMS+ (one and the same) Father of mercies and God of all comfort
107. 1.6 (for the sake of) the DGFS+ (set including) encouragement and salvation
108. 1.21 the DNMS+ (one both) establishing (VP) us ... and anointing (VP)

109. 1.22 the DNMS+ (one both) having sealed (VP) us and having given (VP) us the pledge of the Spirit
110. 5.15 to the DDMS+ (one both) on their behalf having died and having rose
111. 8.24 (demonstration of) the DAFS+ (two evidences of) your love and our boasting
112. 9.13 (for) the DGFS+ (set comprising) obedience of your confession of the gospel of Christ and generosity of your sharing with them
113. 10.1 (through) the DGFS+ (set comprising) gentleness and graciousness
114. 11.31 the DNMS+ (one unitary) God and Father of our Lord Jesus (ChristBYZ)
115. 12.21 the DGMP+ (ones both) having previously sinned (VP) and not having repented (VP)
116. 12.21 (of) the DDFS+ (sin comprising) uncleanness and fornication and debauchery
117. 13.11 (God of) the DGFS+ (set comprising) love and peace
118. GA 1.4 (will) of the DGMS+ (one unitary) God and our Father
119. 1.7 (some) the DNMP (one both) troubling (VP) you and perverting (VP) the gospel
- RESTRICTIVE
120. 1.15 (God) the DNMS+ (one both) having separated (VP) me ... and having called (VP) me
121. 3.5 the DNMS+ (one both) supplying (VP) to you his Spirit and working (VP) miracles
122. EP 1.1 (the saints) the DDMP (ones both) being (VP) in Ephesus and faithful (A-) in Christ Jesus
- RESTRICTIVE
123. 1.3 (blessed be) the DNMS+ (one unitary) God and Father of our Lord Jesus Christ
124. 2.14 the DNMS+ (one both) making (VP) both parties one and destroying (VP) the dividing wa
125. 2.20 (foundation of) the DGMP+ (building blocks comprising) apostles and prophets
126. 3.5 (revealed to) the DDMP+ (ones comprising) his holy apostles and prophets by the Spirit
127. 3.12 the DAFS+ (provision comprising) boldness and (theBYZ) access
128. 3.18 the DANS+ (dimensions comprising) breadth and length and height and depth (depth and heightBYZ)
129. 4.11 the DAMP+ (working set comprising) shepherds and teachers
130. 5.5 (kingdom of) the DGMS+ (one divine identity set comprising) Christ and God
131. 5.20 (to) the DDMS+ (one unitary) God and Father
132. 6.21 (Tychicus,) the DDMS+ (one both) beloved brother and faithful servant in the Lord
133. PH 1.7 (in) the DDFS+ (joint thrust comprising) defense and vindication
134. 1.19 (through) the DGFS+ (means comprising) your prayer and bountiful supply of the Spirit
135. 1.20 the DAFS+ (deferred realization comprising) earnest expectation and my hope
136. 1.25 the DAFS+ (twofold growth comprising) your progress and rejoicing in faith
137. 2.17 (poured on) the DDFS+ (grounds comprising) sacrifice and your priestly service
138. 2.25 (Epaphroditus,) the DAMS+ (supporter comprising) brother and coworker and my fellow soldier
139. 3.3 (the circumcision,) the DNMP+ (ones corporately) worshiping (VP) by the Spirit of God and boasting (VP) in Christ Jesus and not having confidence (VP) in the flesh
140. 4.20 (to) the DDMS+ (one unitary) God and our Father
141. CO 2.8 (through) the DGFS+ (set comprising) philosophy and empty deceit
142. 4.7 (Tychicus,) the DNMS+ (one both) beloved brother and faithful minister and fellow slave in the Lord
143. 1TH 1.3 (before) the DGMS+ (one unitary) God and our Father
144. 2.12 (into) the DAFS+ (destination comprising) his own kingdom and glory
145. 2.15 (Jews,) the DGMP+ (perpetrators of) having killed (VP) the Lord Jesus ... and having severely persecuted (VP) us and not pleasing (VP) God
146. 3.2 (Timothy,) the DAMS+ (three-in-one) our brother and God's servant and our fellow worker
146. 3.2 (for) the DANS+ (joint goal) to establish you and to encourage you in your faith
147. 3.7 (in all) the DDFS+ (commulative set comprising) distress and our affliction (affliction and our distressBYZ) (question whether "all" is head substantive; AGNT for its part analyzes it as attributive)
148. 3.11 the DNMS+ (one unitary) God and our Father
149. 3.13 (before) the (one unitary) God and our Father
150. 5.12 the DAMP+ (ones all) laboring (VP) among you and exercising leadership (VP) ... and admonishing (VP) you
151. 2TH 1.4 the DGFS+ (positive qualities comprising) your endurance and faith
152. 1.12 (grace of) the DGMS+ (one unitary) our God and Lord Jesus Christ
153. 2.1 (concerning) the DGFS+ (event comprising) coming of our Lord Jesus Christ and our gathering to him
154. 2.4 the DNMS+ (one both) opposing (VP) and exalting (VP) himself over everything called divine
155. 2.16BYZ the DNMS+ (one unitary) God and our Father

156.	2.16	<u>the DNMS+ (one both) having loved (VP) us and having given (VP) eternal encouragement and good hope</u>
157.	1T 4.3	(to) <u>the DDMP+ (ones both) faithful (A-) and having come to know (VP) the truth</u>
158.	5.5	<u>the DNFS+ (one both) truly widow (AP) and having been left alone (VP)</u>
159.	5.8	(provide for) <u>the DGMP+ (set comprising) his-own (AP) and especially (theBYZ) household (AP)</u>
160.	5.21	(before) <u>the DGMS+ (one unitary) God and (LordByz) Jesus Christ and the elect angels</u>
161.	6.13	(before) <u>the DGMS+ (one unitary) God the giving life (VP) to all things and Christ Jesus the having testified (VP)</u>
162.	6.15	(Sovereign,) <u>the DNMS+ (one both) king of the reigning (VP) and lord of the lording (VP)</u>
163.	6.20	(from) <u>the DAFP+ (set comprising) profane empty utterances and oppositions of falsely named knowledge</u>
164.	2T 1.9	(before God,) <u>the DGMS+ (one both) having saved (VP) us and having called (VP) us</u>
165.	4.1	(before) <u>the DGMS+ (one unitary) God and (theBYZ) (LordBYZ) Christ Jesus</u>
166.	TI 1.15	(to) <u>the DDMP+ (ones both) having been defiled (VP) and unbelieving (A-)</u>
167.	PM 1	Philemon, <u>the DDMS+ (one both) beloved (A-) and our fellow working (A-)</u>
168.	HE 3.1	(consider) <u>the DAMS+ (office-bearer comprising) apostle and high priest of our confession, Jesus (ChristBYZ)</u>
169.	5.2	(with) <u>the DDMP+ (ones both) being ignorant (VP) and being misled (VP)</u>
170.	7.1	(Melchizedek, ...) <u>the DNMS+ (one both) having met (VP) Abraham ... and having blessed (VP) him</u>
171.	8.13	<u>the DNNS+ (thing both) being made obsolete (VP) and growing old (VP)</u>
172.	13.16	(don't forget) <u>the DGNS+ (lifestyle comprising) doing good and sharing</u>
173.	JA 1.25	<u>the DNMS+ (one both) having looked (VP) into the perfect law of liberty and having continued (VP)</u>
174.	1.27NA	(in the sight of) <u>the DDMS+ (one unitary) God and Father</u>
175.	3.9	(we bless) <u>the DAMS+ (one unitary) Lord (GodBYZ) and Father</u>
176.	1P 1.3	(praised be) <u>the DNMS+ (one unitary) God and Father of our Lord Jesus Christ</u>
177.	1.21	(God,) <u>the DNMS+ (one both) having raised (VP) him from the dead and having given him (VP) glory</u>
178.	2.18	(masters, not only to) <u>the DDMP+ (set characterized as) good (A-) and gentle (A-)</u>
179.	2.25	(turned back to) <u>the DAMS+ (one both) shepherd and guardian of your souls</u>
180.	4.18	(where shall appear) <u>the DNMS+ (one deemed) godless (A-) and sinner (A-)</u>
181.	5.1	(I encourage as) <u>the DNMS+ (one both) co-elder and witness of Christ's sufferings</u>
182.	2P 1.1	(in the righteousness of) <u>the DGMS+ (one same) our God and Savior Jesus Christ</u>
183.	1.2	(knowledge of) <u>the DGMS+ (one same) God and our Lord Jesus</u>
184.	1.10	(make certain) <u>the DAFS+ (set comprising) your calling and election</u>
185.	1.11	(kingdom of) <u>the DGMS+ (one both) our Lord and Savior Jesus Christ</u>
186.	1.16	(made known to you) <u>the DAFS+ (facts including) power of our Lord Jesus Christ and coming</u>
187.	2.20	(knowledge of) <u>the DGMS+ (one both) Lord (ourNA) and Savior Jesus Christ</u>
188.	3.2	(command of) <u>the DGMS+ (one both) Lord and Savior</u>
189.	3.16	<u>the DNMP+ (ones characterized as) unlearned (A-) and unstable (A-)</u>
190.	3.18	<u>the DGMS+ (one both) our Lord and Savior Jesus Christ</u>
191.	1J 2.4	<u>the DNMS+ (one both) saying (VP) that I know him and not keeping (VP) his commands</u>
192.	2.9	<u>the DNMS+ (one both) claiming (VP) to be in the light and hating (VP) his brother</u>
193.	5.20	(this is) <u>the DNMS+ (knowledge set) true God and eternal life</u>
194.	2J 1.9	(every) <u>the DNMS+ (one both) having gone beyond (VP) and not remaining (VP) in the teaching (question whether "every" is head substantive, "everyone"; AGNT for its part analyzes it as attributive)</u>
195.	JU 1.1	(to) <u>the DDMP+ (ones both) having been lovedNA/sanctifiedBYZ (VP) ... and having been kept (VP) faithful</u>
196.	1.4	(denying) <u>the DAMS+ (one both) only master (GodBYZ) and our Lord Jesus Christ</u>
197.	RE 1.5	(to) <u>the DDMS+ (one both) loving (VP) us and having loosedNA/washedBYZ (VP) us</u>
198.	1.6	<u>the DDMS+ (one both) God and his Father</u>
199.	1.9	(John,) <u>the DNMS+ (one both) your brother and partner</u>
200.	1.9	(in) <u>the DDFS+ (matters comprising) affliction and kingdom and endurance</u>
201.	3.7NA	(...the true one) <u>the DNMS+ (one both) opening (VP) and ... and shutting (VP) ...</u>
202.	3.17	you are <u>the DNMS+ (one characterized as) wretched (A-) and pitiful (A-) and poor (A-) and blind (A-) and naked (A-)</u>

203. 5.12 (receive) the DAFS+ (acclamation comprising) power and (theBYZ) wealth and wisdom and strength and honor and glory and praise
204. 9.15 (for) the DAFS+ (time including) hour and (for theBYZ) day and month and year
205. 14.7 (fall before him), the making the heaven and the DAFS+ ( threesome set comprising) earth and (theBYZ) sea and fountains of water
206. 16.15 (blessed) the DNMS+ (one both) watching (VP) and keeping (VP) his clothes
207. 17.13 (give) the DAFS+ (set comprising) power and (theBYZ) their authority
208. 17.14 the with him DNMP+ (ones known as) called (A-) and chosen (A-) and faithful (A-)
209. 18.17 (every) the DNMS+ (nautical set comprising) ship owner and sailors and as many as work on the sea (question whether “every” is head substantive, “everyone”; AGNT for its part analyzes it as attributive)
210. 20.1 (holding) the DAFS+ (set comprising) key to the abyss and great chain
211. 20.8 the DANS+ (set comprising) Gog and (theBYZ) Magog
212. 21.8 (to) the DDMP+ (reprobate set comprising) cowards (AP) and unbelieving (AP) (and sinnersBYZ (AP)) and having become vile (VP) and murderers and fornicators and sorcerers and idolaters and all the false ones.



As always, we remain open to developing AGNT and ANLEX in ways that are most useful to the needs of students and readers of God’s Word.

Thank you for your continued support of *The AGNT Project*, for faithfully marketing the AGNT and ANLEX databases, and for making these state-of-the-art tools for studying the Greek New Testament available to students, scholars, pastors, translators, and laymen worldwide.

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