The AGNT Project Report—Q4 2021

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.

Various Notes and an Analysis Issue

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We are moving toward February 2022 and the next upgrade of our AGNT and ANLEX databases. The AGNT databases to be released will contain thousands of revisions, mostly to the English reference glosses. In addition we are beginning now to ready the revised ANLEX database for that same upgrade, which will contain some 1000 revised entries (out of 5822 currently listed in our database). This is tedious work, but we are pleased that we may serve users, among them many Bible translators, in this way.

Need for Volunteer Experts

There are a number of tasks in our ongoing AGNT project that could well benefit from a new influx of volunteer experts. The main requirements for current needs are an intermediate-level reading knowledge of Koine Greek and an attentiveness to details; additionally, we ask a five-hour-per-week minimum commitment. Please contact us if you might be interested in helping in this way (or know someone that might) and we will be very happy to list the several tasks now needing extensive checking.

Passing the Baton

Amazingly I have worked on the AGNT project from its inception forty-five years ago. About fifteen years ago we thought it best to start looking for successors to replace us. Our searches have included Bible societies, Bible translation organizations, seminaries, colleges and Bible schools, classic departments in universities, and especially individuals attached to or independent of any of the above. It is a bit telling that after so much time and prayer, we have not found the right fit of successor to current AGNT leadership. There is significant appreciation for the role of AGNT out there, but the main block to going forward is finding a person (or organization) that would not only be willing to take

up responsibility for the project, but also ultimately to be marked by it in coming decades of association. We even had two candidates that at least superficially filled the requirements, but were being led in different directions of service by the Lord.

Help! If you know somebody that might possibly fill the bill, even as a long shot, we would be delighted to be so informed. Ideally, it would be good to have a five-year overlap to make the transition as smooth as possible. It might be good for you to ask yourself, "who of all my friends and acquaintances would be best able to meet that need?" You might refer any potential candidate to our website <www.AGNTproject.net>, as a first step. That presents the basics well. And of course we welcome prayer. Contact us on this and other matters and you will get a quick response from us.

A Challenge for AGNT Analysis to Help Users

Our AGNT tags, ERGS, ANLEX entries, and related matters are all focused on helping the AGNT user get a better handle on the Greek New Testament. Whether casual user, serious student, pastor or Bible translator, our desire is to help those interested in understanding the New Testament by wrestling with the language of its writing. Surely that motivation explains our tag choices, which are further explained in the fifty-odd page Appendix to AGNT. One curious tag in our analysis is that of adding a plus (+) to certain definite article tags to point out features that a native speaker of Greek, by contrast, would inherently understand.

In summary of the "D+" construction, our AGNT appendix discussion says:

> Sometimes an article in Greek doesn't have an easily identifiable substantive within its scope. To cover these, we invented for AGNT the "article plus" marker on our tags, so show that a noun for a given article isn't obviously there.

Seven Types

1. articular participial phrases (e.g. Mark 9.23: τῷ [DDMS+] πιστεύοντι); of course participles can act like nouns, though we don't so label them in AGNT;

2. it also covers places where the article governs a quotation (for example, Eph. 4.9: τὸ [DNNS+] ... Ἀνέβη);

3. or an adverb (Col. 3.1: τὰ [DANP+] ἄνω);

4. or a prepositional phrase (2 Cor. 5.10: τὰ [DANP+] διὰ τοῦ σώματος);

5. or a noncongruent noun (Luke 20.25: τὰ [DANP+] Καίσαρος);

6. or pronominal adjective (2 Tim. 3.9b: ἡ [DNFS+] ἐκείνων);

7. or two coreferential AGNT possible substantive adjectives (2 Peter 3.16: οἱ [DNMP+] ἀμαθεῖς καὶ ἀστήρικτοι)

By inventing the D+ tag, we are not making large claims for Greek, or maybe none at all. All we are saying is that there is subregularity we have observed and we call attention to it by the tag D+; the subregularity being that a noun (or noun equivalent) in a restricted number of cases fails to follow the article. The seven types of D+ above are taken from our Revised AGNT Appendix (web version, page 23).

In our seemingly constant review of the data, we noticed a construction that is related to type 7 above, basically where we find an article followed by two or more substantives joined by καί. The recurring constant seems to be that the two following substantives appear to lose their independent referential status and instead give themselves to a larger unified meaning. (This is not unrelated to the Granville Sharp Rule, but seems to be wider.)

Three Examples

1. Matthew 5.20: ... πλεῖον **τῶν γραμματέων καὶ Φαρισαίων**, "more than the scribes and Pharisees."

Discussion: Jesus points to the required righteousness by saying it has to be more than that found with the scribes and Pharisees, viewing them as *a unified failed group* with respect to righteousness. In contrast, in Matthew 23.2 by using an article with each of the scribes and the Pharisees, Jesus seems to give the two nouns an authenticity, each apart from the other: ἐκάθισαν **οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι** "the scribes and the Pharisees occupy Moses's place."

2. Acts 3.14: Ὑμεῖς δὲ **τὸν ἅγιον και δίκαιον** ἠρνήσασθε, "you denied the holy and righteous."

Discussion: One article and two substantives joined by καί. Clearly the pattern is in effect, but the article is singular, the two substantive candidates pointing to a single unified entity. It is not the righteous holy (one) nor the holy righteous (one), nor the (singular) holy (one) and righteous (one) but as if the one holy and righteous.

3. Luke 14.21: **τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς** εἰσάγαγε ὧδε, "bring in the poor and crippled and blind and lame" [or **χωλοὺς καὶ τυφλοὺς**, Byz].

Discussion: One single—though plural number—article and four substantive adjectives resulting in a new unified referent modified in an attributive manner by its component parts. Yes, the four referents are there in the writer's mind, but he is shifting focus so that we will see them as a single sum of the invited.

We now have a list of 203 candidate constructions (available on request for any interested party to inspect) from throughout the Greek New Testament for evaluation as to the appropriateness of the "D+" analysis. Some push the limits of the construction. Some few indeed have the would-be missing noun, but occurring before the article and thus not fit to receive the "+" analysis.

Right now we are evaluating the constructions for several matters.

a. Is the D+ appropriate or should it only be D?

b. Do the referents involved uniformly seem to lose their independent status and become merely attributive of a new super-referent?

c. Nouns are simply nouns, even if their contribution to the construction is somehow attribution (1 Peter 2.25 to a larger unifying entity). There is no thought to introduce a "noun used as adjective" tag for this or any other purpose.

d. Verbal participles are frequently used as nouns even in our focus here where they give themselves in attribution to a larger, single entity (John 6.56). There is also no thought to introduce a "participle used as a noun used attributively" tag for this purpose.

e. Adjectives in this and other constructions can be substantive. But in these constructions we are inclined to distinguish attributive adjectives (A-... in AGNT) from substantive adjectives (AP... in AGNT), even if both seem to have an attributive function to play in this constructions. Thus, we will call one or more adjectives in this construction an A-... analysis when their governing definite article is singular, and that to avoid giving an analysis of two substantives joined by καὶ, perhaps thus giving semantically, "the (singular) (one) (attributed as) holy and righteous" in example II. above. On the other hand, we will give two or more adjectives in this construction an AP... analysis when their governing definite article is plural, and that to acknowledge that their status prior to modifying toward a unified sense (as in example III.) fits well as individual substantives.

This is an example of sometimes long evaluations of the data as we try to analyze the Greek in a way that will most benefit the proverbial user. If you have confirming or contradicting thoughts on this particular matter, we would welcome input from you as we move toward firming up our decision process (or changing it) for inclusion in the ongoing development of AGNT.

  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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