



The AGNT Project Report—Q1 2017

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.



AGNT Project Update, April 2017

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We are committed to not a few long-range tasks in our AGNT project. They don't lend themselves to much fanfare, but we are satisfied that those most benefited by AGNT modules, that is, Bible translators, are happy with the improvements we make. Though we value interaction with any user, we are rather certain that when a Bible translator expresses the value of one or another aspect of AGNT, he is pretty much speaking for the subset of Bible translators that happen to translate directly from the original Greek.

One of the greatest needs of Bible translators—and we have a lifetime of experience that backs up our assertion—is to be able to encounter a Greek word in the text and know both its general area of meaning and the specific meaning in its current context. That is what motivated us to produce ANLEX, *Analytical Lexicon of the Greek New Testament*, in the first place. The twenty some years of its early development was a labor of love on the part of Neva Miller, for she both taught potential Bible translators in her Greek classes and gave consultant help to actual Bible translators in various locations around the world.

We have heard commendations of ANLEX through the years with gratitude, but we always thought we could do better. So it was with great expectation when Tony Pope accepted our offer for him to help us revise ANLEX. We had already done lots of groundwork in peripheral areas: adding references to each Greek word found therein and especially to its various senses; noting intransitive/transitive verbal uses and also whether objects were accusative, dative or genitive case governed; presenting basic elements of word morphology, etc.

Lexicography is one of Tony's areas of specialization, and so the fit with the ANLEX project is apt. But another area is his general love of searching out information. When he doesn't know, he searches. In that regard, Tony has been giving us a workout as he continues to churn out the work, checking some of the details above, but more important, reviewing and correcting the

meaning senses of particular vocabulary. I initially thought that just occasional keyword write-ups might be improved on as Tony worked his way through ANLEX. But there are few words that have escaped his revision work to date.

In addition to revising the individual lexical write-ups, one by one, Tony is also looking at each and every English reference gloss (ERG) as it relates to its write-up. The undertaking to see that every AGNT ERG points to a corresponding meaning gloss in the write-up is causing the overall set of ERGs and ANLEX write-ups to be comprehensive for their use in the New Testament.

We have the ANLEX **lexical database** (that is quite a different matter from the parallel analytical database) divided up into thirty similarly sized parts. ANLEX 01 is all but complete (we are reluctant to declare anything fixed for all time); ANLEX 02, 03 and 04 are being revised in various stages of development. In round figures that means that roughly one-seventh of ANLEX has some revision work being undertaken, let us say the first 15%. It is hard to project production rates, for I have other tasks that I am responsible for, with the Konjo and Makasar projects in Sulawesi, Indonesia and also managing the larger AGNT project. Perhaps it is a decade-long project we have undertaken, for which we unabashedly say, as the Lord wills and gives sanity and longevity—in summary, by his grace.

Let's look at a comparison of the old (2000) and the new (2017) renderings for several keywords. But first let me remind you that our revision project is going forward with two parallel versions, “revised” and “revised innovating” (as explained in an earlier newsletter). We also include the “revised innovating” here, highlighting exactly wherein it is different from the “revised,” for your evaluating ease. The “innovating” version is in fact different from the “revised” only in verbs, as will be apparent below.

Version 2000

ἀγαθός, ἡ, ὄν *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 ἀγαθὰ 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)

Version 2017 Both Revised and Revised Innovating

ἀγαθός, ἡ, ὄν *good*, opposite *κακός, πονηρός* (*bad*); for the comparative see *κρείπτων/κρείσσω* 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* (LU 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)

Version 2000

αἴρω fut. ἀρώ; 1aor. ἦρα; pf. ἦρκα; pf. pass. ἦρμαι; 1aor. pass. ἦρθην; fut. pass. ἀρθήσομαι; ἀρθήσομαι; (1) literally, as lifting up something *take up, pick, raise* (MT 17.27; RV 10.5); absolutely, of a ship *weigh anchor, depart* (AC 27.13); hyperbolically, of a mountain *arise* (MT 21.21); idiomatically αἴρειν τοὺς ὀφθαλμοὺς ἄνω literally *raise one's eyes*, i.e. *look up* (JN 11.41); αἴρειν τὸν σταυρόν literally *take up the cross*, i.e. *be prepared to suffer to the point of death* (MT 16.24); αἴρειν τὴν ψυχὴν τινος literally *lift up someone's soul*, i.e. *keep someone in suspense* without being able to come to a conclusion (JN 10.24); (2) as lifting up and carrying something away *remove, carry off, take away* (JN 11.39); idiomatically αἴρειν ἀπὸ literally *take from*, i.e. *cause to no longer experience* (MT 21.43); (3) of removing by force; (a) *do away with, kill, execute* (JN 19.15); (b) *sweep away* as with a flood (MT 24.39); (c) *destroy, do away with* (JN 11.48); (d) as a religious technical term, of the effect of Christ's paying the complete penalty for sin *remove, take away* (JN 1.29)

Version 2017 Revised

αἴρω fut. ἀρώ; 1aor. ἦρα; pf. ἦρκα; pf. pass. ἦρμαι; 1aor. pass. ἦρθην; fut. pass. ἀρθήσομαι; transitive, accusative object; (1) (a) as lifting to a higher position, *lift up, pick up, raise* (MT 17.27; RV 10.5); absolutely, of a ship *weigh anchor, depart* (AC 27.13); idiomatically αἴρειν τοὺς ὀφθαλμοὺς ἄνω {literally *lift-up the eyes above*} *look up* (JN 11.41b); αἴρειν φωνήν {literally *lift-up the voice*} *speak loudly* (LK 17.13); (b) as holding up high *hold up, support* (MK 2.3); αἴρειν τὴν ψυχὴν τινος {literally *hold-up the soul of-someone*} *keep someone in suspense* without being able to come to a conclusion (JN 10.24); (c) as taking something to wear or carry along *put on, take (along), shoulder* (MT 27.32); figuratively, αἴρειν τὸν ζυγὸν μου ἐφ' ὑμᾶς {literally *put-on the yoke of-me on you*} *accept me as your teacher* (MT 11.29); αἴρειν τὸν σταυρόν {literally *shoulder the cross*} *be prepared to suffer to the point of death* (MT 16.24); (2) as lifting up and carrying something away *remove, carry away, take away* (JN 11.39; possibly AC 8.33a); (3) of removing by force; (a) literally, *take away* (MT 13.12); as detaching part of a whole *pull away, cut away* (MT 9.16; JN 15.2); (b) as removing a person from among the living *do away with, kill, execute* (JN 19.15); (c) as depriving someone of status or good experience *remove, take away* (MT 21.43; possibly AC 8.33a); (d) as a religious technical term, of the effect of Christ's paying the complete penalty for sin *remove, take away* (JN 1.29)

Version 2017 Revised Innovating

αἶρειν fut. ἀρεῖν; 1aor. ἄραι (indic. ἦρα); pf. ἠρκεῖν; pf. pass. ἠροσθαι; 1aor. pass. ἀρθῆναι; fut. pass. ἀρθήσεσθαι; transitive, accusative object; (1) (a) as lifting to a higher position, *lift up, pick up, raise* (MT 17.27; RV 10.5); absolutely, of a ship *weigh anchor, depart* (AC 27.13); idiomatically αἶρειν τοὺς ὀφθαλμοὺς ἄνω {literally *lift-up the eyes above*} *look up* (JN 11.41b); αἶρειν φωνήν {literally *lift-up the voice*} *speak loudly* (LK 17.13); (b) as holding up high *hold up, support* (MK 2.3); αἶρειν τὴν ψυχὴν τινος {literally *hold-up the soul of-someone*} *keep someone in suspense* without being able to come to a conclusion (JN 10.24); (c) as taking something to wear or carry along *put on, take (along), shoulder* (MT 27.32); figuratively, αἶρειν τὸν ζυγὸν μου ἐφ’ ὑμᾶς {literally *put-on the yoke of-me on you*} *accept me as your teacher* (MT 11.29); αἶρειν τὸν σταυρόν {literally *shoulder the cross*} *be prepared to suffer to the point of death* (MT 16.24); (2) as lifting up and carrying something away *remove, carry away, take away* (JN 11.39; possibly AC 8.33a); (3) of removing by force; (a) literally, *take away* (MT 13.12); as detaching part of a whole *pull away, cut away* (MT 9.16; JN 15.2); (b) as removing a person from among the living *do away with, kill, execute* (JN 19.15); (c) as depriving someone of status or good experience *remove, take away* (MT 21.43; possibly AC 8.33a); (d) as a religious technical term, of the effect of Christ’s paying the complete penalty for sin *remove, take away* (JN 1.29)

Version 2000

ἀκολουθέω (and **ἀκολοθέω, ἀκωλυθέω**) impf. ἠκολούθουν; fut. ἀκολουθήσω; 1aor. ἠκολούθησα; pf. ἠκολούθηκα; (1) literally *follow, go along behind, come after* (MK 10.52); of a crowd *go along with, accompany* (MT 21.9); figuratively, of discipleship and self-commitment *follow, go after, obey* (MT 9.9); (2) generally, of observance of laws and customs *obey, follow*

Version 2017 Revised

ἀκολουθέω (and **ἀκολοθέω, ἀκωλυθέω**) impf. ἠκολούθουν; fut. ἀκολουθήσω; 1aor. ἠκολούθησα; pf. ἠκολούθηκα; {{ἀκόλουθος (*following, in attendance on*) [ἀ- (*same*), κέλευθος (*path*)], -έω}} transitive, person followed is usually with dative, sometimes with ὀπίσω and the genitive or with μετά and the genitive or is understood from context; (1) literally *follow, go along behind, come after* (JN 1.37); of a crowd or group of people *go along with, accompany* (MK 5.24); (2) figuratively, of discipleship and self-commitment *be a follower, become a follower* (MT 9.9); of deeds that are never forgotten by God *accompany* (RV 14.13)

Version 2017 Revised Innovating

ἀκολουθεῖν (and **ἀκολοθεῖν, ἀκωλυθεῖν**) fut. ἀκολουθήσειν; 1aor. ἀκολουθήσαι (indic. ἠκολούθησα); pf. ἠκολουθηκέναι; {{ἀκόλουθος (*following, in attendance on*) [ἀ- (*same*), κέλευθος (*path*)], -εῖν}} transitive, person followed is usually with dative, sometimes with ὀπίσω and the genitive or with μετά and the genitive or is understood from context; (1) literally *follow, go along behind, come after* (JN 1.37); of a crowd or group of people *go along with, accompany* (MK 5.24); (2) figuratively, of discipleship and self-commitment *be a follower, become a follower* (MT 9.9); of deeds that are never forgotten by God *accompany* (RV 14.13)

As for the parallel **analytical database**, that is, our listing of every form encountered in any Greek text we use, it recently became apparent that our Westcott-Hort AGNT database has scores of Greek forms not found in the analytical database, in particular, spellings (for example, $\sigma\upsilon\upsilon\pi$ - for more contemporary $\sigma\upsilon\mu\pi$ -). So we are undertaking to expand our analytical database by searching known Greek electronic databases for forms we do not yet have, and looking at an electronic apparatus (namely, the CNTTS apparatus found in BibleWorks) for unique forms our manual search of the 1990s had left untouched. When a Greek teacher with more Greek in his experience than most of us tells us that he has used the ANLEX analytical database with profit to discern the parsing of rare or unusual forms, we are pleased with our modest module now to be enhanced.

All this slow but steady progress is accomplished by the help of many hands, all of them volunteers. It is appropriate to note again here that our need for expert help is ongoing. If you or an acquaintance has an interest in joining with us, please get in touch with us. Our major need is those with expert Greek knowledge, but we also can profit from the input of those in computing and Bible translation.



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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