



The AGNT Project Report—Q4 2016

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 Module Overview, December 2016

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In the following pages we attempt to give a reasonably clear overview of the AGNT project components that are available to vendors 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 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:

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- 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	γάρ	ἠγάπησεν	ὁ	θεός	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	γάρ	ἠγάπησεν	ὁ	θεός	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	γάρ	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**; **appendix reference**; **seconds status**. 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, “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 will very soon be adding 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

Strictly VIAM--3S; 2nd Aorist; AA 5.3.2 (5.32)

γίνομαι

be

- 7. Another feature of AGNT is to mark phrases, which are those strings of two or more Greek words (not infrequently discontinuous, as in the example below) 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

καὶ

CC

AA 10.1

καί

and

τοῖς

DDMP+

Strictly DDMP; AA 4.6par3, *8.3.2par1 (8.3par3)

ὁ

the

01-004-016-012

καθημένοις

VPPNDM-P

Strictly VPPEDM-P; AA 5.3.2 (5.32), *5.2par1

κάθημαι

stay

01-004-016-013

ἐν

PD

ἐν

in

ἐν σκιά θανάτου
in shadow of-death
in dread of dying

01-004-016-014	01-004-016-015	01-004-016-016	01-004-016-017	01-004-016-018
χώρα	καὶ	σκιᾶ	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
		ἐν σκιᾷ θανάτου	ἐν σκιᾷ θανάτου	
		in shadow of-death	in shadow of-death	
		in dread of dying	in dread of dying	

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

ὅ

APRNN-S

underlyingly object of φραγεῖν brought forward to become subject of ἐξῶν ἦν CWC 24Jan14

ὅς

which

01-020-032-011

ποιήσω

VSAA--1S

this appears to be a ἵνα noun clause without the ἵνα, where there would have been an infinitive had the subject been the same as that of the main verb, e.g. "What do you want to do?" So, subjunctive. JRW 15DEC12

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 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)

Revised, innovating ANLEX:

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)

Original ANLEX:

ἀγαθός, ἡ, 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 ὁ. *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)

Revised ANLEX:

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

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

- 10. 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 {{ἄ- (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.



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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