

# Ὁ Ἡσαΐας λούσασθε

## A Liturgical Translator's Manual

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O Lord, through the prayers of our Holy Fathers Kosmos the  
Poet, John of Damascus, and Nikodemos of the Holy  
Mountain, give us understanding and grace to create  
translations that are pleasing to You!



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## Purpose

This handbook is for people who speak English as a foreign language and are translating the liturgical texts into a non-Indoeuropean language. It answers the following questions: What does the Greek text say? What does it mean? What problems might I have translating it and how might I solve those problems? It answers these questions by providing the Greek text, example English translations, notes about each Greek word or phrase, and a detailed grammatical analysis<sup>1</sup>.

## Types of Translations

The type of translation a person creates depends on what the priority is. If the priority is to preserve the order of the Greek words and phrases and to use words that give the literal meaning of the Greek, I call this a *Structure-Oriented Translation*. I created the GE-SOT as an example. If the priority is to convey the meaning of the Greek text, I call this a *Meaning-Oriented Translation*. I created the GE-MOT as an example. Some translations balance these two priorities, for example, the translation in *The Festal Menaion* by His Eminence Kallistos Ware and Mother Mary (TFM). I created the GEV as another example. Whether or not a translation is structure-oriented, or meaning-oriented, or falls in between, when you translate a hymn, it is important to create a translation that can be sung based on a melody. So, the translation sometimes has to be adjusted by using different words or a different word order. Fr. Seraphim Dedes' translation is an example.

## About the Global English Translations

The GEV, GE-SOT and GE-MOT use the Oxford 3000<sup>2</sup> list of the most important English words. People who speak English as a second language should know these words. By trying to use only these 3000 words, the Global English translations have to adjust the translation in ways similar to what happens when people translate the Greek into non-Indoeuropean languages. These translations demonstrate three types of translation. The GE-SOT is the closest to the Greek word order and the literal meaning. It is used for the word by word discussion of the meaning and for the interlinear grammar and dependency diagram. The GE-MOT will help you understand the meaning. It does this by adding information that is implied by the Greek text. If you must translate from English, ask your Bishop which translation He prefers. If He is not available to ask, then use the GEV.

## How to Use this Handbook

If you can, first read the Greek text. Then study the translations. Note what is similar and different. Make a first draft translation from the Greek or the GEV. Write down questions you have. Look for answers in the notes and grammar sections. Make changes to your translation based on what you read. Let other people read your translation. Ask questions to learn how they understand it. Make changes as needed. Adjust the translation to fit the melody it will be sung to.

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<sup>1</sup>Comments, corrections, and suggestions for improvement should be sent to Michael Colburn at [m.colburn@ocmc.org](mailto:m.colburn@ocmc.org).

<sup>2</sup><https://www.oxfordlearnersdictionaries.com/us/about/oxford3000>.

# Ὁ Ἡσαΐας λούσασθε

## The Text and Translations

AGES Topic~Key: me.m01.d06~meMA.Ode9C12.text

me - Menaion (τά Μηναιῶ), m01 - January (Ἰανουάριος)

### Source Text

If you know Greek, use this as your source text:

gr_gr_cog	Ὁ Ἡσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τὰς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.
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### Global English Translations

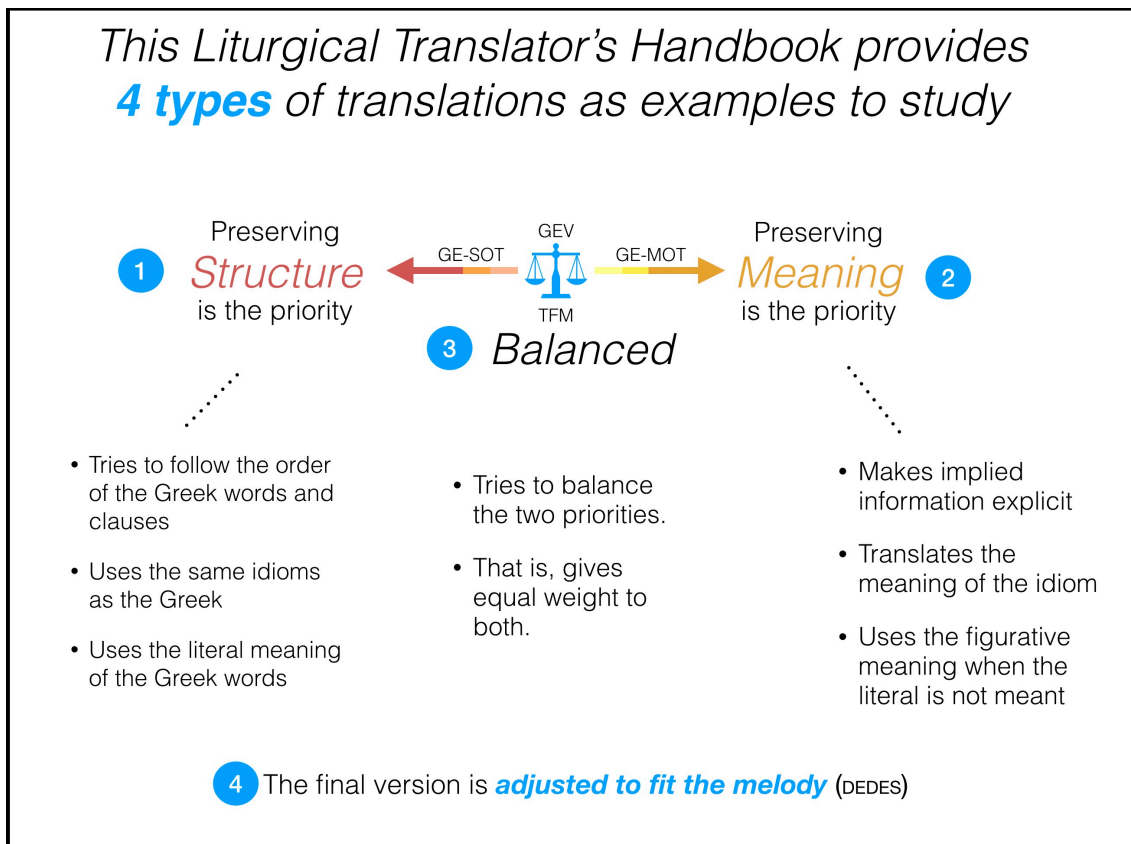
If you do not know Greek, you can use the en\_uk\_gev as your source text (model):

Structure Oriented (en_uk_gesot)	Wash yourselves, and clean yourselves! says Isaiah. The evil [of your acts] take away [from] [the] presence [of] [the] Lord. Those [who] are thirsty, come to living water! For [on] those [who] run [to] him in faith, Christ will sprinkle water [that] makes new; and he baptizes [them] [with] [the] Spirit into the life [of] not growing old.
Model (en_uk_gev)	Wash yourselves and be clean, the prophet Isaiah says. Take away from the presence of the Lord the evil acts that you do. You who are thirsty, come to the living water! For on those who run to him in faith, Christ will sprinkle water that makes them new; and he baptizes them with the Spirit into the life in which they will not grow old.
Meaning Oriented (en_uk_gemot)	Wash yourselves and be clean from your evil doing, says Isaiah, who spoke messages from God. The Lord sees the evil you are doing! Stop doing it! You who are thirsty for God, come to the living water! For Christ will help people who run to him in faith—he will shake onto them water that makes them new—he baptizes them with the Holy Spirit, which gives them a life in which they will not grow old.

## Other Translations

en_uk_tfm	'Wash you, make you clean', says Isaiah. 'Put away the evil of your doings from before the Lord. Ho, everyone that thirsteth, come ye to the living waters: for Christ will sprinkle with the water of renewal those who hasten to Him in faith, and He baptizes them with the Spirit unto life that grows not old.'
en_us_dedes	Wash yourselves and be clean, says the Prophet Isaiah, * and put away your evildoing from before the Lord's eyes. * All you who are thirsty go now to the living water. * For Christ will sprinkle those who believing run to Him * with water that renews; and He baptizes them * with the Spirit unto undecaying life.

Note: some liturgical hymns originally used punctuation marks to indicate the boundary of metric feet. They do not have a grammatical role. They are called *scansion* symbols. In the modern version of source text or translations you might see asterisks (\*) or forward slashes (/) used as scansion symbols.



## Notes About the Text

### Summary

St. Nikodemos the Athonite says the purpose of this verse of the hymn is to encourage people to be baptized *EOPT*:289. He discusses how the poet makes use of the words of the Holy Prophet Isaiah. He says that when God says to wash and clean ourselves, he means we should make ourselves clean from sin through the Holy Mystery of Baptism. And that we need to guard this. That is, we need to keep ourselves clean by not doing things that are evil. This, he says, is the meaning of the words *Take away from the presence of the Lord the evil of your acts*.

### References to the Bible

This liturgical text makes the following references to the Bible:

❖ **Wash yourselves** • λούσασθε • SOT, MOT: Wash yourselves ➔ Isa 1:16 Wash yourselves. Make yourself clean. Put away the evil of your doings from before my eyes. Cease to do evil. λούσασθε καθαροὶ γένεσθε ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν • The poet quotes nearly the entire Bible verse, leaving out only the words *Cease to do evil* (παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν). The poet uses some different words than the Bible verse, and changes *from before my eyes* to *in the presence of the Lord*. So, it is not an exact quote. Keep in mind that the hymns were written as poetry and had to follow the rules of poetry. This is probably why the poet modified the quote from the Bible verse. *THB:Isa:2161* note that this verse should be understood by looking at the one that follows it (verse 17), which says, *learn to do right. See that justice is done—help those who are oppressed, give orphans their rights, and defend widows*. This gives examples of the kind of evil God is talking about in verse 16. An orphan is a child whose parents have died. A widow is a woman whose husband have died. •

❖ **will sprinkle** • ῥανεῖ • SOT: will sprinkle • MOT: will shake onto them ➔ Ezek 36:25 I will sprinkle clean water on you ῥανῶ ἐφ' ὑμᾶς ὕδωρ καθαρὸν • St. Nikodemos the Athonite (*EOPT* 290) believes this part of the hymn refers to the words God spoke to the Holy Prophet Ezekiel. •

❖ **You who are thirsty**, • οἱ διψῶντες • SOT: Those [who] are thirsty • MOT: You who are thirsty for God ➔ Isa 55:1 Come, everyone who thirsts, to the waters! οἱ διψῶντες πορεύεσθε ἐφ' ὕδωρ • The poet quotes the first part of this Bible verse, but adds the word *living* (ζῶν), which is a reference to Bible verses in the Gospel of John, e.g. John 4.10; 7.38. •

### Discussion

The notes are sorted based the order of words in the en\_uk\_gev version of the text. English quotations from the Bible are from the World English Bible British Edition (WEBBE) unless otherwise stated.

❖ **Wash yourselves** • λούσασθε • SOT, MOT: Wash yourselves • MEANING: The word *wash* is not being used the way we use it in ordinary life. In our hymn, it is not talking about washing off the dirt that gets on our bodies from work or play. When we do things that God says are sins, we become spiritually and morally dirty. God is telling us to wash ourselves from our sin. • REFERS TO MYSTERY ➡ Baptism (Το Άγιο Βάπτισμα): So says St. Nikodemos the Athonite *EOPT*:289.

❖ **and be clean**, • καὶ καθάρητε • SOT: and clean yourselves • MOT: and be clean • MEANING: The word *clean* is not being used in a physical way. See the comments about the word *wash*. *THB:Isa:2163* state that *being clean* is the result of *the washing*.

❖ **the prophet Isaiah** • Ὁ Ἡσαΐας • SOT: Isaiah • MOT: Isaiah, who spoke messages from God • MEANING: The word *Isaiah* is the name of a person. God spoke to him and gave him messages to tell to people. That is, he was a *prophet* of God. Isaiah lived about 700 years before Jesus Christ was born. He wrote a book that we have in the Old Testament. The name of the book is *Isaiah*. • REFERS TO HUMAN ➡ Holy Prophet Isaiah: The poet is telling us that he is quoting the message that God gave to the prophet Isaiah.

❖ **says**. • φάσκει • SOT, MOT: says • MEANING: The words that are said are: *Wash yourselves and be clean, the prophet Isaiah says. Take away from the presence of the Lord the evil acts that you do.* The person who says the words is the man Isaiah. He was a Holy Prophet of God. A prophet is someone to whom God gives messages. The Prophet then tells other people what God said. God spoke these words to the Holy Prophet Isaiah, who wrote these words in a book. This book is in the Bible, in the Old Testament. We call the book *Isaiah*. The word *says* refers to the words that God said to Isaiah and that Isaiah said to the people.

❖ **Take away** • ἀφέλεσθε • SOT: take away • MOT: stop • MEANING: The word means to remove something. The Greek word comes from ἀπο- (*away*) + αἰρέω (*take*).

❖ **from the presence** • ἔναντι • SOT: [from] [the] presence • MOT: sees • MEANING: *L&N 83.33* defines the Greek word as *a position in front of an object, whether animate or inanimate, which is regarded as having a spatial orientation of front and back* and say that it can be translated *in front of*. In other words, if something has both a front and a back, and an object is placed in front of it, this word can be used. Other possible translations are: *before*, or, *in the presence of* (*BrillDAG*). In this hymn, what has been placed in front of God are the evil acts of people. God says to remove them so that they are not *in front* of him, that is, take them *away from his presence*, or, *away from his eyes*, or, *away from his sight*. The MOT translates this as *Stop the evil that the Lord sees you doing!* • GRAMMAR: This Greek word is technically an adverb, but it is often used as a preposition with a genitive (*BrillDAG*). *EDG:109* says it derives from a compound of two prepositions ἐν (*in*) + ἄντι (*opposite*) and that ἄντι comes from the Indo-European noun meaning *front* or *face*. In our dependency analysis, we have treated it as an oblique rather than an adverb. • ADVICE FOR TRANSLATOR: The LXX says ἀπέναντι τῶν ὀφθαλμῶν



μου (*from before my eyes*). Instead, the poet who wrote our hymn verse uses a single word, ἔναντι (*before, in the presence of*). *THB:Isa:2170* say this does not mean that we are allowed to do evil if God does not see it. For example, if it is done behind his back. To avoid this possible misunderstanding, they suggest translating it similar to what the Good News Bible does, *Stop all this evil that I see you doing*. • CHECK YOUR BIBLE ➔ Luke 1:8 before God • ἔναντι τοῦ Θεοῦ.

❖ **of the Lord** • Κυρίου • SOT: [of] [the] Lord • MOT: the Lord • REFERS TO GOD ➔ God the Father:

❖ **the evil acts that you do**. • τὰς πονηρίας • SOT: the evil [of your acts] • MOT: the evil that you are doing • MEANING: Evil acts are things people do that God says are wrong or bad. *BDAG* says the word means the *state or condition of a lack of moral or social values, wickedness, baseness, maliciousness, sinfulness*. *THB:Isa:2161* says that examples of evil acts are given in Isa 1.17, which is the verse that follows the one the poet is quoting in the hymn.

❖ **You who are thirsty**, • οἱ διψῶντες • SOT: Those [who] are thirsty • MOT: You who are thirsty for God • MEANING: The Greek has a plural definite article οἱ (*the*) and the participle διψῶντες (*to be thirsty*). This means *the (ones who) are thirsty*. Since God is talking to people who are like this and inviting them to come and drink living water, we could translate it as *you who are thirsty*. What are they thirsty for? The living water. What is the living water? It is the Spirit of God. • THEOLOGY: Although the Greek word can mean *to physically thirst for water*, it is used in this hymn in a figurative way. It means *to be thirsty for God and the life he gives*. • CHECK YOUR BIBLE ➔ Matt 5:6 Blessed are those who hunger and thirst after righteousness, for they shall be filled. • μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται..

❖ **come** • πορεύεσθε • SOT, MOT: come • GRAMMAR: This Greek verb and the Greek words for *wash* and *clean* are in the imperative mood, which is used for commands. *Smyth 1835* says this mood is used for *requests, entreaties, summons, prescriptions, exhortations, etc.* That is, the Greek imperative mood is used not just for ordering someone to do something, but also inviting or encouraging them to do so. • ADVICE FOR TRANSLATOR: Think about how your language gives orders to someone, or invites them to do something, or encourages them to do something. God orders us to wash and clean ourselves, and he invites us to come and drink the living water.

❖ **to the living water!** • ὕδωρ ἐπὶ ζῶν • SOT: to living water • MOT: to the living water • MEANING: The type of water that we are invited to come to is described as *living*. The Greek word is a participle in the present tense. The Greek phrase *living water* means *spring water LSJ*, that is, *water that comes out from a place under the ground*. But here in our hymn it does not mean physical water. It means the Holy Spirit. St. Nikodemos says it is water that gives life that does not end. He says this water comes from baptism and divine grace *EOPT: 290*. • CHECK YOUR BIBLE ➔ John 4:10 living water • ὕδωρ ζῶν: When Jesus Christ talked

with the Samaritan woman at the well, he told her that if she asked him, he would give her living water. In verse 14, he says *whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life.*

❖ **For** • γὰρ • SOT, MOT: For • MEANING: The word *For* tells us that what we are about to hear or read will explain the reason for something that came before the word *For*. In this case, we will learn the reason that people who are thirsty are invited to come to the living water.

❖ **on those who run** • τοῖς προστρέχουσιν • SOT: on] those [who] run • MOT: people who run • MEANING: The word means *to run towards someone or something*. The Greek word προστρέχουσιν is a participle from the verb προστρέχω, which is προσ- (towards) + τρέχω (run).

❖ **to him** • αὐτῷ • SOT: [to] him • MOT: to him • MEANING: The pronoun refers to Christ.

❖ **in faith**, • ἐν πίστει, • SOT, MOT: in faith • MEANING: To come to someone *in faith* means that you believe or trust in them that they can help you and that they will help you. And so, you go to them for help. That is why the MOT translation adds the words *will help*, that is *Christ will help people who run to him in faith*.

❖ **Christ** • Χριστός • SOT, MOT: Christ • REFERS TO GOD ➡ God the Son:

❖ **will sprinkle** • ῥανεῖ • SOT: will sprinkle • MOT: will shake onto them • MEANING: The English word *sprinkle* means *to shake small pieces of something or drops of a liquid on something* OALD.

❖ **water that makes them new;** • ὕδωρ καινοποιὸν • SOT: water [that] makes new • MOT: water that makes them new • MEANING: The Greek word means *making new* (Lampe), that is, *to make something new again*.

❖ **and he baptizes them** • καὶ...βαπτίζει • SOT: and he baptizes [them] • MOT: he baptizes them • MEANING: The people whom Christ baptizes are the ones who run to him in faith.

❖ **with the Spirit** • Πνεύματι • SOT: [with] [the] Spirit • MOT: with the Holy Spirit • REFERS TO GOD ➡ God the Holy Spirit: • CHECK YOUR BIBLE ➡ Luke 3:16 He will baptise you in the Holy Spirit • αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ.

❖ **into the life in which they will not grow old.** • πρὸς ζωὴν τὴν ἀγήρω • SOT: into the life [of] not growing old • MOT: which gives them a life in which they will not grow old • MEANING: The Greek word ἀγήρω means *not aging*, that is, *unaging*. The word can also be translated *ageless*, *immortal*, *eternal* (Lampe). • THEOLOGY: This life is the life referred to at the end of the Symbol of the Faith, *I look for the resurrection of the dead and the life of the age to come*. St. Nikodemos (EOPT:290) describes it using the word ἀτελεύτητος, which means *not brought to an end* (LSJ).



## Grammar

### Interlinear Text

This section provides information about the grammar of words (that is, the morphology) <sup>3</sup>. The Greek words appear in the same order as they do in the source text.

1 Ὁ the ART.SG.M.NOM ὁ	2 Ἡσαΐας Isaiah NOUN.SG.M.NOM Ἡσαΐας	3 λούσασθε wash.yourselves VERB.2.PL.AOR.MID.IMP λούω	4 , PM ,	5 καὶ and CONJ καί
6 καθάρθητε clean.yourselves VERB.2.SG.AOR.MP.IMP καθαίρω	7 φάσκει says VERB.3.SG.PRS.ACT.IND φάσκω	8 · ; PM ·	9 τάς the ART.PL.F.ACC ὁ	
10 πονηρίας evil.acts NOUN.PL.F.ACC πονηρία	11 ἐναντι [from].[the].presence ADV ἐναντι	12 , PM ,	13 ἀφέλεσθε take.away VERB.2.PL.AOR.MID.IMP ἀφαιρέω	
14 Κυρίου [of].[the].Lord NOUN.SG.M.GEN κύριος	15 · ; PM ·	16 οἱ Those ART.PL.M.NOM ὁ	17 διψῶντες [who].are.thirsty PTCP.ACT.PRS.M.PL.NOM διψάω	18 , , PM ,
19 ὕδωρ water NOUN.SG.N.ACC ὕδωρ	20 ἐπὶ to PREP ἐπὶ	21 ζῶν living PTCP.ACT.PRS.N.SG.ACC ζῶ	22 πορεύεσθε come VERB.2.PL.PRS.MID.IMP πορεύω	
23 · · PM ·	24 ῥανεῖ will.sprinkle VERB.3.SG.FUT.ACT.IND ῥαίνω	25 γὰρ for CONJ γάρ	26 ὕδωρ water NOUN.SG.N.ACC ὕδωρ	27 καινοποιὸν [that].makes.new ADJ.SG.N.ACC καινοποιός

<sup>3</sup>You can read about Greek grammar at <https://ancientgreek.pressbooks.com>.

28	29	30	31
Χριστός	,	τοῖς	προστρέχουσιν
Christ	,	[on].those	[who].run
NOUN.SG.M.NOM	PM	ART.PL.M.DAT	PTCP.ACT.PRS.M.PL.DAT
Χριστός	,	ὁ	προστρέχω
32	33	34	35 36 37 38
αὐτῷ	ἐν	πίστει	, καὶ πρὸς ζωὴν
[to].him	in	faith	, and into life
PRON.SG.M.DAT	PREP	NOUN.SG.F.DAT	PM PREP NOUN.SG.F.ACC
αὐτός	ἐν	πίστις	, καὶ πρὸς ζωή
39	40	41	42
τὴν	ἀγήρω	,	βαπτίζει
the	[of].not.growing.old	,	he.baptizes.[them]
ART.SG.F.ACC	ADJ.SG.F.GEN	PM	VERB.3.SG.PRS.ACT.IND
ὁ	ἀγήραος	,	βαπτίζω
43	44		
Πνεύματι	.		
[with].[the].Spirit	.		
NOUN.SG.N.DAT	PM		
πνεῦμα	.		



## Dependency Diagram

A dependency diagram shows the syntax of the text. *Syntax* means *the grammatical relationship between words*. It shows the relationships based on dependency grammar<sup>4</sup>. The order of each Greek word in the diagram is based on the word it depends on<sup>5</sup>. It appears indented and after the word it depends on. The first word in the diagram is the root, that is, the starting point of the dependencies.

- |–7 root φάσκει says VERB.3.SG.PRS.ACT.IND φάσκω
  - |–2 nsubj Ἡσαΐας Isaiah NOUN.SG.M.NOM Ἡσαΐας
    - |–1 det Ὁ the ART.SG.M.NOM ὁ
  - |–3 parataxis λούσασθε wash.yourselves VERB.2.PL.AOR.MID.IMP λούω
    - |–6 conj καθάρθητε clean.yourselves VERB.2.SG.AOR.MP.IMP καθαίρω
      - |–4 punct , , PM ,
      - |–5 cc καὶ and CONJ καί
      - |–13 conj ἀφέλεσθε take.away VERB.2.PL.AOR.MID.IMP ἀφαιρέω
        - |–10 obj πονηρίας evil.acts NOUN.PL.F.ACC πονηρία
          - |–8 punct · ; PM ·
          - |–9 det τάς the ART.PL.F.ACC ὁ
        - |–11 obl ἔναντι [from].[the].presence ADV ἔναντι
          - |–14 nmod Κυρίου [of].[the].Lord NOUN.SG.M.GEN κύριος
        - |–12 punct , , PM ,
        - |–22 conj πορεύεσθε come VERB.2.PL.PRS.MID.IMP πορεύω
          - |–15 punct · ; PM ·
          - |–17 csubj διψῶντες [who].are.thirsty PTCP.ACT.PRS.M.PL.NOM διψάω
            - |–16 det οἱ Those ART.PL.M.NOM ὁ
          - |–18 punct , , PM ,
          - |–19 obl ὕδωρ water NOUN.SG.N.ACC ὕδωρ
            - |–20 case ἐπὶ to PREP ἐπὶ
            - |–21 acl ζῶν living PTCP.ACT.PRS.N.SG.ACC ζῶ
    - |–24 advcl ῥανεῖ will.sprinkle VERB.3.SG.FUT.ACT.IND ῥαίνω
      - |–23 punct · · PM ·
      - |–25 mark γὰρ for CONJ γάρ
      - |–26 obj ὕδωρ water NOUN.SG.N.ACC ὕδωρ
        - |–27 amod καινοποιὸν [that].makes.new ADJ.SG.N.ACC καινοποιός
      - |–28 nsubj Χριστός Christ NOUN.SG.M.NOM Χριστός
      - |–31 iobj προστρέχουσιν [who].run PTCP.ACT.PRS.M.PL.DAT προστρέχω
        - |–29 punct , , PM ,
        - |–30 det τοῖς [on].those ART.PL.M.DAT ὁ
        - |–32 obl αὐτῷ [to].him PRON.SG.M.DAT αὐτός
        - |–34 obl πίστει faith NOUN.SG.F.DAT πίστις
          - |–33 case ἐν in PREP ἐν
      - |–42 conj βαπτίζει he.baptizes.[them] VERB.3.SG.PRS.ACT.IND βαπτίζω
        - |–36 cc καὶ and καί
        - |–38 obl ζωὴν life NOUN.SG.F.ACC ζωή

<sup>4</sup>See <http://universaldependencies.org>

<sup>5</sup>depends on means is governed by or subordinate to.

- | -35 punct , , PM ,
- | -37 case **πρός** into PREP **πρός**
- | -39 det **την** the ART.SG.F.ACC **ό**
- | -40 amod **άγήςρω** [of].not.growing.old ADJ.SG.F.GEN **άγήςρας**
- | -41 punct , , PM ,
- | -43 obl **Πνεύματι** [with].[the].Spirit NOUN.SG.N.DAT **πνεῦμα**
- | -44 punct . . PM .



## Abbreviations

2	second person
3	third person
ACC	accusative
ACT	active
ADJ	adjective
ADV	adverb(ial)
AOR	aorist
ART	article
CONJ	conjunction
DAT	dative
F	feminine
FUT	future
GEN	genitive
IMP	imperative
IND	indicative
M	masculine
MID	middle
MP	middle-passive
N	neuter
NOM	nominative
NOUN	noun
PL	plural
PM	punctuation mark
PREP	preposition
PRON	pronoun

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PRS	present
PTCP	participle
SG	singular
VERB	verb
acl	clausal modifier of noun (adjectival clause)
advcl	adverbial clause modifier
amod	adjectival modifier
case	case marking
cc	coordinating conjunction
conj	conjunct
csubj	clausal subject
det	determiner
en_uk_gemot	Global English Meaning Oriented Translation
en_uk_gesot	Global English Structure Oriented Translation
en_uk_gev	Global English Version
en_uk_tfm	The Festal Menaion - Mother Mary and Metropolitan Kallistos
en_us_dedes	Translations by Fr. Seraphim Dedes
gr_gr_cog	Commonly used Orthodox Greek text
iobj	indirect object
mark	marker
nmod	nominal modifier
nsbj	nominal subject
obj	object
obl	oblique nominal
parataxis	parataxis



punct	punctuation
root	root

## Bibliography

### By Abbreviation

EDG	Beeks, Robert (2016). <i>Etymological Dictionary of Greek</i> . Leiden.
BDAG	Danker, Frederick William, editor (2001). <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . Chicago.
OALD	Deuter, Margaret, Jennifer Bradbery, and Joanna Turnbull, editors (2015). <i>Oxford Advanced Learner's Dictionary</i> . Oxford.
Lampe	Lampe, G. W., editor (1961). <i>A Patristic Lexicon</i> . Oxford.
LSJ	Liddell, H.G. and R. Scott, editors (1996). <i>A Greek-English Lexicon. With a Revised Supplement</i> . Oxford.
L&N	Louw, Johannes and Eugene A. Nida, editors (1988–1989). <i>Greek-English Lexicon of the New Testament. Based on Semantic Domains</i> . New York.
BrillDAG	Montanari, Fronco, editor (2015). <i>The Brill Dictionary of Ancient Greek</i> . Leiden   Boston.
THB:Isa	Ogden, Graham S and Jan Stern (2011). <i>A Handbook on Isaiah</i> . New York.
Smyth	Smyth Herbert Weir, revised by Gordon M. Messing (1956). <i>Greek Grammar</i> . Cambridge, MA.
EOPT	ΑΓΙΟΡΕΙΤΟΥ, ΝΙΚΔΗΜΟΥ ΤΟΥ (1987). <i>ΕΟΡΤΟΔΡΟΜΙΟΝ. ΕΡΜΗΝΕΙΑ ΕΙΣ ΤΟΥΣ ΑΣΜΑΤΙΚΟΥΣ ΚΑΝΟΝΑΣ ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ</i> . ΘΕΣΣΑΛΟΝΙΚΗ.

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Danker, Frederick William, editor (2001). *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd Edition. Chicago: University of Chicago Press. Accordance 12.

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