THE SUBSTANTIVE CLAUSE

I. THE SUBJECT-CLAUSE

1. Without Expletive

Here belong the following: Hab. 2. 18 what profited the graven image that the maker thereof bath caused it (εἰ οὐδὲν γινέτει, τί ζυγίαν φέροι; quid prodest sculptile, quia sculptit illud factor suus); Acts 4. 16 that indeed a notable miracle hath been done by them is manifest (θαυμάτωμα προδοσίως εἰς δόξαν γινάκετο; quidem notum signum factum est . . . manifestum est); Rev. 19. 8 and to her was granted that she should be arrayed in fine linen (καὶ ἐδώσεν αὐτῇ ἑναρέσκειαν; βραδείαν, et datum illi ut cœoperetur se huiusmi splende-

denti). More frequent is a subject that-clause in the formula if so be (that); if it so be (that) does not occur: Josh. 14. 12 if so be the Lord will be with me (δεδώραν καὶ πάντα ήμών, μὲν εἰ μη); if forte sit Dominus mecum); 2 Sam. 11. 20 and if so be that the king's wrath arise (εἰ καὶ εἰς εἰς ἐναρέσκειαν καὶ ἑναρέσκειαν εἰς βασιλέας; si eum videris indignari); Isa. 47. 12 if so be thou shalt be able to profit (δεδώραν καὶ πάντα ήμών, μὲν εἰ μη); Jer. 21. 2 if so be that the Lord will deal (εἰ μη; si forte faciat Dominus); 26. 3 if so be they will hearken (δεδώραν καὶ πάντα ήμών; si forte audiant); 51. 8 if so be she may be healed (no syntactical parallel in Septuagint: si forte sanetur); Lam. 3. 20 if so be there may be hope (Sept. fails; si forte sit spes); Hos. 8. 7 if so be it yeeld (δεδώραν καὶ πάντα ήμὼν; quod eti fecerit); Jonah 1. 6 if so be that God will think (Sept. fails; si forte recogget Dominus); Matt. 18. 18 if so be that he find it (δεδώραν εἰς εἰς καὶ συγκρίνεται ut inventari); Rom. 8. 9 if so be that the Spirit of God dwell in you (εἰς εἰς
The Subject-Clause

3. With Expletive.

This is the regular usage with the subject-clause. In almost every instance the order is, expletive it (rarely that) + main verb + that-clause: as in Gen. 16, 2, it may be that I may obtain children. Very common is the formula it came (shall come, etc.) to pass that; see page 81, and Appendix I.

Three times, however, the clause stands first in the series: Gen. 18, 25 that the righteous should be as the wicked, that be far from thee (seeo a donare et de providere: ut . . . fiat justus inquit impius, non est hoc tum); Prov. 19, 2 that the soul be without knowledge, it is not good (Sept. fals: ubi non est scientia animi, non est bonum); Gal. 3, 11 but that no man is justified by the law in the sight of God, it is evident (see de . . . othae hamartas . . . airos: quoniam . . . nemo justificatur . . . manifestum est).

Three times in a subject-clause containing an adverbial clause itself complex, a second that resumptive is found: Num. 5, 27 then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water . . . shall enter into her (see de . . . detruo, hic a preoccupata et hic a lega legi eae inde a vis).
The Substantive Clause

καὶ εἰσῆλθεν . . . εἰς τὸ σῶμα; Vulg. falls); Judges 12.5 and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilgal said (καὶ εἰσῆλθεν εἰς τὸ σῶμα; Vulg. ait deh:dhρονες; καὶ εἰσῆλθεν εἰς τὸ σῶμα; Vulg. Ept. 9. 11 wherefore remember, that for quod) ye being in time past Gentiles, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that (σὺν, quia) at that time ye were without Christ. This, though an object-clause, is placed here for convenience; see below, page 7: The Object Clause, 1, first paragraph.

Four times a personal pronoun drawn prescriptively from the that-clause seems to play the part of an expletive: Jer. 28. 9 then shall the prophet be known that the Lord hath truly sent him (σημεῖον τὸ μεγαλότερόν ἐστιν, propheta, quem misit Dominus); Luke 16. 1 the same was accused unto him that he had wasted his goods (σημεῖον διδάσκαλον αὐτῷ ὅτι ἐποιεῖτο πληθώρας εἰς θηλυκάς αὐτόν; hic diffamatus est apud illum quasi dissipasset bona sibi ipsius. Gothic, et, O. E., swīc). Wycliffe, as: 'Tindale, that'); 1 Cor. 15. 21 now if Christ be preached that he rose from the dead (οὕτως Χριστὸς αὐξηθεὶς ἐστιν ἐν θανάτῳ ηγεμόνας: si autem Christus praedicatur quod resurrexit); 1 John 2. 19 they went out, that they might be made manifest that they were not all of us (ὅτι γὰρ ἀνεφάντησαν ὑμῖν οἱ ἐκ τῆς πάντως ἡμῖν ὑπὸ τῆς ἀληθείας: ut manifesti sint quoniam non sunt omnes ex nobis). For another classification of these and similar clauses, see below, page 25. See also pages 11, 13, 25, 27.

The following that-clauses, though grammatically adjectival, may perhaps be considered as logical subjects: Gen. 45. 8 so now it was not you that sent me hither (ἐν ὑμῖν ἵνα ἐγὼ γίνομαι μέα ἀναφερόμενη λε; non vestros consilio . . . hic missus sum); 45. 12 it is my mouth
that speaketh (ποί ἔχεις μου τὸ λαμπρόν; os menou lo-
quatu) : Lev. 17. 11 it is the blood that maketh an
atonement (πὸ ὤψ ἀπὶ αὐτὸς ἐνεώ δειν ἕφηξι ἐπὶ λαβένεις:
spargua pro minum pisculo est); Num. 8. 24 this it is
that belongeth unto the Levites (νῦντὶ ἐστὶ τὸ σῶρ τὸν
ἀκρωτῆρα; hanc est lex Levitarem); 1 Sam. 12. 6 it is
the Lord that advanced Moses (κυρίος δὲ δίνοντος τοῦ
Μοσέας: Dominus qui fecit Moysem). So Lev. 10. 3;
2 Sam. 22. 49, 49 ; 1 Chron. 21. 17; Ps. 18. 32, 47;
106, 13; 144, 10; Isa 40, 22, 28; Obad. 9, 6; John 6, 63;
8. 54. See below, page 40.

In the following the that-clause verges upon the
consecutive: Gen. 27. 29 how is it that thou hast found
it so quickly (ἰς τεύχος, τῷ τρίτῳ ὀφθαλμῷ: quo modo, inquit,
tam cito invenire potuistis); 32. 29 wherefore is it that
thou dost ask (ἱερὰ τοῦτο ὅταν; cur quasi); Exod. 2.
16 how is it that ye are come so soon away (αὐτοὶ...
καὶ προερχόμενοι; cur velocissime veniant); 2. 20 why
is it that ye have left the man (ἱνα καθελθήσῃ τὸν
ἀνθρώπον: quare dimissi hominem); 6. 22 why is it
that thou hast sent me (ἵνα διέτροφεν με; quare miseri
mihi); 2 Sam. 6. 24 why is it that thou hast sent
him away (ἵνα διέτροφεν αὐτὸν: quare dimissi eum).
See below, page 51. Similar are these: Acts 21. 36
so it was that he was borne (ἐκεῖνος ἠφύκησεν εἰς
τὰς ἐκ της πόλεως: the same phrase occurs in Judges
12. 5; 19. 30, Job 1. 5. Cf. so that consecutive, page 52.

So, after that, the substantive clause is closely allied
in function to the consecutive: Gen 29. 19 it is better
that I give her to thee, than that I should give her
to another man (ἐὰν γὰρ βαύσῃ με τίτι ὄν τῷ ἰδίῳ με
ἀρέτη ἐνεύρημεν: melius est ut tibi easdem quam
aliter virum); Exod. 14. 12 it had been better for us
to serve the Egyptians than that we should die in the
wilderness (ἴδας ἐξοντὸς; quam non); 1 Sam. 27, 1
there is nothing better for me than that I should speedily escape (ὡς τοις μετὰ σύναψες καὶ μενοῦ μή αὐθάγει: nonne melius est ut fugiam): Prv. 25.7 better it is that it be said to thee, come up hither, than that thou shouldst eat be put lower (Ἡ τέκνην ἐκείνην: quam ut humiliérer): Eccles. 2.24 there is nothing better for a man than that he should eat and drink (ὡς τοις ἐπείρασαι ἀδιόνομον, ὡς ἐπείρασα: nonne melius est comedere et bibere): 3.22 there is nothing better than that a man should rejoice (εἷς μὴ ἔχει τὴν εὐτυχίαν: quam ut lètari hominem): 5.6 better is it that thou shouldest not vow, than that thou shouldest vow and not pay (Sept. and Vulg. fall): Luke 17.2 it were better than that he should offend (Ὃ τὰ ἐκταλαί: quam ut scandalizet): 1 Cor. 9.16 it were better for me to die than that any man should make (δὴ . . . δει: quam ut). In two instances, the clause after than is entirely adverbial. Gen. 38.7 for their riches were more than that they might dwell together (ὃν ἔγεραν τὸ ἐνερχόμενον πολέμι, τὸ δὲ ἐνερχόμενον: dividit enim erant valde, et simul habitare non poterant); Isa. 28.20 for the bed is shorter than that a man can stretch himself on it (Sept. fails: osangustum est enim stratum, ita ut alter decidat). In such cases, that is usually omitted, as in Ps. 40.6, they are more than can be numbered; see also Prov. 11.24; Dan. 3.19. For than that = than that which (1 Cor. 3.14), see below, page 46; see also page 61. The subject-clause is in coordination with the infinitive phrase in Judges 15.19 it is better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe (μὴ ἴσθίσαι εἷς οὖς �不确定性 εἰς οἶκον . . . οὐτς τοῖς αὐτοὶ οὖς οἴκων: quid tibi melius est, ut sis sacerdos in domo unus vist, an in una tribe). See pages 7 and 22. The remaining subjects of this group follow the
regular form, it is main predicate + that. They are listed in full in Appendix I. For like clauses with that omitted, see page 81.

II. THE OBJECT-CLAUSE

1. Without Expletive.

Here belong the great majority of object-clauses, following without explicative the leading verb; as in:

Num. 21:1 when king Arad . . . . heard tell that Israel came by way of the spies; 1 Sam. 14:4 all Israel heard say that Saul had smitten. Perhaps noteworthy is

Lev. 13:8 and if the priest see that, behold, the scab spreadeth in the skin; so Judges 3:24. For the clause after a preposition, see the various examples under III, below, pages 60 ff. For that repeated, see above, Subject-Clause, 2, third paragraph. The clause is in coordination with the infinitive phrase in Acts 14:22, exhorting them to continue in the faith, and that we must . . . enter (ταχευμενος επιμενε . . . και λοι . . .


dei μης εκχειλισεν: exhortantesque ut permanerent in siste: et quoniam . . . oportet nos intrare). See above, pages 6 and 22. For the remaining clauses, see Appendix II.

After the following verbs the object-clause tends toward final function, and becomes the familiar complementary final clause (see page 50):

advise: 1 Kings 12:6 how do ye advise that I may 

ask (Sept. fails: ut).

beckon: John 18:22 Simon Peter therefore beckoned to him, that he should say (seu ait voce Simon 

Paulus praebet: inuit . . . et dixit . . . Quis est).