

I

THE SUBSTANTIVE CLAUSE

I. THE SUBJECT-CLAUSE

1. Without Expletive.

Here belong the following: Hab. 2. 18 what profiteth the graven image that the maker thereof hath graven it (*τί ὠφελεῖ γλυπτὸν, τί ἔγλυψαν αὐτό*: quid prodest sculptile, quia sculpsit illud fctor suus); Acts 4. 16 that indeed a notable miracle hath been done by them is manifest (*ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε φανερόν*: quidem notum signum factum est . . . manifestum est); Rev. 19. 8 and to her was granted that she should be arrayed in fine linen (*καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον*: et datum illi ut cōoperiat se byssino splendenti). 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 (*ἐὰν οἶν κύριος μετ' ἐμοῦ ᾤ*: si forte sit Dominus mecum); 2 Sam. 11. 20 and if so be that the king's wrath arise (*καὶ ἔσται ἐὰν ἀναβῇ ὁ θυμὸς τοῦ βασιλέως*: si eum videris indignari); Isa. 47. 12 if so be thou shalt be able to profit (*ἐὰν δυνήσῃ*: si forte quid prosit tibi); Jer. 21. 2 if so be that the Lord will deal (*εἰ ποιήσει*: si forte faciat Dominus); 26. 3 if so be they will hearken (*ὡς ἀκούσονται*: si forte audiunt); 51. 8 if so be she may be healed (no syntactical parallel in Septuagint: si forte sanetur); Lam. 3. 29 if so be there may be hope (Sept. fails: si forte sit spes); Hos. 8. 7 if so be it yield (*ἐὰν δὲ ποιήσῃ*: quod etsi fecerit); Jonah 1. 6 if so be that God will think (Sept. fails: si forte recogitet Dominus); Matt. 18. 13 if so be that he find it (*ἐὰν γένηται εἶρεῖν*: et si contigerit ut inveniat); Rom. 8. 9 if so be that the Spirit of God dwell in you (*εἴπερ*

πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν: si tamen spiritus Dei habitat in vobis); 8. 17 if so be that we suffer (εἴπερ συμπάσσομεν: si tamen compatimur); 1 Cor. 15. 15 if so be that the dead rise not (εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται: si mortui non resurgunt); 2 Cor. 5. 3 if so be that being clothed we shall not be found naked (εἴγε καὶ ἐνδυσόμενοι, οὐ γυμνοὶ εὑρεθῶμεθα: si tamen vestiti, non nudi inveniamur); Eph. 4. 21 if so be that ye have heard him (εἴγε αὐτὸν ἠκούσατε: si tamen illum audistis); 1 Pet. 2. 3 if so be ye have tasted (εἴπερ ἐγεύσασθε: si tamen gustastis). See below, page 34.

2. 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 31, 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 (ἔστω ὁ δίκαιος ὡς ὁ ἀσεβής, μηδαμῶς: ut . . . fiat justis sicut impiis, non est hoc tuum); Prov. 19. 2 that the soul be without knowledge, it is not good (Sept. fails: ubi non est scientia animæ, non est bonum); Gal. 3. 11 but that no man is justified by the law in the sight of God, it is evident (ὅτι δὲ . . . οὐδεὶς δικαιοῦται . . . δήλον: 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 (καὶ ἔσται, ἐὰν ᾗ μεμιασμένη καὶ λήθῃ λάθῃ τὸν ἄνδρα ἀπίστῃ).

καὶ εἰσελεύσεται . . . τὸ ἴδιον: Vulg. fails); Judges 12. 5 and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said (*καὶ εἶπον αὐτοῖς οἱ διασωζόμενοι Ἐφραΐμ διαβῶμεν καὶ εἶπον αὐτοῖς οἱ ἄνδρες*; Vulg. fails); Eph. 2. 11 wherefore remember, that (*ὅτι*, quod) ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands: that (*ὅτι*, 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 proleptically 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 (*γινώσκονται τὸν προφήτην ὃν ἀπέστειλεν*: sciatur propheta, quem misit Dominus); Luke 16. 1 the same was accused unto him that he had wasted his goods (*οὗτος διεβλήθη ἀπὸ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ*: hic diffamatus est apud illum quasi dissipasset bona ipsius: Gothic, ei; O. E., swilce; Wycliffe, as: Tindale, that); 1 Cor. 15. 12 now if Christ be preached that he rose from the dead (*εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται*: si autem Christus prædicatur quod resurrexit): 1 John 2. 19 they went out, that they might be made manifest that they were not all of us (*ἵνα γανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν*: 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, 37.

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 (*νῦν οὖν οὐχ ὑμεῖς με ἀπεστάλαξε ἄθε*: non vestro consilio . . . huc missus sum); 45. 12 it is my mouth

that speaketh (τὸ στόμα μου τὸ λαλοῦν: os meum loquatur); Lev. 17. 11 it is the blood that maketh an atonement (τὸ γὰρ αἷμα αὐτοῦ ἀντὶ ψυχῆς ἐξιλάσεται: sanguis pro animæ piaculo est); Num. 8. 24 this it is that belongeth unto the Levites (τοῦτό ἐστι τὸ περὶ τῶν Λευιτῶν: hæc est lex Levitarum); 1 Sam. 12. 6 it is the Lord that advanced Moses (κύριος ὁ ποιήσας τὸν Μωυσῆν: Dominus qui fecit Moysen). So Lev. 10. 3; 2 Sam. 22. 48, 49; 1 Chron. 21. 17; Ps. 18. 32, 47; 108. 13; 144. 10; Isa. 40. 22, 23; Obad. 9. 6; John 6. 63; 8. 54. See below, page 40.

In the following, the *that*-clause verges upon the consecutive: Gen. 27. 20 how is it that thou hast found it so quickly (τί τοῦτο, ὅ ταχὺ εἶδες: quo modo, inquit, tam cito invenire potuisti); 32. 29 wherefore is it that thou dost ask (ἵνατί τοῦτο ἐρωτᾷς: cur quæris); Exod. 2. 18 how is it that ye are come so soon away (διὰ τί . . . τοῦ παραγενέσθαι: cur velocius venisistis); 2. 20 why is it that ye have left the man (ἵνατί καταλελοίπατε τὸν ἄνθρωπον: quare dimistis hominem); 5. 22 why is it that thou hast sent me (ἵνατί ἀπέσταλκας με: quare misisti me); 2 Sam. 3. 24 why is it that thou hast sent him away (ἵνατί ἀπέσταλκας αὐτόν: quare dimisisti eum). See below, page 51. Similar are these: Acts 21. 35 so it was that he was borne (συνέβη βαστάζεσθαι: contigit ut portaretur); the same phrase occurs in Judges 12. 5; 19. 30; Job 1. 5. Cf. *so that* consecutive, page 52.

So, after *than*, 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 (βέλτιον δοῦναι με ἀνίρ σοι ἢ δοῦναι με αὐτῷ ἀνδρὶ ἑτέρῳ: melius est ut tibi eam dem quam alteri viro); Exod. 14. 12 it had been better for us to serve the Egyptians than that we should die in the wilderness (ἢ ἀποθανεῖν: quam mori); 1 Sam. 27. 1

there is nothing better for me than that I should speedily escape (οὐκ ἔστι μοι ἀγαθὸν ἐὰν μὴ σωθῶ: nonne melius est ut fugiam); Prov. 25. 7 better it is that it be said to thee, come up hither, than that thou shouldst be put lower (ἢ ταπεινώσαι σε: quam ut humilieris); Eccles. 2. 24 there is nothing better for a man than that he should eat and drink (οὐκ ἔστιν ἀγαθὸν ἀνθρώπου, ὃ φάγεται: nonne melius est comedere et bibere); 3. 22 there is nothing better than that a man should rejoice (εἰ μὴ ὃ εὐφρανθήσεται: quam lætari hominem); 5. 5 better is it that thou shouldst not vow, than that thou shouldst vow and not pay (Sept. and Vulg. fail); Luke 17. 2 it were better than that he should offend (ἢ ἵνα σκανδαλίση: quam ut scandalizet); 1 Cor. 9. 15 it were better for me to die than that any man should make (ἢ . . . ἵνα: quam ut). In two instances, the clause after *than* is entirely adverbial: Gen. 36. 7 for their riches were more than that they might dwell together (ἦν γὰρ αὐτῶν τὰ ὑπάρχοντα πολλὰ, τοῦ οἰκεῖν ἕμα: divites 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: coangustum est enim stratum, ita ut alter decidat). In such cases, *that* is usually omitted, as in Ps. 40. 5, they are more than can be numbered; see also Prov. 11. 24; Dan. 3. 19. For *than that* = *than that which* (1 Cor. 3. 11), see below, page 46; see also page 51.

The subject-clause is in coordination with the infinitive phrase in Judges 18. 19 is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe (μὴ ἀγαθὸν εἶναι σε ἱερεῖα . . . ἢ γενέσθαι σε ἱερεῖα: quid tibi melius est, ut sis sacerdos in domo unius viri, an in una tribu). See pages 7 and 22.

The remaining subjects of this group follow the

regular form, *it* + main predicate + *that*. They are listed in full in Appendix I. For like clauses with *that* omitted, see page 31.

II. THE OBJECT-CLAUSE

1. Without Expletive.

Here belong the great majority of object-clauses, following without expletive the leading verb; as in: Num. 21. 1 when king Arod . . . heard tell that Israel came by way of the spies; 1 Sam. 13. 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 (*παρακαλοῦντες ἐμμένειν . . . καὶ ὅτι . . . δεῖ ἡμῖς εἰσελθεῖν*: exhortantesque ut permaneret in fide: 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 55):

adjure: Mk. 5. 7 I adjure thee that thou torment me not (*μὴ με βασανίσῃς*: ne me torqueas; 1 Kings 22. 16).

advise: 1 Kings 12. 6 how do ye advise that I may answer (Sept. fails: ut).

beckon: John 13. 24 Simon Peter therefore beckoned to him, that he should ask (*ρεῖναι οὖν τότε Σίμων Πέτρος πυνθῆσθαι*: innuit . . . et dixit . . . Quis est).