Topic 11. *Examine direction functions.*

A *direction* associates a spatial relationship between a thing and an action. The spatial relationship can be literal, but it often is metaphorical.
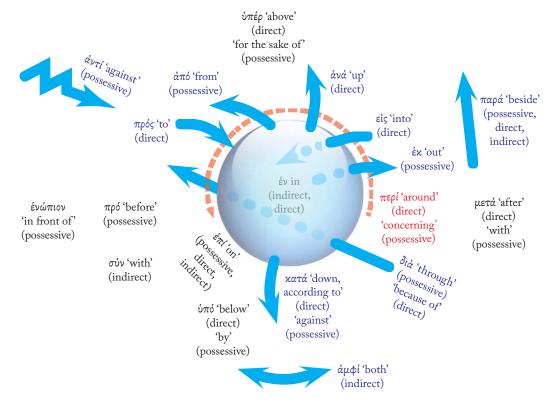
Figure 28. Examine the spatial relationships of direction words.

ὑπέρ 'above'
(direct)
'for the sake of'
(possessive)

ἀντί 'against'
(possessive)

ἀπό 'from'
(possessive)

ἀνά 'up'
(direct)

παρά 'beside'
(possessive,
direct,
indirect)

πρός 'to'
(direct)

εἰς 'into'
(direct)

ἐκ 'out'
(possessive)

ἐν in
(indirect,
direct)

περί 'around'
(direct)
'concerning'
(possessive)

μετά 'after'
(direct)
'with'
(possessive)

ἐνώπιον
'in front of'
(possessive)

πρό 'before'
(possessive)

ἐπί 'on'
(possessive,
direct,
indirect)

σύν 'with'
(indirect)

κατά 'down,
according to'
(direct)
'against'
(possessive)

διά 'through'
(possessive)
'because of'
(direct)

ὑπό 'below'
(direct)
'by'
(possessive)

ἀμφί 'both'
(indirect)

Directions refer to a thing in a grammatical role other than the subject role. A direct or indirect object usually relates to an action, for example, προσμεῖναι ἐν ἐφέσῳ, πορευόμενος εἰς μακεδονίαν 'stay in Ephesus while I travel to Macedonia' 1 Timothy 1:3. A possessive thing usually relates to some other thing, for example, τὸ τέλος ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας 'the object is love from a pure heart' 1 Timothy 1:5. The direction and associated thing form a *direction clause*.

The letters to Timothy and Titus contain 271 direction clauses. 2 John contains 25 direction clauses.

Each direction can have different functional relationships.

Examine the direction ἐν 'in'.

ἐν 'in' refers to indirect things. ἐν 'in' occurs 94 times in the letters to Timothy and Titus, and 8 times in 2 John. ἐν 'in' only appears with the indirect object role.

Space expresses position, for example, προσμεῖναι ἐν ἐφέσῳ 'stay in Ephesus' 1 Timothy 1:3.

The *time* specifies when something occurs, for example, εὑρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ 'find mercy on that day' 2 Timothy 1:18.

An *agent* specifies who does something, for example, αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν χριστῷ 'they have salvation by the messiah' 2 Timothy 2:10.

A *manner* adverb defines how the action occurs, for example, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ 'I truly love them' 2 John 1:1, γυνὴ ἐν ἡσυχίᾳ μανθανέτω 'a woman must learn quietly' 1 Timothy 2:11.

An *association* indicates a relationship with something, for example, ἐκηρύχθη ἐν ἔθνεσιν 'he was proclaimed to the gentiles' 1 Timothy 3:16, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ 'they do not stick to the messiah's teaching' 2 John 1:9.

A *reference* specifies something, for example, ποιεῖσθαι δεήσεις προσευχάς ἐντεύξεις εὐχαριστίας ἐν ὑπεροχῇ ὄντων 'make pleas, prayers, requests, and thanksgivings for all important people' 1 Timothy 2:2.

A *circumstance* accompanies an event, for example, ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου 'I constantly mention you in my prayers' 2 Timothy 1:3.

An *advantage* specifies a beneficiary, for example, ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν 'the love of God becomes clear through us' 1 John 4:9.

Examine the direction εἰς 'into'.

εἰς 'into' refers to direct things. εἰς 'into' occurs 39 times in the letters to Timothy and Titus, and 3 times in 2 John. εἰς 'into' only appears with the direct object role.

Space expresses position, for example, ἐπορεύθη εἰς θεσσαλονίκην 'he left for Thessalonica' 2 Timothy 4:3, πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον 'many deceivers have gone out into the world' 2 John 1:7.

The *time* specifies when something occurs, for example, τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν 'he can protect my appointed work until that time' 2 Timothy 1:12.

A *reason* gives a cause, for example, εἰς ὃ ἐτέθην ἐγὼ κῆρυξ 'this is why I was appointed a messenger' 1 Timothy 2:7.

A *purpose* is the motivating factor, for example, ἔσται σκεῦος εἰς τιμήν 'he becomes a special dish' 2 Timothy 2:21.

A *result* specifies the outcome, for example, εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου 'he might fall into the judgment of the devil' 1 Timothy 3:6.

An *advantage* expresses a favorable end, for example, εἰς ἣν ἐκλήθης 'you were invited to it' 1 Timothy 6:12.

A *disadvantage* expresses an unfavorable end, for example, προάγουσαι εἰς κρίσιν 'they lead to immediate judgment' 1 Timothy 5:24.

Examine the direction διά 'through'.

διά 'through' refers to possessive or direct things. διά 'through' occurs 21 times in the letters to Timothy and Titus, and 2 times in 2 John.

διά 'through' appears with the possessive role.

Space expresses moving through something, for example, ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς σαμαρείας 'he had to pass through Samaria John 4:4.

The *time* specifies when something occurs, for example, ἄγγελος δὲ κυρίου διὰ νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς 'an angel of the lord opened the prison doors at night' Acts 5:19.

An *agent* specifies who does something, for example, κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας 'he saved us by his mercy with the washing of rebirth' Titus 3:5.

A *means* adverb clarifies how the action occurs, for example, οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος 'however, I will not use paper and ink' 2 John 1:12.

A *manner* adverb defines how the action occurs, for example, σωθήσεται δὲ διὰ τῆς τεκνογονίας 'she will survive childbirth' 1 Timothy 2:15.

διά 'because of' appears with the direct object role.

A *cause* specifies a reason, for example, διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν 'this is because we stick to the truth' 2 John 1:2.

A *purpose* is the motivating factor, for example, οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχον 'use a little wine for your stomach' 1 Timothy 5:23.

An *advantage* expresses a favorable end, for example, ὑπομένω διὰ τοὺς ἐκλεκτούς 'I endure all these things for the chosen ones' 2 Timothy 2:10.

Examine the direction κατά 'under, according to'.

κατά 'under, according to' refers to possessive or direct things. κατά 'under, according to' occurs 20 times in the letters to Timothy and Titus, and 1 time in 2 John.

κατά 'against' appears with the possessive role.

Opposition expresses hostility, for example, κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου 'do not listen to an accusation against an elder' 1 Timothy 5:19.

κατά 'down, according to' appears with the direct object role.

Space expresses position, for example, καταστήσῃς κατὰ πόλιν πρεσβυτέρους 'appoint elders in each city' Titus 1:14.

The *time* specifies when something occurs, for example, τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας 'they read the sayings of the prophets every Sabbath' Acts 13:27.

A *reference* specifies something, for example, ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν 'I know the truth about godliness' Titus 1:1.

A *reason* states a cause, for example, γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν 'you are my loyal son by our common faith' Titus 1:4.

An *agent* specifies who does something, for example, συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ 'suffer for the good news by God's power' 2 Timothy 1:8.

A *manner* adverb defines how the action occurs, for example, περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ 'live by his commands' 2 John 1:6.

A *source* indicates the origin of something, for example, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας 'it is based on the previous prophecies about you' 1 Timothy 1:18.

Examine the direction μετά 'with'.

μετά 'with' refers to possessive and direct things. μετά 'with' occurs 18 times in the letters to Timothy and Titus, and 2 times in 2 John.

μετά 'with' appears with the possessive role.

Space expresses position, for example, λουκᾶς ἐστιν μόνος μετ' ἐμοῦ 'Luke is the only one here with me' 2 Timothy 4:11.

The *time* specifies when something occurs, for example, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου 'you received it through prophecy when the eldership laid their hands on you' 1 Timothy 4:14.

A *manner* adverb defines how the action occurs, for example, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος 'his children must be submissive with complete holiness' 1 Timothy 3:4, μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα 'it will be with us forever' 2 John 1:2.

An *association* indicates a relationship with something, for example, ἡ χάρις μεθ' ὑμῶν 'I wish you favor' 1 Timothy 6:21.

μετά 'with' appears with the direct object role.

A *result* adverb specifies the outcome of the action, for example, ἔστιν πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας 'godliness is a great way to find satisfaction' 1 Timothy 6:6.

Examine the direction πρός 'to' .

πρός 'to' refers to direct things. πρός 'to' occurs 17 times in the letters to Timothy and Titus, and 3 times in 2 John.

πρός 'to' appears with the possessive role.

The *direction* expresses movement toward a destination, for example, ἔν τε ἐλεφαντίνῃ πόλι πρὸς αἰθιόπων 'one was at the city of Elephantine toward Ethiopia' Herodotus, Histories 2.30.

πρός 'to' appears with the indirect object role.

The *location* expresses a close position, for example, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν 'one was at the head and the other at the feet' John 20:12.

πρός 'to' appears with the direct object role.

Space expresses position, for example, πέμψω ἀρτεμᾶν πρὸς σὲ ἢ τυχικόν 'I will send Artemis or Tychicus to you' Titus 3:12.

The *time* specifies when something occurs, for example, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ 'you should have enjoyed the time you spent in his light' John 5:35.

A *purpose* is the motivating factor, for example, ἡ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος 'physical exercise is beneficial for certain things' 1 Timothy 4:8.

A *result* adverb specifies the outcome, for example, αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον 'this sickness is not fatal' John 11:4.

An *advantage* expresses a favorable end, for example, παράκλητον ἔχομεν πρὸς τὸν πατέρα 'we have an advocate with the father' 1 John 2:1.

A *reference* specifies something, for example, τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ 'no one sitting there knew what he was talking about' John 13:28.

An *association* indicates a relationship with something, for example, ἀλλ' ἐλπίζω γενέσθαι πρὸς ὑμᾶς 'instead, I hope to visit with you' 2 John 1:12.

Opposition expresses hostility, for example, ἐγένετο γογγυσμὸς τῶν ἑλληνιστῶν πρὸς τοὺς ἑβραίους 'there was a complaint by the Greeks against the Hebrews' Acts 6:1.

Examine the direction ἐπί 'on'.

ἐπί 'on' refers to possessive, direct, or indirect things. ἐ πί 'on' occurs 16 times in the letters to Timothy and Titus.

ἐπί 'on' appears with the possessive role.

The *time* specifies when something occurs, for example, ἥτις ἐγένετο ἐπὶ Κλαυδίου 'this happened during the time of Claudius' Acts 11:28.

An *advantage* expresses a favorable end, for example, τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων 'he did miracles on the sick' John 6:2.

The *authority* specifies the object of control, for example, βασιλεύουσιν ἐπὶ τῆς γῆς 'they rule over the earth' Revelation 5:10.

ἐπί 'on' appears with the direct object role.

Space expresses position, for example, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν 'his disciples went down to the lake' John 6:16.

A *purpose* is the motivating factor, for example, ἐπ' οὐδὲν χρήσιμον 'this is good for nothing' 2 Timothy 2:14.

A *reference* specifies something, for example, ἤπιον εἶναι πρὸς πάντας 'be gentle with everyone' 2 Timothy 2:24.

Opposition expresses hostility, for example, ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν 'they picked up stones to throw at him' John 8:59.

A *disadvantage* expresses an unfavorable end, for example, ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν 'the anger of God will be against him' John 3:36.

Examine the direction ἐκ 'from'.

ἐκ 'from' refers to possessive things. ἐκ ' from' occurs 13 times in the letters to Timothy and Titus, and 1 time in 2 John. ἐκ 'from' only appears with the possessive role.

Space expresses distance away from a position, for example, ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου 'let me remove the speck from your eye' Matthew 7:4.

A *source* indicates the origin of something, for example, οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν 'it does not come from the father, but from the world' 1 John 2:16.

The *time* specifies when something occurs, for example, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραβάττου 'he was stuck on a mattress for eight years' Acts 9:33.

A *separation* indicates departure, for example, ἐξ ἡμῶν ἐξῆλθαν 'they left us' 1 John 2:19.

A *reason* states a cause, for example, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς 'this is not because of the righteous things we did' Titus 3:5.

The *manner* defines how the action occurs, for example, μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας 'people call on the lord from a clean heart' 2 Timothy 2:22.

An *agent* specifies who does something, for example, καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν 'we know that we remain in him by this: by the spirit that he gave us' 1 John 3:24.

A *part of the whole* expresses a portion of a group, for example, ἐκ τούτων εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας 'they include some who just stay in their houses' 2 Timothy 3:6, εὕρηκα ἐκ τῶν τέκνων σου 'I discovered some of your children' 2 John 1:4.

Examine the direction ἀπό 'from'.

ἀπό 'from' refers to possessive things. ἀπό 'from' occurs 12 times in the letters to Timothy and Titus, and 2 times in 2 John. ἀπό 'from' only appears with the possessive role.

Space expresses a distance displacement, for example, ἦν δὲ ἡ βηθανία ἐγγὺς τῶν ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε 'Bethany was only fifteen stadia from Jerusalem' John 11:18.

An *association* indicates a relationship with something, for example, δεῖ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν 'he also must have a good reputation with outsiders' 1 Timothy 3:7.

A *disassociation* denies a relationship with something, for example, καὶ τὸ αἷμα ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας 'the blood of his son Jesus cleans us from every sin' 1 John 1:7.

A *separation* indicates departure, for example, ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου 'everyone who claims the name of the lord must depart from wickedness' 2 Timothy 2:19, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων 'protect yourselves from idols' 1 John 5:21.

The *time* specifies the starting point of an interval, for example, ἀπὸ βρέφους ἱερὰ γράμματα οἶδας 'since you were an infant, you have known the holy texts' 2 Timothy 3:15, ἀλλ᾽ ἦν εἴχομεν ἀπ᾽ ἀρχῆς 'it is the one we had from the beginning' 2 John 1:5, ἀπ᾽ ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν 'from that day, they planned to kill him' John 11:53.

A *source* indicates the origin of something, for example, ἦν δὲ ὁ φίλιππος ἀπὸ βηθσαϊδά 'Philip was from Bethsaida' John 1:44.

A *reason* states a cause, for example, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει 'I serve him with a clear conscience, just like my ancestors' 2 Timothy 1:3.

An *agent* specifies who does something, for example, ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου 'you received an anointing by the holy one' 1 John 2:20.

A *manner* adverb clarifies how the action occurs, for example, ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν 'each one must forgive his brother from the heart' Matthew 18:35.

A *part of the whole*, for example, ἐπέβαλεν ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας 'King Herod put his hands on some from the church to harm them' Acts 12:1.

Examine the direction περί 'about'.

περί 'about' refers to possessive or direct things. περί 'about' occurs 12 times in the letters to Timothy and Titus.

περί 'about' appears with the possessive role.

Space expresses a surrounding position, for example, ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ 'he wore a leather belt around his waist' Matthew 3:4.

An *advantage* expresses a favorable end, for example, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου 'I constantly make mention about you in my prayers' 2 Timothy 1:3.

An *association* indicates a relationship with something, for example, μήτε περὶ τίνων διαβεβαιοῦνται 'they should not be so confident about them' 1 Timothy 1:7.

περί 'about' appears with the direct object role.

The *time* specifies when something approximately occurs, for example, ἐξελθὼν περὶ τρίτην ὥραν 'he left about the third hour' Matthew 20:3.

A *reference* specifies something, for example, νοσῶν περὶ ζητήσεις 'he has an unhealthy interest in debates' 1 Timothy 6:4.

A *disadvantage* expresses an unfavorable end, for example ἀδόκιμοι περὶ τὴν πίστιν 'they are disqualified from the faith' 2 Timothy 3:8.

A *separation* indicates departure, for example, ἥν τινες ἐπαγ ελλ όμενοι περὶ τὴν πίστιν ἠστόχησαν 'some who accepted it have wandered away from the faith' 1 Timothy 6:21.

Examine the direction ἐνώπιον 'before'.

ἐνώπιον 'before' refers to possessive things. ἐνώπιον 'before' occurs 8 times in the letters to Timothy and Titus. ἐνώπιον 'before' only appears with the possessive role.

Space expresses position, for example, τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε 'expose the guilty in front of everyone' 1 Timothy 5:20.

An *association* indicates a relationship with something, for example, παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ 'I command you before God' 1 Timothy 6:14.

The *authority* specifies the object of control, for example, τοῦτο ἐστιν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ 'this is what is right before God' 1 Timothy 5:4.

Examine the direction παρά 'by'.

παρά 'by' refers to possessive, direct, or indirect things. παρά ' by' occurs 5 times in the letters to Timothy and Titus, and 3 times in 2 John. παρά 'by' appears with the possessive role.

An *agent* specifies who does something, for example, αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη 'this is my covenant with them' Romans 11:27.

A *reference* specifies something, for example, εἰδὼς παρὰ τίνων ἔμαθες 'you know how you learned them' 2 Timothy 3:14.

A *source* indicates the origin of something, for example, ἃ ἤκουσας παρ' ἐμοῦ 'you learned these things from me' 2 Timothy 2:2, ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός 'we received a command from the father' 2 John 1:4.

παρά 'by' appears with the indirect object role.

Space expresses a close position, for example, εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ ἰησοῦ ἡ μήτηρ αὐτοῦ 'his mother was standing near the cross of Jesus' John 19:25.

An *association* indicates a relationship with something, for example, τὸν φαιλόνην, ὃν ἀπέλιπον παρὰ κάρπῳ 'bring the cloak I left with Carpus' 2 Timothy 4:13.

παρά 'by' appears with the direct object role.

A *comparison* relates similar things, for example, οἱ γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς γαλιλαίους ἐγένοντο 'were these Galileans worse sinners than all the other Galileans?' Luke 13:2.

A *substitution* replaces something, for example, ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα 'they worshiped and served the creation instead of the creator' Romans 1:25.

Examine the direction ὑπέρ 'for'.

ὑπέρ 'for' refers to possessive or direct things. ὑπέρ ' for' occurs 4 times in the letters to Timothy and Titus.

ὑπέρ 'for' appears with the possessive role.

Space expresses position, for example, ὕπερ τῶν μάλιστα λεωφόρων πυλέων 'she set it high over the city gate' Herodotus Histories 1.187.1.

An *advantage* expresses a favorable end, for example, ποιεῖσθαι δεήσεις ὑπὲρ πάντων ἀνθρώπων 'make pleas for everyone' 2 Timothy 2:1.

ὑπέρ 'for' appears with the direct object role.

An *comparison* marks a degree beyond some scale, for example, εἰδὼς ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις 'I am sure that you will do beyond what I ask' Philemon 1:21.

Examine the direction πρό 'before'.

πρό 'before' refers to possessive things. πρό ' before' occurs 3 times in the letters to Timothy and Titus. πρό 'before' only appears with the possessive role.

Space expresses a position in front, for example, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν 'the guards in front of the door were watching the prison' Acts 12:6.

The *time* specifies when something occurs, for example, τὴν δοθεῖσαν ἡμῖν πρὸ χρόνων αἰωνίων 'he gave it to us before the beginning of time' 2 Timothy 1:9.

Examine the direction χάριν 'because'.

χάριν 'because' refers to indirect things. χάριν ' because' occurs 3 times in the letters to Timothy and Titus. Unlike most directions, χάριν 'because' usually stands at the end of its clause. χάριν 'because' only appears with the direct object role.

A *purpose* is the motivating factor, for example, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν 'provide no opportunity for our enemies accusations' 1 Timothy 5:14.

A *reason* states a cause, for example, τούτου χάριν ἀπέλιπόν σε ἐν κρήτῃ 'this is why I left you in Crete' Titus 1:5.

Examine the direction μέχρι 'until'.

μέχρι 'until' refers to possessive things. μέχρι 'until' occurs 2 times in the letters to Timothy and Titus. μέχρι 'until' only appears with the possessive role.

Space expresses position, for example, ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος 'I suffer for him like a criminal in shackles' 2 Timothy 2:9.

The *time* specifies when something occurs, for example, τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν 'keep the command without fault or failure until our lord appears' 1 Timothy 6:14.

Examine the direction χωρίς 'without'.

χωρίς 'without' refers to possessive things. χωρίς 'without' occurs 2 times in the letters to Timothy and Titus. χωρίς 'without' only appears with the possessive role.

The *manner* defines how the action occurs, for example, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ 'lift up holy hands without angry argument' 1 Timothy 2:8.

Examine the direction ὑπό 'under'.

ὑπό 'under' refers to direct and possessive things. ὑπό 'under' occurs 2 times in the letters to Timothy and Titus. ὑπό 'under' appears with the possessive role.

An *agent* specifies who does something, for example, πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου 'it fulfilled the word the lord gave through the prophet' Matthew 1:22.

ὑπό 'under' appears with the direct object role.

Space expresses a position below, for example, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε 'I saw you when you were under the fig tree' John 1:48.

A *subordinate* is inferior, for example, ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι τοὺς ἰδίους δεσπότας 'all slaves are bound to their masters' 1 Timothy 6:1.

Examine the direction ἐκτός 'except'.

ἐκτός 'except' refers to possessive things. ἐκτός 'except' occurs 1 time in the letters to Timothy and Titus. ἐκτός 'except' only appears with the possessive role.

An *exclusion* omits possibilities, for example, κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων 'do not listen to an accusation against an elder unless there are two or three witnesses' 1 Timothy 5:19.

Examine the direction ὀπίσω 'behind'.

ὀπίσω 'behind' refers to possessive things. ὀπίσω ' behind' occurs 1 time in the letters to Timothy and Titus. ὀπίσω 'behind' only appears with the possessive role.

A *separation* indicates departure, for example, ἤδη τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ 'some have already gone back to Satan' 1 Timothy 5:15.

Examine related literature.

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10. Wallace, Daniel Baird. *Greek Grammar, Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids, MI: Zondervan, 1996.