

The examples which have been given in this article to illustrate the principal uses of *εἰς* are intended to be fairly obvious. Not all the occurrences of this preposition, of course, can be dealt with so simply. Sometimes two or three different meanings may be possible and logical. The careful exegete or translator will combine a knowledge of the rules of grammar with the prayerful study which is necessary to discover the full riches of each passage of the Word of God.

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## The Genitive of Quality in the New Testament

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In *The Bible Translator* for April, 1950, Dr. Harold Greenlee writes on the genitive case in the N. T., classifying the various uses of this case. He gives, among the others, the "genitive of material" (p. 69). The purpose of the present article is to suggest that there is a "genitive of quality" to be distinguished from this, which Dr. Greenlee does not appear to notice. The two are somewhat related in thought, but are none the less to be differentiated.

For one thing, with the genitive of material there can be no doubt of the meaning: "a house *of wood*" is quite clearly "a wooden house". That is to say, the genitive is equivalent to an adjective. "Feet *of clay*" equals "clay feet", and so on, where the spelling of the adjectival attributive in English is the same as for the noun.

But is it not always so obvious whether or not the genitive of quality is to be, or can be idiomatically, rendered by an adjective: "a man of courage" is indeed "a courageous man", but the matter is not always so simple as that.

Here, then, are the results of a reading of the Greek N. T. with this construction in view. In some instances the AV (King James Version) is idiomatically correct (*a*); in some the English Revised Version (*b*) has hit on the right phrase; in others the American Standard Version (*c*). We shall give the Greek, with a literal translation, then one or some or all of these three versions, and then our own remark or suggestion (not necessarily original), followed by an interrogation mark if expedient.

John 6 : 35, ὁ ἄρτος τῆς ζωῆς (ho artos tês zôês), "the bread of (the) life" (*a, b, c*). This is an interesting example, because in verse 51 we find the same idea<sup>1</sup> expressed by the participle used as an adjective ὁ ἄρτος ὁ ζῶν (ho artos ho zôn), "the bread the living". Here, most certainly, we have the genitive of quality. The similar phrase "water of life" in Rev. 22 : 1 and elsewhere must be understood in the same way,

<sup>1</sup> Some scholars insist that these two phrases do not express the same idea. The first is interpreted as meaning "the bread which gives life" and the second as "the living bread". Ed.

i.e. as "living water"; (see John 4 : 10, ὕδωρ ζῶν (hudôr zôn); cf. also Jer. 2 : 13).

Let us take some passages where there is no difficulty in rendering by a qualifying adjective.

Luke 18 : 6, ὁ κριτὴς τῆς ἀδικίας (ho kritês tês adikias), literally "the judge of (the) injustice", i.e. "the unjust judge" (a; b; and c plus "unrighteous"). This is obviously correct.

Luke 4 : 22, οἱ λόγοι τῆς χάριτος (hoi logoi tês charitos), "the words of (the) grace", i.e. "the gracious words" (a, c); b translates literally.

Eph. 4 : 22, αἱ ἐπιθυμίαι τῆς ἀπάτης (hai epithumiai tês apatês), "the lusts of (the) deceit", i.e. "the deceitful lusts" (a, c), b, literally.<sup>2</sup>

2 Pet. 2 : 1, αἱρέσεις ἀπωλείας (haireseis apôleias), "heresies of destruction", i.e. "destructive heresies" (b, c); a has "damnable", which in present usage would indicate a subjective opinion rather than an objective character.<sup>2</sup>

Rom. 8 : 21, ἡ ἐλευθερία τῆς δόξης (hê eleutheria tês doxês), "the liberty of the glory", i.e. "the glorious liberty" (a, c); b, literally.

Eph. 4 : 24, ὁσιότης τῆς ἀληθείας (hosiotês tês alêtheias), "holiness of (the) truth", i.e. "true holiness" (a); c makes the previous noun also qualified by the genitive "true righteousness and holiness", which is justifiable; b again translates literally.

Col. 1 : 11, τὸ κράτος τῆς δόξης αὐτοῦ (to kratos tês doxês autou), "the might of his glory", i.e. "his glorious power" (a); b, literally; c, "his glorious might".

Col. 1 : 13, εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ (eis tēn basileian tou huioi tês agapês autou) "into the kingdom of the Son of his love": "...his dear Son" (a); "...his beloved Son" (c); b renders literally, and surely wrongly.

2 Thes. 2 : 9, τέρασι ψεύδους (terasi pseudous), "with wonders of a lie", i.e. "with lying wonders" (a, b); c has "pretended" as the adjectival equivalent of the genitive.

There are two significant passages which are of interest theologically, and they should be translated consistently.

Phil. 3 : 21, τὸ σῶμα τῆς δόξης αὐτοῦ (to sōma tês doxês autou), "the body of his glory", i.e. "his glorious body" (a, c). This is at least justifiable; but if so, what about the following: Col. 1 : 22, τὸ σῶμα τῆς σαρκὸς αὐτοῦ (to sōma tês sarkos autou), "the body of his flesh" (a); c has "his body of flesh"; b again is literal. The construction here is exactly the same as in the preceding verse, the genitive of σὰρξ (sarx) "flesh", being substituted for δόξα (doxa) "glory". We have an adjective derived from "flesh", and there seems no reason why we should not render "his fleshly body" as the contrast to "his glorious body".

We may now turn our attention to some passages which call for more detailed attention.

James 2 : 4, κριταὶ διαλογισμῶν πονηρῶν (kritai dialogismôn ponêrôn) "judges of evil thoughts" (a is literal). But this conveys no good sense, or at best it is ambiguous. It evidently does not mean that "evil thoughts"

<sup>2</sup> Certain of these attributive expressions are often translated most effectively in some languages by verbs, e.g. "the lusts which deceive" and "the heresies which destroy". Ed.

in others are judged, but that the judges themselves harbored evil thoughts. Versions *b* and *c* endeavor to express this by "judges with evil thoughts"; but we doubt whether "with" in this sense can adequately represent the genitive. "Evil-thinking judges" has been suggested, and we think this is better.

James 3 : 13, ἐν πραύτητι σοφίας (en prautēti sophias) "in meekness of wisdom" (*a, b, c*). But this too yields no clear meaning. We suggest "in a wise meekness". There is a meekness which is unwise; there is a wise meekness, and to this James exhorts his readers.

2 Cor. 4 : 4, τὸ εὐαγγέλιον τῆς δόξης τοῦ Χριστοῦ (to euaggelion tēs doxēs tou Christou) "the gospel of the glory of Christ", i.e. "the glorious gospel of Christ". Surely this is the proper rendering. "The glory of Christ" is not the subject matter of the gospel, though it glorifies Him; it is the gospel of Christ which is itself glorious.

1 Thes. 1 : 3, ὁμῶν τοῦ ἔργου τῆς πίστεως . . . τοῦ κόπου τῆς ἀγάπης . . . τῆς ὑπομονῆς τῆς ἐλπίδος (humōn tou ergou tēs pisteōs . . . tou kopou tēs agapēs . . . tēs hupomonēs tēs elpidos), "your work of faith . . . labor of love . . . patience (endurance) of hope". The versions *a, b,* and *c* are all literal. But are not these genitives of quality? That is, "your believing work . . . loving labor . . . hopeful patience" (or endurance or steadfastness).

Eph. 1 : 13, τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ (tō pneumati tēs epanggelias tō hagiō), "with the spirit of (the) promise, the holy", i.e. "with the Holy Spirit of promise" (*a* and *b*). Here *c* has it right, "the promised Holy Spirit".

Heb. 11 : 9, εἰς γῆν τῆς ἐπαγγελίας (eis gēn tēs epanggelias), "in a land of (the) promise" (*a, b,* and *c,* with "the" instead of "a"). This could quite well be rendered by the familiar phrase "the promised land"; cf. the preceding entry.

Mt. 21 : 32, ἐν ὁδῷ δικαιοσύνης (en hodō dikaiosunēs), "in a way of righteousness" (*a, b,* and *c,* again with "the" for "a"). The phrase may be thought awkward, but "in a righteous way" (i.e. of life) conveys the idea.

Acts 7 : 2, ὁ θεὸς τῆς δόξης (ho theos tēs doxēs), "the God of (the) glory". However familiar and acceptable this phrase may be, it is here suggested that the original really means "the glorious God", as in other passages where τῆς δόξης (tēs doxēs) occurs. This would be parallel to "the blessed God", where an adjective is used. But in Ephesians 1 : 17, the phrase ὁ πατὴρ τῆς δόξης (ho patēr tēs doxēs) "the Father of (the) glory" may not be quite identical; there is some reason for thinking that "the glory" here may be a synonym for the Messiah, so that the whole phrase reflects the Semitic balance with the preceding expression "the God of our Lord Jesus Christ".

In the passages examined it will be seen that *b* is generally severely literal. Of course, there can be no finality in deciding every construction; the matter must often be left to the judgment of the translator concerned. But enough has perhaps been said to show that the "genitive of quality" has a very real existence and that it is well worth watching for and replacing by corresponding attributives.