Canon 2 Ode 9 Troparion 2: You anoint mortal nature

Errata

The *'Supplemental Notes'* (p. 12) in the manual erroneously has the word *dative*. I meant to say *genitive*:

Says: the thing that is cleared out is in the dative.

Should be: and the thing that is cleared out is in the genitive.

Says: The preposition ἐκ *out of* takes a dative as its object

Should be: The preposition ἐκ *out of* takes a genitive as its object

These two errors have been corrected in the online version in OLW.

You Anoint Mortal Nature

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!

Contents

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[1].

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[2] 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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[1]Comments, corrections, and suggestions for improvement should be sent to Michael Colburn at m.colburn@ocmc.org.

[2]https://www.oxfordlearnersdictionaries.com/us/about/oxford3000.

You Anoint Mortal Nature

The Text and Translations

AGES Topic~Key: me.m01.d06~meMA.Ode9C22.text

me - Menaion (τά Μηναῖα), m01 - January (Ιανουάριος)

Source Text

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

gr_gr_cog	Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, * Ἄναξ ἄναρχε, Πνεύματος κοινωνία, * Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, * Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, * Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.

### 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)	You anoint the mortal nature [with] [the] communion [of] [the] Spirit, making [it] perfect, [O] King without beginning, both having cleaned [it] [from] darkness [with] [the] unstained streams and having defeated [the] force which has lifted itself up. Now you transfer [it] into unending life.
Model (en_uk_gev)	King who has no beginning, you anoint our nature that dies, making it perfect by living in union with the Spirit. With the pure streams, you cleaned it from the dark mark of our evil deeds and defeated the proud force. Now you transfer it to life that has no end.
Meaning Oriented (en_uk_gemot)	Christ, the King who has always existed, our human lives are under the power of death. But like oil poured on us to heal us, you gave us your Holy Spirit to live in us, making us perfect. With the pure waters of the Jordan River, you made us clean from the dark mark made by the evil things we did, and you won the fight with the proud force of the devil. Now you bring us to life that has no end.

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Other Translations

en_uk_tfm	O King without beginning, through the communion of the Spirit thou dost anoint and make perfect the nature of mankind. thou hast cleansed it in the undefiled streams, putting to shame the arrogant force of darkness, and now Thou dost translate it unto endless life.
en_us_dedes	In unsullied streams You purged our mortal nature * from the darkness, eternal King; You perfect it * when You anoint it with the Spirit's communion. * And triumphing over the elated power, * to unending life transfer us now, we pray You.

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.
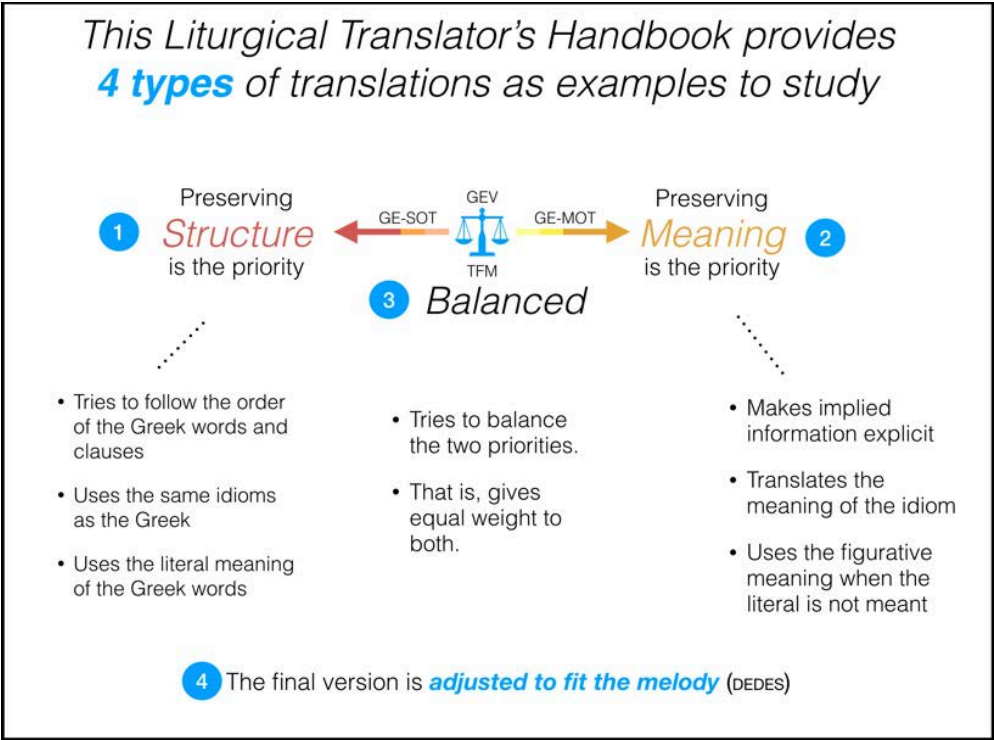
Notes About the Text

Summary

This hymn is about what Jesus Christ did for us when he was baptized, what effect it has on us when we are baptized, and what he does for us when we are chrismated. Through the sin of the first humans, Adam and Eve, all people have a mortal nature. That is, our bodies cannot live forever. We are also unclean because of our sins. This is described in the hymn as a dark mark on our nature. When Jesus Christ was baptized, he entered the streams of the Jordan and made them clean so that when we are baptized we are made clean from our sins. In the streams of the Jordan, he also defeated the power that death has over us. When we are baptized, we are joined to Christ's death, burial, and resurrection. In this hymn, the poet addresses Jesus, calling him *King*. The words *king* and *anoint* remind us of another title for Jesus–*the Christ,* which means *the Anointed One*. Jesus is the anointed king whom God said would rule forever. In the mystery of chrismation, when the priest anoints us with holy chrism, Jesus Christ anoints us with the Holy Spirit, making us to also be anointed ones (*Christians*). He gives us the gift of the Holy Spirit so that as we live in union with him (communion), he works in us to make us perfect. The poet ends the hymn by asking Christ, the King who has no beginning, to bring us into the life that that has no ending.

Discussion

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

✤ **You anoint** • Χρίεις • MEANING: The verb *to anoint* means *to put oil or holy chrism on someone or something.* Chrism is oil mixed with a number of other ingredients, including ones that give it a good smell. *Holy Chrism* is called *holy* because a Patriarch (historically any bishop) has blessed it for use in the mysteries. • REFERS TO MYSTERY ➟ Chrismation (Το Χρίσμα):   • THEOLOGY: In this hymn, it is Jesus Christ who anoints. In the mystery of chrismation, it is a bishop or priest who anoints the body. But along with the physical anointing, there is a spiritual anointing that takes place. Jesus Christ anoints us with the Holy Spirit. • CHECK YOUR BIBLE ➟ Exod 30:26 anoint • χρίσεις: Read Exodus 30:22-33. This will help you understand the purpose of oil used to anoint people in the Old Testament. Verse 25 uses the same verb *anoint* as in our hymn*.*

✤ **the mortal** • τὴν βρότειον • MEANING: The adjective *mortal* βρότειον means *unable to live forever*. It refers to our bodies.   • ADVICE FOR TRANSLATOR: Ways to translate this include: *under the power of death BBE, must certainly die EEB.* • CHECK YOUR BIBLE ➟ Rom 8:11 your mortal body • τὰ θνητὰ σώματα ὑμῶν.

✤ **nature** • οὐσίαν • MEANING: The English word *nature* means *the basic qualities of a thing* (*OALD*). The Greek word οὐσία means *essence* or *substance*. The *essence* of something is *the most important quality or feature of something that makes it what it is* (*OALD*). • THEOLOGY: In the creed, when we say that Jesus

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is *one essence with the Father,* the Greek uses the word ὁμοούσιος, that is, ὁμός + οὐσία, one/same + essence. Just as the Holy Trinity share the same essence, we humans have our own essence which we share, one that apart from God is under the power of death. That is, we are mortal.

✤ **[with] [the] communion** • κοινωνία • MEANING: The Greek word means *an association involving close mutual relations and involvement* (*L&N*). It can be translated into English by the word *communion, fellowship,* or *partnership.* The English word *communion* means *sharing, holding or being held in common* (*SOAD*). • THEOLOGY: When Christ anoints us with the Holy Spirit, he brings us into communion or fellowship with the Holy Spirit. That is, he gives us the gift of the Holy Spirit. Then the Holy Spirit lives in us, teaches us, guides us, and gives us the desire and power to do what pleases God. He works in us to make us perfect. See John 14.16, 26; 15.26; 16.7,13. • TRANSLATOR'S NOTE: In English, we have two words often used to translate κοινωνία, that is *communion* or *fellowship*. But, another way of translating it without using those words is *to live in us.* • CHECK YOUR BIBLE ➠ 2 Cor 13:13 communion of the Holy Spirit • κοινωνία τοῦ Ἁγίου Πνεύματος: Note: in the Patriarchal Greek New Testament, this is verse 13. In your Bible it is probably verse 14. Some English versions translate κοινωνία as *communion*, others as *fellowship*. See how it has been translated into your language. You can use the same translation for the hymn.

✤ **of [the] Spirit,** • Πνεύματος • MEANING: The communion or fellowship we are given is with the Holy Spirit. The Holy Spirit is the third person of the Holy Trinity. • REFERS TO GOD ➠ God the Holy Spirit: • ADVICE FOR TRANSLATOR: It can be difficult to find the right word in a language to translate the Greek word πνεύματος, referring to the Holy Spirit. You should check the Bible in your language to see how they have translated the word. See, for example, Luke 1.15. You should also check the Divine Liturgy in your language, if it has been translated. For example, the Divine Liturgy starts with the Priest saying, *Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages*. If the Divine Liturgy in your language uses a different word for the Holy Spirit than what is in your Bible, you should use the one you see in the Divine Liturgy when you translate this and other hymns.

✤ **making [it] perfect,** • τελειῶν • GRAMMAR: The Greek word is a present tense participle. It is saying that when Jesus Christ anoints our mortal nature with the Holy Spirit, the result is an on-going process of being made perfect, that is, being transformed into the likeness of God.

✤ **O King** • Ἄναξ • MEANING: The Greek word means *someone who has authority over other people.* So, it can be translated into English as *master, lord, prince, ruler,* or *king.* • GRAMMAR: The Greek word is in the vocative case. This case is used when addressing someone. The poet is addressing the King, Jesus Christ. In formal or literary English, we can put the interjection O in front of a noun to show that we are addressing it. So, this word can be translated *O King* in English. • REFERS TO GOD ➠ God the Son: • REFERS TO HUMAN ➠ Jesus Christ: • THEOLOGY: The hymn addresses Jesus Christ by calling him *King.* Jesus is the Anointed One, the Christ (Greek), the Messiah (Hebrew), the descendant of

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King David whom God said would rule as King forever. See Psalm 88 (89).29. •
CHECK YOUR BIBLE ➟ 1 Tim 6:15 (God is) the...only Ruler, the King of kings,
and Lord of lords. • ὁ...μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος
τῶν κυριευόντων,: See how the Bible in your language translates this bible verse.
It uses three words that are similar in meaning (*ruler, king, lord*) and are like the
meaning of the word in the hymn.

✤ **without beginning,** • ἄναρχε • MEANING: Because this King is the Son of
God, he is without beginning. He has always existed.

✤ **both** • και • GRAMMAR: *LSJ* in its entry for τε note the sequence καὶ...τε
as meaning *both...and. BrillDAG* classifies this as the correlative function of καί.
The English word correlative means *closely related or dependent on each other
(OALD).* In our hymn, the two participles ἐκκαθάρας *having cleaned* and θριαμβεύσας
having defeated are correlated. The thing that was cleaned out of mortal nature
is the darkness that is caused by the influence of the one who was defeated: the
evil one (the devil) who rules in darkness. • TRANSLATOR'S NOTE: For English,
is not necessary to translate the word καὶ *both*. It can be omitted in English since
the τε *and* signals the correlation between the two participles. The GEV-SOT
translates it because it tries to preserve the structure of the Greek.

✤ **having cleaned [it]** • ἐκκαθάρας • MEANING: The verb ἐκκαθαίρω is formed
from ἐκ- (out) + καθαίρω (to make clean, wash). What has been cleaned is the
human nature. • GRAMMAR: Note the similarities between this participle and
the participle θριαμβεύσας *to defeat*. Both are aorist masculine singular and im-
mediately following them they have a conjunction (καὶ) or particle (τε), meaning
both...and. Also, they are adverbial participles with the same subject (*the King*), re-
ferring back to the main verb. The difference between the participles is in the case.
The participle ἐκκαθάρας *to clean out* is accusative and the participle θριαμβεύσας
is nominative. ἐκκαθάρας *to clean out* both agrees with and shares the object of
the main clause (οὐσίαν *nature*) and so is accusative. θριαμβεύσας *to defeat*
agrees with the subject of the main clause, and so is nominative.

✤ **[from] darkness** • σκότους • MEANING: The word *darkness* is used metaphor-
ically. It represents the effect that sin has on us and the influence of the devil and
his angels. The effect is described as a dark mark made on our nature. • GRAM-
MAR: The noun σκότους *darkness* is a genitive of separation and is an oblique
of the participle ἐκκαθάρας *to clear out*. The mortal nature is cleared of darkness
by washing it with unstained waters. We are using the interpretation made by St.
Nikodemos the Athonite *EOPT*:329. See our supplemental note, below, for more
details. • CHURCH FATHERS: In his commentary on the Old Testament book
called *The Song of Songs*, St. Gregory of Nyssa says this dark mark on our nature
was the result of the ruler of the powers of darkness living in us (*Gr. Nyss. hom.
1-15 in Cant.*47, McCambley 1987:33) and through our sin (*Gr. Nyss. hom. 1-15
in Cant.*48, McCambley 1987:34). The dark form of our life is washed away by the
bath of regeneration, that is, baptism (*Gr. Nyss. hom. 1-15 in Cant.*49, McCam-
bley 1987:34). He says that when Christ (the bridegroom) receives us (his bride)
he restores us through fellowship (κοινωνία) with him: *Thus the bride eagerly en-
courages the daughters of Jerusalem, recommending to them the bridegroom's*

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goodness because if he receives a blackened soul, he restores its beauty by fel-
lowship with himself (*Gr. Nyss. hom. 1-15 in Cant.*49, McCambley 1987:34).
Note: McCambley published the first complete English translation of the commen-
tary. He also provides notes on the Greek text of the commentary, which can be
found at http://www.lectio-divina.org/index.php/patristics[3]). • THEOLOGY: In the
Mystery of Baptism, the Priest prays for the person who will be baptized and says,
"...let not a demon of darkness conceal himself in this water" and "Drive out from
him (her) every evil and unclean spirit, hiding and lurking in his (her) heart." Just
as there were angels of darkness hiding in the waters of the Jordan, there are
angels of darkness that hide in our hearts. The water to be used for baptism is
blessed with the blessing of Jordan. When Christ entered the water, he blessed
it– he made it clean from the angels of darkness. When we are baptized, the
water which has been made clean is used to clean our heart from the angels of
darkness that hide in it and from our sin. • TRANSLATOR'S NOTE: See the sup-
plemental note for this word. For the Global English Translations, I have used the
interpretation of St. Nicodemus the Athonite. If I had followed the interpretation
of *TFM*, my translation would have been: *O King, without beginning, you anoint
mortal nature making it perfect through the communion of the Spirit, having both
cleaned it with pure streams and having defeated the force of darkness that has
lifted itself up. Now you transfer us to life without end.* • ADVICE FOR TRANS-
LATOR: Think about the word in your language for *darkness.* Can it be used as
a symbol for evil? If so, you can use that word. If not, you should find a word
that means *evil*. Luke 22.53 contains similar language. *SES:Luk:12-24*:2.53 says
that in that verse, darkness refers to Satan, the ruler of evil. This is also true in
our hymn. *THB:Luk*:22.53 suggests one way to translate this is *the dark one who
is powerful*. Or, if that is not understood as referring to Satan, the devil, it could
be translated as *the devil who rules in darkness* or *Satan who rules in darkness*.
• CHECK YOUR BIBLE ➡ Acts 26:18 turn from darkness to light and from the
power of Satan to God • τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας
τοῦ σατανᾶ ἐπὶ τὸν Θεόν: Note the things in this Bible verse that are similar to our
hymn. • CHECK YOUR BIBLE ➡ Luke 22:53 the power of darkness • ἡ ἐξουσία
τοῦ σκότους.

✤ **[with] [the] unstained** • ἀχράντοις • MEANING: The Greek word ἀχράντοις
comes from the prefix α- (not) + the word χραντός (stained). It means to be without
stain. A stain is something that does not belong on or in something else. If it does
not have a stain, it is pure, that is, not mixed with something else. • LITERARY
DEVICE: *EDG*:1646 says that χραντός is a verbal adjective from the verb χραίνω.
Note the similarity between the two verbs χραίνω and χρίω. Perhaps the poet is
making a word play by using the two similar words (Χρίεις < χρίω and ἀχράντοις < α
+ χραντός < χραίνω). The verbs χραίνω and χρίω both have a primary meaning of
to lightly touch the surface of something. If you touch something with something
else, it can stain it, which is a secondary meaning of χραίνω. And, in the case
of anointing (χρίω), again, the surface of someone is touched, in this case with
something that has a good effect such as oil, Holy Chrism, the communion of

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[3]http://www.lectio-divina.org/index.php/patristics

the Spirit. The waters had been touched (so to speak) by the force of darkness, which stained the waters. But Christ removed the stain. So the poet calls the waters αχραντός (unstained). • THEOLOGY: The streams of the Jordan river represent cosmic "...matter in a liquid state, as a reservoir and womb for every form of organized existence." Staniloae 2012:31. They were stained by the "activity of demonic powers". Staniloae 2012:32. When the Lord Jesus Christ entered the streams of the Jordan, he made the cosmic waters pure again. He removed the stain from them. That is, he defeated the demonic powers and cleaned the waters from their influence. He did this so that we can be made clean from sin. • ADVICE FOR TRANSLATOR: The Greek word is in the dative case, indicating that it is the means by which Christ makes human nature clean or pure. So, we can add the preposition *with*. Note that although the Greek word literally means *not having a stain*, most English translators of this hymn translate the word ἀχράντοις with the English word *pure.* You should think about the words used in your language to describe someone or something that God says is not morally or spiritually clean. Use a word that works well in this context. • CHECK YOUR BIBLE ➟ Jas 1:27 unstained • ἄσπιλον: This verse does not use the same word as in our hymn, but it has the same meaning.

✤ **streams** • Ῥοαῖς • REFERS TO PLACE ➟ River Jordan: The *streams* are the waters that flow into the Jordan River.

✤ **and** • τε • GRAMMAR: This is the ending part of the και...τε *both...and* sequence.

✤ **having defeated** • θριαμβεύσας • MEANING: The word means *to triumph over someone*, that is, *to be the one who wins when fighting against someone else*. It is related to the ancient practice of leading defeated enemies into the city for everyone to see, which shames them. This is probably why *TFM* translated it as *put to shame.* • CHURCH FATHERS: Christ "... is baptized not as Himself requiring purification but as making my purification His own, that He may break the head of the dragons on the water, that He may wash away sin and bury all the old Adam in water...." *Jo. D. o.f.* (*NPNF* 2/9:79). Βαπτίζεται δὲ οὐχ ὡς αὐτὸς χρήζων καθάρσεως, ἀλλὰ τὴν ἐμὴν οἰκειούμενος κάθαρσιν, ἵνα συντρίψῃ τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος, ἵνα κλύσῃ τὴν ἁμαρτίαν καὶ πάντα τὸν παλαιὸν Ἀδὰμ ἐνθάψῃ τῷ ὕδατι." *Jo. D. o.f.* (*PG* 94:1124b). • THEOLOGY: In all his acts, Christ defeated and destroyed the power or force of the enemy, Satan and the demons. Christ did this not only by his death, burial, and resurrection, but also by his baptism by St. John the Forerunner. Christ entered the streams of the Jordan and defeated the force of the demons that was in the waters.

✤ **[the] force** • Ἰσχὺν • MEANING: The Greek word means the *strength, might, or power* of something. In this hymn it is referring to the power of the devil (Satan) in the water. • REFERS TO BEING ➟ Satan: And, collectively to all demonic powers or forces. • THEOLOGY: Satan and his angels are the force in the waters. St. Nikodemus the Athenite says the force is the power of the Devil (δύναμιν τοῦ Διαβόλου) *EOPT*:329. When Christ entered the waters of the Jordan, he also entered the cosmic waters. There were demons in the cosmic waters. Christ crushed the force (ἰσχύος) of the demons which filled the waters. In the Mystery of Baptism,

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the Priest says to Christ, *You hallowed the streams of Jordan, sending down from the Heavens Your Holy Spirit, and crushed the heads of the dragons that lurked therein*. (σὺ καὶ τὰ Ἰορδάνεια ῥεῖθρα ἡγίασας, οὐρανόθεν καταπέμψας αὐτοῖς τὸ Πανάγιόν σου Πνεῦμα, καὶ τάς κεφαλὰς τῶν ἐκεῖσε ἐμφωλευόντων συνέτριψας δρακόντων). The priest asks God to bless the water that will be used to baptize a person. He asks God to give to the water *the Blessing of Jordan*, and make it to be *a destruction of demons* and *filled with angelic might (*ἀγγελικῆς ἰσχύος). That is, he asks God to bless the baptismal water with the same blessing that was given to the streams of the Jordan when Christ entered them.

✤ **which has lifted itself up.** • τὴν ἐπηρμένην • MEANING: from ἐπαίρω, *to lift up* (*LSJ*). In the middle or passive voice (as in our hymn), *to exalt oneself (Lampe).* The English word *exalt* means *to make somebody rise to a higher rank or position (OALD*). The Greek word can also mean *to lift oneself up against someone else.* St. Nikodemos the Athenite interprets it to mean arrogant (ὑπερήφανος) *EOPT*:329. The English word *arrogant* means *behaving in a proud...way OALD*. • CHECK YOUR BIBLE ➞ 2 Cor 10:5 every high thing that is exalted against the knowledge of God • πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ: Both our hymn and this Bible verse use the same Greek word (ἐπαίρω). This Greek word in the Bible verse has been translated as *every high thing which is lifted up against the knowledge of God BBE* and *every high thing that tries to stop people from knowing God* by *EEB*.

✤ **Now** • Νῦν • MEANING: *at this time.*

✤ **you transfer [it]** • ἐξαμείβεαι • GRAMMAR: This verb is formed from ἐξ + αμείβ + ε + σαι. Often in Greek, when the letter σ appears between two vowels it is dropped *Smyth* 120. So, ε + σαι here became εαι. With many verbs, εαι contracts to ει and then to η (*MNTG* 15.25). But, not in this case. Skrekas 2008:124 notes that this form is epic and used for the purpose of meter. The thing that is being transferred is the human nature. • THEOLOGY: Throughout this verse, it is talking about what Jesus Christ does for the nature of humans. He cleans human nature, he anoints human nature, and he transfers it from being under the power of death to a life that has no ending, that will last forever.

✤ **into unending** • εἰς ἄληκτον • MEANING: If something is *unending*, it has no end, it does not stop or cease. It lasts forever. • CHECK YOUR BIBLE ➞ John 3:16 eternal life • ζωὴν αἰώνιον: The Greek in this verse does not use the same word as our hymn, but the idea is the same. Life that does not end is life that is eternal. See how it has been translated in the Bible in your language. That will give you an idea of how to translate *unending life* found in the hymn. Some translations use the phrase *life without end.*

✤ **life** • βίον • CHURCH FATHERS: In John 6.57, Jesus Christ spoke about eternal life. About this, St. John Chrysostom says, "the 'life' of which He speaks is not life merely, but the excellent life; for that He spoke not simply of life, but of that glorious and ineffable life, is clear from this. For all men 'live,' even unbelievers, and uninitiated, who eat not of that flesh. Do you see that the words relate not to this life, but to that other? And what He says is of this kind: 'He that eats

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My flesh, when he dies shall not perish nor suffer punishment'; He spoke not of the general resurrection, (for all alike rise again,) but concerning the special, the glorious Resurrection, that which has a reward." *Chrys. hom. in Jo.* 47 *NPNF* 1/14.168. • THEOLOGY: The kind of life referred to is life that is given to us through union with God and lasts forever. See John 6.57 *As the living Father sent me, and I live because of the Father, so he who feeds on me, he will also live because of me.*

Supplemental Notes

✤ **[from] darkness** • σκότους • The Greek noun σκότους *darkness* has two ambiguities. First, is it masculine or neuter? Second, if it is neuter, and therefore genitive, what type of genitive? It could be a genitive of attribution referring to Ἰσχὺν *force* or it could be a genitive of separation functioning as an oblique to the participle ἐκκαθαίρω *to cleanse out.* Regarding the first issue, *LSJ* note that although σκότος *darkness* rarely occurred in the classical literature as neuter, it is always neuter in the LXX and the New Testament. (Heb 12.18 is an exception). The liturgical texts are rooted in Scripture, and therefore perhaps we can assume that our poet would also use neuter. And, if it is taken to be masculine in our hymn, it would be difficult to explain why it is plural. So, in our analysis, we believe it is neuter, and therefore genitive. Regarding the second issue of what type of genitive σκότους *darkness* is, there are divided opinions. Based on their translation (see above), *TFM* interprets σκότους darkness as being a neuter genitive of attribution referring to Ἰσχὺν *force*, and therefore part of the noun phrase that is the object of the participle θριαμβεύσας *to defeat*. St. Nikodemos the Athonite also views οὐσίαν *nature* as the object of the participle ἐκκαθάρας, but views σκότος *darkness* as a genitive of separation and the oblique of the participle. In *EOPT*:329 he says, Τήν μέν ἀνθροπίνην φύσιν (λέγαι) λοιπόν ὁ Σωτήρ ἐκαθάρισεν ἀπό τό νοητόν σκότος, καί ἐφώτισε ταύτην μέ τήν κοινωνίαν τοῦ Ἁγίου Πνεύματος... *On the one hand, (he says), the Savior has cleansed the human nature from the noetic darkness, and on the other hand has enlightened it with the communion of the Holy Spirit...* His interpretation fits well with the case of nouns used with ἐκκαθαίρω. In their entry for ἐκκαθαίρω *to cleanse out*, *LSJ* give an example: "χθόνα ἐκκαθαίρει κνωδάλων he *clears* this land of monsters, A. Supp. 264". This illustrates that for the verb ἐκκαθαίρω the direct object is in the accusative, and the thing that is cleared out is in the dative. This is because ἐκκαθαίρω is formed by prefixing the preposition ἐκ *out of* to the verb καθαίρω *to cleanse*. The preposition ἐκ *out of* takes a dative as its object, and the verb καθαίρω takes an accusative. So far, I have shown that grammatically it is possible that σκότους *darkness* is an oblique to the participle ἐκκαθαίρω *to cleanse out.* But does this make sense theologically? The answer is yes. The writings and hymns of St. John of Damascus often show signs that he used concepts and even words from the works of St. Gregory of Nyssa. We find the concept of washing darkness from the soul in his commentary on the Song of Songs (of Solomon). In it, the bride is described as black. St. Gregory interprets this as having a *dark, shadowy appearance,* a *dark form,* and *the image of darkness.* The form or appearance of the bride is described as being darkened because *the ruler of the powers of darkness dwelt* in her. But, A*lthough we were darkened through sin, God made us bright and loving through his resplendent grace* and Christ *summoned sinners to repentance whom he made to shine as luminaries [Phil 2.15] by the bath of regeneration which washed away their dark form.* So, we see here a direct connection between baptism and the washing away of darkness. These quotations are from the translation in McCambley 1987. Also, in his oracle 40 (On Baptism), St. Gregory talks of the darkness of St. Paul's soul before he encountered Christ (VI), the darkness of sin (XIII), and equates darkness with estrangement from God (XLV). In summary, for these reasons, I agree

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with St. Nikodemos' interpretation that in this hymn σκότους *darkness* belongs with the participle ἐκκαθάρας, not with the noun Ἰσχὺν *force,* though, of course there is a relationship between that force and darkness. The darkness that marks human nature and is washed out through baptism has its source in the ruler of power of darkness. •

✤ **[the] force** • Ἰσχὺν • In his published version of this verse, St. Nikodemos the Athonite has a period before Ἰσχὺν rather than a comma *EOPT*:327. The significance of his analysis is that the participle θριαμβεύσας *having defeated* would modify the verb ἐξαμείβεαι *transfer* instead of the participle τελειῶν *making it perfect*. However, I have not been able to find a published Menaion that shows a period before Ἰσχὺν. And, where either a comma or period would appear in a printed Menaion, in manuscripts there is often instead the ἄνω τελεία (colon), which is simply marking poetic metre. See, for example, image 62 in MS 598 Mt. Sinai 1100. •

14 Grammar

Grammar

Interlinear Text

This section provides information about the grammar of words (that is, the morphology) [4]. The Greek words appear in the same order as they do in the source text.

1	2		3	4
Χρίεις	**τελειῶν**		**,**	**τὴν**
You.anoint	making.[it].perfect		,	the
VERB.2.SG.PRS.ACT.IND	PTCP.ACT.PRS.M.SG.NOM		PM	ART.SG.F.ACC
χρίω	τελειόω		,	ὁ

5	6	7	8	9	10
βρότειον	**οὐσίαν**	**,**	*****	**Ἄναξ**	**ἄναρχε**
mortal	nature	,	*	[O].King	without.beginning
ADJ.SG.F.ACC	NOUN.SG.F.ACC	PM	PM	NOUN.SG.M.VOC	ADJ.SG.M.VOC
βρότειος	οὐσία	,	*	ἄναξ	ἄναρχος

11	12	13	14	15	16
,	**Πνεύματος**	**κοινωνίᾳ**	**,**	*****	**Ῥοαῖς**
,	[of].[the].Spirit	with.[the].communion	,	*	streams
PM	NOUN.SG.N.GEN	NOUN.SG.F.DAT	PM	PM	NOUN.PL.F.DAT
,	πνεῦμα	κοινωνία	,	*	ῥοή

17	18	19	20	21
ἀχράντοις	**,**	**ἐκκαθάρας**	**καὶ**	**σκότους**
[with].[the].unstained	,	having.cleaned.[it]	both	[from].darkness
ADJ.PL.F.DAT	PM	PTCP.ACT.AOR.M.SG.ACC	ADV	NOUN.SG.N.GEN
ἄχραντος	,	ἐκκαθαίρω	καί	σκότος

22	23	24	25	26	27
,	*****	**Ἰσχὺν**	**θριαμβεύσας**	**τε**	**,**
,	*	force	having.defeated	and	,
PM		NOUN.SG.F.ACC	PTCP.ACT.AOR.M.SG.NOM	PART	PM
,	*	ἰσχύς	θριαμβεύω	τε	,

28	29	30	31	32	33
τὴν	**ἐπηρμένην**	**,**	*****	**Νῦν**	**εἰς**
the	[which].has.lifted.itself.up	,	*	Now	into
ART.SG.F.ACC	PTCP.MP.PRF.F.SG.ACC	PM	PM	ADV	PREP
ὁ	ἐπαίρομαι < ἐπαίρω	,	*	νῦν	εἰς

34	35	36	37	38
ἄληκτον	**,**	**ἐξαμείβεαι**	**βίον**	**.**
unending	,	transfer.[it]	life	.
ADJ.SG.M.ACC	PM	VERB.2.SG.PRS.MP.IND	NOUN.SG.M.ACC	PM
ἄληκτος	,	ἐξαμείβω	βίος	.

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[4] You can read about Greek grammar at https://ancientgreek.pressbooks.com.

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16   Grammar

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[5]. The order of each Greek word in the diagram is based on the word it depends on[6]. 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.

|–**1 root Χρίεις You.anoint VERB.2.SG.PRS.ACT.IND χρίω**
    |–**2 advcl τελειῶν making.[it].perfect PTCP.ACT.PRS.M.SG.NOM τελειόω**
        |–**19 advcl ἐκκαθάρας having.cleaned.[it] PTCP.ACT.AOR.M.SG.ACC ἐκκαθαίρω**
            |–**16 obl Ῥοαῖς streams NOUN.PL.F.DAT ῥοή**
                |–**14 punct , , PM ,**
                |–**15 punct * * PM ***
                |–**17 amod ἀχράντοις [with].[the].unstained ADJ.PL.F.DAT ἄχραντος**
            |–**18 punct , , PM ,**
            |–**20 cc καὶ both ADV καί**
            |–**21 obl σκότους [from].darkness NOUN.SG.N.GEN σκότος**
            |–**25 conj θριαμβεύσας having.defeated PTCP.ACT.AOR.M.SG.NOM θριαμβεύω**
                |–**24 obj Ἰσχὺν force NOUN.SG.F.ACC ἰσχύς**
                    |–**22 punct , , PM ,**
                    |–**23 punct * * ***
                    |–**29 acl ἐπηρμένην [which].has.lifted.itself.up PTCP.MP.PRF.F.SG.ACC ἐπαίρομαι**
< ἐπαίρω
                      |–**27 punct , , PM ,**
                      |–**28 det τὴν the ART.SG.F.ACC ὁ**
                |–**26 cc τε and PART τε**
        |–**6 obj οὐσίαν nature NOUN.SG.F.ACC οὐσία**
            |–**4 det τὴν the ART.SG.F.ACC ὁ**
            |–**5 amod βρότειον mortal ADJ.SG.F.ACC βρότειος**
        |–**9 nsubj Ἄναξ [O].King NOUN.SG.M.VOC ἄναξ**
            |–**7 punct , , PM ,**
            |–**8 punct * * PM ***
            |–**10 amod ἄναρχε without.beginning ADJ.SG.M.VOC ἄναρχος**
        |–**13 obl κοινωνίᾳ with.[the].communion NOUN.SG.F.DAT κοινωνία**
            |–**12 nmod Πνεύματος [of].[the].Spirit NOUN.SG.N.GEN πνεῦμα**
                |–**11 punct , , PM ,**
        |–**36 conj ἐξαμείβεαι transfer.[it] VERB.2.SG.PRS.MP.IND ἐξαμείβω**
            |–**32 advmod Νῦν Now ADV νῦν**
                |–**30 punct , , PM ,**
                |–**31 punct * * PM ***
            |–**35 punct , , PM ,**
            |–**37 obl βίον life NOUN.SG.M.ACC βίος**

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[5]See http://universaldependencies.org
[6]*depends on* means *is governed by or subordinate to*.

|–**33 mark εἰς into PREP εἰς**
|–**34 amod ἄληκτον unending ADJ.SG.M.ACC ἄληκτος**
|–**3 AuxX , , PM ,**
|–**38 punct . . PM .**

Abbreviations

2	second person
ACC	accusative
ACT	active
ADJ	adjective
ADV	adverb(ial)
AOR	aorist
ART	article
AuxX	comma
DAT	dative
F	feminine
GEN	genitive
IND	indicative
M	masculine
MP	middle-passive
N	neuter
NOM	nominative
NOUN	noun
PART	particle
PL	plural
PM	punctuation mark
PREP	preposition
PRF	perfect
PRS	present
PTCP	participle
SG	singular

18	Bibliography
VERB	verb
VOC	vocative
acl	clausal modifier of noun (adjectival clause)
advcl	adverbial clause modifier
advmod	adverbial Modifier
amod	adjectival modifier
cc	coordinating conjunction
conj	conjunct
det	determiner
en_uk_gemot	GE-MOT Notes and Translations by Dr. Michael Colburn
en_uk_gesot	GE-SOT Notes and Translations by Dr. Michael Colburn
en_uk_gev	GEV Notes and Translations by Dr. Michael Colburn
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
mark	marker
nmod	nominal modifier
nsubj	nominal subject
obj	object
obl	oblique nominal
punct	punctuation
root	root

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SES:Luk:12-24   Blight, Richard C. (2008). *An Exegetical Summary of Luke 12-24*. Duncan, TX.

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MNTG	Brooks, James A. and Carlton L. Winbery (1994). *A Morphology of New Testament Greek*. Lanham, Maryland.	
Chrys. hom. in Jo.	Chrysostom, Joannis (1864). "Homiliae I.XXXVIII in Joannem". Edited by Jacques-Paul Migne. Paris.	
OALD	Deuter, Margaret, Jennifer Bradbery, and Joanna Turnbull, editors (2015). *Oxford Advanced Learner's Dictionary*. Oxford.	
EEB	*EEB* (no date). *Easy English Bible*. url: https://www.easyenglish.bible.	
Gr. Nyss. hom. 1-15 in Cant.	Gregory of Nyssis (1960). "In Canticum canticorum". Edited by Jaeger Werner and Hermann Langerheck. Leiden.	
BBE	Hooke, Samuel Henry, editor (1949, revised 1965). *The Basic Bible, Containing the Old and New Testaments in Basic English*. Cambridge University Press.	
Jo. D. o.f.	Joannes Damascenus (1864). "Expositio Accurata Fidei orthodoxae (ΕΚΔΟΣΙΣ ΑΚΡΙΒΗΣ ΤΗΣ ΟΡΘΟΔΞΟΥ ΠΙΣΤΕΩΣ) (An Exact Exposition of the Orthodox Faith)". Edited by Jacques-Paul Migne. Paris.	
Lampe	Lampe, G. W., editor (1961). *A Patristic Lexicon*. Oxford.	
LSJ	Liddell, H.G. and R. Scott, editors (1996). *A Greek-Engish Lexicon. With a Revised Supplement*. Oxford.	
L&N	Louw, Johannes and Eugene A. Nida, editors (1988–1989). *Greek-English Lexicon of the New Testament. Based on Semantic Domains*. New York.	
PG	Migne, Jacques-Paul, editor (1857–1866). *Patrologiæ Cursus Completus (Series Græca)*. Paris.	
BrillDAG	Montanari, Fronco, editor (2015). *The Brill Dictionary of Ancient Greek*. Leiden | Boston.	
TFM	Mother Mary and Archimandrite Kallistos Ware (1998). *The Festal Menaion*. South Canaan, Pennsylvania.	
THB:Luk	Reiling, J. and J. L. Swellengrebel (1871). *A Translator's Handbook on the Gospel of Luke*. Leiden.	
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