

means to SHOW by POINTING TO for any one or ones of a variety of purpose. You may want to SHAME someone--for his own good, as we say; or for the good of someone else, or of the general public. Colloquial English here is "to show [somebody] UP," or [even more coll.] "to put [somebody] DOWN." So the motive may be social control, the manipulation of social sanctions, by PUNISHING in the public eye and so MAKING AN EXAMPLE OF somebody or even some group by EXPOSURE (a powerful motif in the Watergate hearings). ...what Joseph did not want to do to Mary [Mt.1.19: "disgrace...publicly," where better text has the vb. minus "para-," which shorter vb. is used paganly of the punishment exposure of an adulteress (gentler treatment than the Jewish!) and appears elsewhere in NT only Col.2.15: exposure of captives in a military triumphal procession--an audacious reversal: Christ, paradigmed-exposed on the cross, "freed himself from the power of the spiritual rulers and authorities" or "stripped the spiritual rulers and authorities of their power," by making "a public spectacle of them by leading them as captives in his victory procession"--the verb often having the connotation "to MOCK"]....That's all the NT instances of [*para*]deigmatizo, substantival vbs. from the n. *dei[k]g-ma*, -ma meaning "result": the n., thus, results of showing: PROOF, EXAMPLE, PATTERN, EVIDENCE, PLAN, SIGN, SKETCH, MARKET, BAZAAR...which renders, for the vbs, these nonNT meanings: TEST, MAKE TRIAL OF; FURNISH A SAMPLE; APPEAR; and for the adj.: PUBLIC INSPECTION, VERIFICATION. Why bother with meanings of NT words (and stems and roots) not in NT, and with nonNT words whose roots/stems are in NT? Because NT is a small body of literature in a great language sea, Koine [Common] Greek, whose "feel" is present in NT as it's present in the life from and to which NT speaks. But was a writer aware, when writing, of all those words/connotations? No more than a modern author, consciously; but lang.-as-conscious is, at any moment, only a small sliver of language-as-known by the speaker or writer, including you...and by the hearer or reader....The title of this thinksheet is my exact rendition into Eng. of the Gk. vb.--not by translation but by transliteration.

- POINTING, the physical act at root of "paradigm," is both protolinguistic and nonverbal. It is the body itself CALLING ATTENTION TO some thing/action/person/direction. Since what gets our attention gets us and what holds our attention is our God, the power to DIRECT ATTENTION is a sacred power, a hieratic as well as a pedagogic energy. This is the dynamic meaning of "paradigm." Its static-structural meaning is a fusion of (1) the significance the pointing person has, at the moment, for the person whose attention is thus directed, and (2) what the directed person, in consequence of obeying the direction, experiences. Here we should look at the basic vb. *deiknumi*, to [lit.] FINGER-SHOW, thus POINT one of your "ten" [thus, "decimal" system] fingers. Of the nine Gk. vbs. for "show," three are on this root (the other roots being *d.el*, *me.n*, [*par*]ech, *se.m*, and *phain*--Yonge's Syn.161). With prefix *para-*, we get EXHIBIT SIDE BY SIDE, COMPARE, INDICATE, REPRESENT, EXHIBIT AND HAND OVER, ASSIGN, ALLOT, DEMONSTRATE....And one more noun, *paradeik^sis*, COMPARISON, leads on to the root/stem/words NT prefers, the act of
- THROWING (-ball-, Eng. BALL). *Paraballo* may indicate (1) throwing food beside, as fodder for horses; or food in table service; (2) throwing one's money, (a) depositing it in the bank or (b) gambling with a stake; one's mouth in the praise of a god; one's teeth, object, rejoining; oneself in high-risk relations and situations, exposing oneself, putting oneself in another's power, venturing unguardedly without respect for one's interests at stake, gambling oneself [in contrast to mere wagering of one's possessions], giving oneself up to; one's ears, to listen; giving oneself over to oneself in self-betrayal, self-canceling, self-deception; throwing oneself against another, in opposition/competition. Among other meanings, on this root meaning THROW, are (1) to bring one's boat alongside, i.e. to heave to; (2) to close the door; (3) in geometry, to conjoin; (4) in astronomy, to be in the same right ascension as....The n. we transliterate "PARABLE" means JUXTAPOSITION, COMPARISON, ILLUSTRATION, ANALOGY, BY-WORD, PROVERB, OBJECTION, (naut.) BROADSIDE FIGHTING, SIDELONGING (off the wall!), (astron.) CONJUNCTION, (math.) DIVISION and thus SECTION and FOCI OF AN ELLIPSE OR HYPERPOLA (conical "overthrow-ing") and PARABOLA....And among the meanings of *parabolos* is BORDER ALONG THE EDGE OF A GARMENT....Finally, there's throwing BAIT!--Jesus baiting opponents!

Teaching religion is "pointing" to, and "throwing" pictures of, a particular way of seeing and living in the world--i.e., a religion.