

Intermediate Greek Grammar

Syntax for Students of the New Testament

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Key to “For Practice” Sections


Baker Academic
a division of Baker Publishing Group
Grand Rapids, Michigan

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a division of Baker Publishing Group
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1

The Cases

1.13. Nominative and Vocative (pp. 10–11)

⁹And it happened in those days **Jesus** came from Nazareth of Galilee and was baptized in the Jordan [river] by John. ¹⁰And immediately coming up out of the water he saw the heavens split open and the Spirit as a dove coming down on him. ¹¹And a **voice** came from heaven: “**You** are my **beloved son**, in you I am pleased.” ¹²And immediately the **Spirit** cast him out into the desert. ¹³And he was in the desert for forty days, being tempted by Satan, and he was with the wild beasts, and the **angels** served him. (Mark 1:9–13)

(Note: there are obviously places where Greek does not include a distinct subject, though we need to include one in our English translation—e.g., “he.”)

Ἰησοῦς Subject nominative of the verb ἦλθεν (came).

φωνή Subject nominative of the verb ἐγένετο (came).

Σὺ Subject nominative of the linking verb εἶ (you are). Since Σὺ is a pronoun it is the subject. See p. 6 rule 1.

υἱός ... ἀγαπητός Predicate nominative.

πνεῦμα Subject nominative of the verb ἐκβάλλει (cast out).

ἄγγελοι Subject nominative of the verb διηκόνουν (served); introduces a new subject.

¹The **revelation** of Jesus Christ, which **God** gave to him to show to his servants, the things which are necessary to come about soon.... ⁴**John**, to the seven churches in Asia; **grace** to you and **peace**. (Rev. 1:1, 4)

Ἀποκάλυψις Independent nominative, as a title to the book.

θεός Subject nominative of the verb ἔδωκεν (gave).

Ἰωάννης Independent nominative, in a letter greeting.

χάρις Independent nominative, in a salutation of a letter.

εἰρήνη Independent nominative, in a salutation of a letter.

1.24. Genitive (pp. 21–22)

¹Therefore, [there is] now no condemnation at all to those in Christ Jesus; ²For the law of the **Spirit** of **life** in Christ Jesus frees/has freed us from the law of **sin** and of **death**. ³For what was impossible for the **law**, in which it was weak through the flesh, God, having sent **his own** Son in the likeness of **sinful flesh** and concerning sin, condemned sin in the flesh, ⁴in order that the righteous demand of the **law** might be fulfilled in us who walk not according to the flesh but according to the Spirit. (Rom. 8:1–4)

πνεύματος Descriptive genitive, or source (the law that comes from the Spirit).
ζωῆς Descriptive genitive, but it could also be objective (life given by the Spirit).
ἁμαρτίας Descriptive genitive, or objective (sin produced by the law).
θανάτου Descriptive genitive, or objective (death produced by the law).
νόμου Genitive of reference, though it could also be subjective (the law is unable to do).
ἑαυτοῦ Genitive of possession.
σαρκός Genitive of comparison (but with a noun rather than an adjective or adverb; see BDAG), but it could be taken as expegetical, unpacking the likeness.
ἁμαρτίας Descriptive genitive.
νόμου Genitive of possession, or subjective (the idea may be the righteousness that the law demands).

¹³Being penalized with the reward of **unrighteousness**; counting reveling in the daytime a pleasure, [they are] stains and blemishes reveling in **their** deceptions while feasting together with you, ¹⁴having eyes full of **adultery** and unceasing from **sin**, enticing unstable souls, having a heart trained in **greed**, children of a **curse** [cursed children!], ¹⁵leaving behind the straight way they have gone astray, following the way of **Balaam of Bosor**, who loved the reward of **unrighteousness** ¹⁶and/but he had a rebuke [legal idiom for “he was accused”] for his own **lawlessness**; a mute donkey speaking in a **human** voice, prevented the madness of the **prophet**. (2 Pet. 2:13–16)

ἀδικίας Descriptive genitive, though it could also be source (the reward that comes from doing unrighteousness).
αὐτῶν Subjective genitive (they are involved in the activity of deceiving).
μοιχαλίδος Genitive following μεστοῦς indicating content (see BDAG).
ἁμαρτίας Descriptive genitive, or possible subjective (sin is restless, does not cease).
πλεονεξίας Possibly a genitive direct object of γεγυμνασμένην or possibly means.
κατάρας Descriptive genitive.
Βαλαὰμ Descriptive genitive, or the idea may be “the way that Balaam goes.”
Βοσὸρ Genitive of source (probably a town in Syria, not Balaam’s father).
ἀδικίας See ἀδικίας above.
παρανομίας Objective genitive
ἀνθρώπου Descriptive genitive. Note that the genitive comes before the noun that it modifies (φωνῆ, which is the object of the preposition ἐν), hence giving prominence to the fact that the donkey spoke in a *human* voice.
προφήτου Possessive, or possibly subjective genitive if we see madness as an action (he was mad).

1.25. Dative (p. 28)

⁷Because the mind of the flesh is hostile toward God, for it does not submit to the **law** of God, for neither is it able. . . . ¹²Therefore, brothers and sisters, we are obligated, not to the **flesh** in order to live according to the flesh. . . . ¹⁴For as many as are led by the **Spirit** of God, these are sons of God. . . . ¹⁶The Spirit himself bears witness with our **spirit** that we are children of God. . . . ²⁰For creation is subject to/in **futility**, not willingly but because of the one who subjected it, in hope. . . . ²⁴For we were saved in/by **hope**, but hope which is seen is not hope, for who hopes for what he/she sees? . . . ²⁶And likewise also the Spirit helps in our **weakness**; . . . But the Spirit himself intercedes with **inexpressible groanings**. . . . ²⁸And we know that for **those who love** God, he works all things together for good, for **those called** according to [His] purpose. (Rom. 8:7, 12, 14, 16, 20, 24, 26, 28)

νόμῳ Dative of indirect object.
σαρκί Dative of reference, or dative after a noun of obligation.
πνεύματι (v. 14) Dative of means.
πνεύματι (v. 16) Dative of association.
ματαιότητι Dative of disadvantage/sphere.
ἐλπίδι Dative of sphere/means.
ἀσθενείᾳ Dative of sphere.
στεναγμοῖς ἀλαλήτοις Dative of means or manner.
ἀγαπῶσι Dative of advantage.
κλητοῖς Dative of advantage.

1.41. Accusative (p. 34)

²¹And then they asked for a **king**, and God gave to them **Saul**, **son** of Kis, a **man** from the tribe of Benjamin, for forty **years**. ²²And having removed **him** he [God] raised up **David** for them as king, about whom he spoke having testified: “Find **David the** [son] of Jesse, a **man** according to my heart, who will do **all** my **will**.” ²³God, from the seed of this one, according to the promise has brought to Israel a **savior**, **Jesus**. (Acts 13:21–23)

βασιλέα Accusative direct object of the verb ἠτήσαντο.
Σαοὺλ Accusative direct object of the verb ἔδωκεν.
υἶόν Accusative in apposition to Σαοὺλ.
ἄνδρα Accusative in apposition to Σαοὺλ.
ἔτη Adverbial accusative of time (for a duration of forty years).
αὐτόν Accusative direct object of the verb μεταστήσας.
Δαυὶδ (1st occurrence) Accusative direct object of the verb ἤγειρεν.
Δαυὶδ (2nd occurrence) Accusative direct object of the verb Εὗρον.
τόν Accusative in apposition to Δαυὶδ. The article functions as a substantive. The genitive (τοῦ Ἰεσσαί) that follows this article (τόν) expresses a relationship which must be supplied in translation, hence “son.”
ἄνδρα Accusative in apposition to Δαυὶδ.
πάντα τὰ θελήματά Accusative direct object of the verb ποιήσει.
σωτήρα Accusative direct object of the verb ἤγαγεν.
Ἰησοῦν Accusative in apposition to σωτήρα.

¹And I saw an **angel** coming down out of heaven, having the key of the **abyss** and a great **chain** in his hand. ²And he seized the **dragon**, the ancient serpent, which is the Devil and Satan, and he bound **him** for one thousand **years**, ³and he threw **him** into the abyss and closed and sealed it over him, in order that he might not deceive any longer the **nations**, until the one thousand years are completed; after these things it is necessary for **him** to be loosed for a short **time**. ⁴And I saw **thrones**, and [some] were seated on them, and judgment was given to/for them, even the **souls** of those beheaded because of the testimony of Jesus and because of the word of God, and those who did not worship the **beast** nor his **image** and did not receive the **mark** upon [their] forehead and upon their hand; and they lived/came to life and they reigned with Christ for one thousand **years**. (Rev. 20:1–4)

ἄγγελον Accusative direct object of the verb εἶδον.
κλεῖν Accusative direct object of the verb ἔχοντα.

ἄλυσιν Accusative direct object of the verb ἔχοντα.

δράκοντα Accusative direct object of the verb ἐκράτησεν. Note the grammatical incongruity with the nominative ὁ ὄφις ὁ ἀρχαῖος which stands in apposition to the accusative δράκοντα. One would expect “the ancient serpent” to be in the accusative case to agree with δράκοντα. Most likely by placing this phrase ὁ ὄφις ὁ ἀρχαῖος in the nominative case rather than the expected accusative the author intends for it to “stand out” perhaps to draw attention to the OT background from Gen 3.

αὐτὸν (v. 2) Accusative direct object of the verb ἔδησεν.

ἔτη Adverbial accusative of time (for a duration of one thousand years).

αὐτὸν (v. 3, 1st occurrence) Accusative direct object of the verb ἔβαλεν.

ἔθνη Accusative direct object of the verb πλανήσῃ.

αὐτὸν (v. 3, 2nd occurrence) Accusative “subject” of the infinitive λυθῆναι.

χρόνον Adverbial accusative of time (for the duration of a short time)

θρόνους Accusative direct object of the verb εἶδον.

ψυχὰς Accusative direct object of the verb εἶδον.

θηρίον Accusative direct object of the verb προσεκύνησαν.

εἰκόνα Accusative direct object of the verb προσεκύνησαν.

χάραγμα Accusative direct object of the verb ἔλαβον.

ἔτη Adverbial accusative of time (for the duration of one thousand years).

2

Pronouns

2.25 (p. 56)

²**This one** was in the beginning with God. ³All things came about through **him**, and without **him** not **one thing** came about. **What** came about ⁴in **him** was life, and the life was the light of people; ⁵and the light was shining in the darkness, and the darkness did not comprehend/overtake **it**. ⁶There came a man sent from God, **his** name [was] John; ⁷**this one** came as a witness, in order that he might witness concerning the light, in order that all might believe through **him**. ⁸**That one** was not the light but [he came] in order that he might witness concerning the light. . . . ¹⁵(John was witnessing concerning **him** and he cried out saying, “**This one** was **he whom** I spoke about: ‘The one who is coming after **me** is before **me**, for he was before **me**.’”) ¹⁶for from his **fullness we** have all received, and grace in place of grace; ¹⁷for the law was given through Moses, [but] grace and truth came through Jesus Christ. ¹⁸**No one** has ever seen God, [but] the one and only God who is in the bosom of the Father, **that one** has explained [him]. (John 1:2–8, 15–18)

οὗτος Near demonstrative pronoun; antecedent is the Logos from v. 1; functions as the subject of the clause.

αὐτοῦ (1st occurrence) Personal pronoun; antecedent is the Logos from v. 1; functions as the object of the preposition δι’.

αὐτοῦ (2nd occurrence) Personal pronoun; antecedent is the Logos from v. 1; functions as the object of the ‘improper’ preposition χωρὶς.

ὃ Relative pronoun; antecedent is the ἔν; functions as the subject of γέγονεν.

αὐτῷ Personal pronoun; antecedent is the Logos from v. 1; functions as the object of the preposition ἐν.

αὐτὸ Personal pronoun; antecedent is φῶς; functions as the direct object of κατέλαβεν.

αὐτῷ Personal pronoun; antecedent is ἄνθρωπος; functions as a dative showing possession.

οὗτος Near demonstrative pronoun; antecedent is Ἰωάννης; functions as the subject of ἦλθεν.

αὐτοῦ Personal pronoun; antecedent is φωτός; functions as the object of the preposition δι’.

ἐκεῖνος Remote demonstrative pronoun; antecedent is Ἰωάννης; functions as the subject of ἦν.

Perhaps the remote demonstrative is used here to now background John, in contrast to the foreground character, which is Jesus, and referred to with the near demonstrative in the next verse (Οὗτος).

αὐτοῦ Personal pronoun; antecedent is φωτός which refers to the Logos; functions as the object of the preposition περὶ.

Οὗτος Near demonstrative; antecedent is the Logos, Christ; functions as the subject of ἦν.

ὃν Relative pronoun; antecedent is the Logos, Christ; functions as the direct object of εἶπον.

μου (1st occurrence) Personal pronoun; antecedent is Ἰωάννης, the speaker of the quotation; functions as the object of ὀπίσω.

μου (2nd occurrence) Personal pronoun; antecedent is Ἰωάννης, the speaker of the quotation; functions as the object of ἔμπροσθέν.

μου (3rd occurrence) Personal pronoun; antecedent is Ἰωάννης, the speaker of the quotation; functions as the object of πρῶτός.

αὐτοῦ Personal pronoun; antecedent is Christ, the Logos; functions as genitive of possession.

ἡμεῖς Personal pronoun; antecedent is author and readers; functions as the subject of ἐλάβομεν.

οὐδεὶς Indefinite pronoun; antecedent is indefinite (no specific antecedent); functions as the subject of ἔώρακεν.

ἐκεῖνος Remote demonstrative; antecedent is Christ, the Logos, or μονογενῆς θεός; functions as the subject of ἐξηγήσατο.

^{1:4}And **we** write **these things** in order that our joy might be completed. ⁵And **this** is the message which we heard from **him** and we are proclaiming to **you**, that God is light and there is no darkness in **him at all**. ⁶If we say that we have fellowship with **him** and we walk about in the darkness, we lie and do not practice the truth; ⁷but if we walk about in the light as **he** is in the light, we have fellowship with **one another** and the blood of Jesus **his** son cleanses **us** from every sin. ⁸If we say that we do not have sin, we deceive **ourselves** and the truth is not in **us**. . . . ^{2:4}The one who says “I know **him**” and does not keep **his** commands is a liar, and the truth is not in **this one**; ⁵but **whoever** keeps **his** word, truly in **this one** the love of God is complete. In/by **this** we know that we are in **him**: ⁶the one who says [that he/she] remains in **him** ought also to walk just as **that one** walked. (1 John 1:4–8; 2:4–6)

ταῦτα Near demonstrative pronoun; antecedent is probably the entire letter; functions as the direct object of γράφομεν.

ἡμεῖς Personal pronoun; antecedent is the author and other eyewitnesses; functions as the subject of γράφομεν.

ἡμῶν Personal pronoun; antecedent is the author and other eyewitnesses; functions as a genitive of possession or subjective genitive (we rejoice).

αὕτη Near demonstrative pronoun; antecedent is ὅτι ὁ θεός φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

αὐτοῦ Personal pronoun; antecedent is “the Son, Jesus Christ” in v. 3; functions as the object of the preposition ἀπ’.

ὑμῖν Personal pronoun; antecedent is the readers of 1 John; functions as the indirect object of ἀναγγέλλομεν.

αὐτῷ Personal pronoun; antecedent is θεός; functions as the object of the preposition ἐν.

οὐδεμία Negative indefinite pronoun; functions adverbially, amplifies οὐκ (translated: “not at all”)

αὐτοῦ Personal pronoun; antecedent is ambiguous (God or Jesus?), but probably should be seen as θεός who is the subject in the last clause of v. 5; functions as the object of the preposition μετ’.

αὐτός Personal pronoun; again, the antecedent is ambiguous but probably still refers to θεός, who is referred to as light in v. 5, and is distinguished from the Son, Jesus in v. 7.

ἀλλήλων Reciprocal pronoun; antecedent is the readers of 1 John and probably the author; functions as the object of the preposition μετ’.

αὐτοῦ Personal pronoun; antecedent is θεός; functions as a genitive of possession or relationship.

ἡμᾶς Personal pronoun; antecedent is the readers of 1 John and the author; functions as the direct object of καθαρίζει.

ἑαυτοὺς Reflexive pronoun; antecedent is the readers of 1 John and the author; functions as the direct object of *πλανῶμεν*.

ἡμῖν Personal pronoun; antecedent is the readers of 1 John and the author; functions as the object of the preposition *ἐν*.

αὐτὸν Personal pronoun; antecedent is ambiguous (God or Jesus?) but may still refer primarily to θεός; functions as the direct object of Ἔγνωκα.

αὐτοῦ Personal pronoun; antecedent is the same as αὐτὸν; functions as a genitive of possession or subjective genitive (He commands).

τούτῳ Remote demonstrative pronoun; antecedent is “The one who says, ‘I know Him’ but does not keep his commands”; functions as the object of the preposition *ἐν*.

ὃς Relative pronoun; antecedent is indefinite —along with the particle ἄν the pronoun forms an indefinite construction (whoever); function as the subject of τηρῆ.

αὐτοῦ Personal pronoun; antecedent again is ambiguous, but probably still refers to God; functions as a genitive of possession or subjective genitive, and here it is fronted before the word it modifies (λόγον) to give the pronoun in the genitive more prominence.

τούτῳ (1st occurrence) Remote demonstrative pronoun; antecedent is “whoever keeps his word”; functions as the object of the preposition *ἐν*.

τούτῳ (2nd occurrence) Remote demonstrative pronoun; antecedent is probably “whoever keeps his word”; functions as the object of the preposition *ἐν*.

αὐτῷ (1st occurrence) Personal pronoun; antecedent is probably God; functions as the object of the preposition *ἐν*.

αὐτῷ (2nd occurrence) Personal pronoun; antecedent is probably God; functions as the object of the preposition *ἐν*.

ἐκεῖνος Remote demonstrative pronoun; the switch to the remote demonstrative suggests that the antecedent is Jesus Christ; functions as the subject of περιπάτησεν.

αὐτὸς Personal pronoun; antecedent is “the one says (that he/she) remains in him”; functions as the subject of ὀφείλει.

3

Adjective and Adverbs

3.13. Adjectives (p. 67)

³³Either make the tree **good** and its fruit **good**, or make the tree **rotten** and its fruit **rotten**; for from its fruit a tree is known. ³⁴Brood of vipers, how are you able to speak **good**, being **evil**? For from the abundance of the heart the mouth speaks. ³⁵The **good** person from the **good** treasure brings out **good** things, and the **evil** person from the **evil** treasure brings out **evil** things. ³⁶But I say to you that **every** **useless** word which people speak, they shall give an account concerning it in the day of judgment.

³⁷For from/by your words you will be justified, and from/by your words you will be condemned. (Matt. 12:33–37)

καλὸν (1st occurrence) Predicate adjective = make the tree *to be* good.

καλὸν (2nd occurrence) Predicate adjective = make its fruit *to be* good.

σαπρὸν (1st occurrence) Predicate adjective = make the tree *to be* rotten.

σαπρὸν (2nd occurrence) Predicate adjective = make its fruit *to be* rotten.

ἀγαθὰ Substantival adjective = good things.

πονηροὶ Predicate adjective with the participle ὄντες.

ἀγαθὸς Attributive adjective; modifies ἄνθρωπος.

ἀγαθοῦ Attributive adjective; modifies θησαυροῦ.

ἀγαθά Substantival adjective = good things.

πονηρὸς Attributive adjective; modifies ἄνθρωπος.

πονηροῦ Attributive adjective; modifies θησαυροῦ.

πονηρά Substantival adjective = evil things.

πᾶν Attributive adjective; modifies ῥῆμα.

ἀργὸν Attributive adjective; modifies ῥῆμα.

3.18. Adverbs (p. 71)

⁸**First**, I thank my God through Jesus Christ concerning all of you, because your faith is being proclaimed in all the world. ⁹For God is my witness, whom I serve in my spirit in the gospel of his son, **how unceasingly** I make mention of you ¹⁰**always** asking in my prayers, **if perhaps at last** I will succeed by the will of God to come to you. ¹¹For I long to see you, in order that I might impart some spiritual gift to you in order for you to be strengthened, ¹²and this is to be [that I might be] mutually encouraged among you through faith among each other, both yours and mine. ¹³I do **not** want you to be ignorant, brothers and sisters, that **many times** I have intended to come to you, and I was hindered until **now**, in order that I might also have a certain fruit among you, just as also among the rest of the gentiles. ¹⁴Both to Greek and Barbarian, to wise and foolish, I am a debtor. ¹⁵**So** according to me, [I am] eager to preach the gospel also to you who are in Rome. (Rom. 1:8–15)

Πρῶτον Time; modifies εὐχαριστῶ.

ὡς Manner (modifying another adverb, ἀδιαλείπτως).

ἀδιαλείπτως Extent; modifies ποιῶμαι.

πάντοτε Frequency; modifies δεόμενος.

πως Manner (modifying another adverb, ἤδη ποτὲ)

ἤδη ποτὲ Time; modifies εὐδοθήσομαι.

οὐ Negative; negates θέλω.

πολλάκις Frequency; modifies προεθέμην.

δεῦρο Time; the adverb has been nominalized by an article and functions as the object of the “improper” preposition ἄχρι.

οὕτως Manner = as a debtor and refers back to v. 14.

4

The Article

4.14 (pp. 87–88)

(In the translations below the article will not be bolded, since articles are not always translated in English, and since we sometimes include an article in English when there is not one in Greek.)

¹And be careful not to do you your righteousness before people in order to be seen by them; but if indeed (you are) not (careful), you do not have a reward from your Father who is in the heavens.

²Therefore, whenever you do alms giving, do not sound a trumpet before you, just as the hypocrites do in the synagogues and in the streets, in order that they might be glorified by people. Truly I say to you, they have their full reward. ³But when doing your alms giving, your left hand should not know what your right hand is doing, ⁴so that your alms giving might be in secret. And your Father who sees in secret will reward you. ⁵And whenever you pray, you shall/do not be as the hypocrites; for they love to pray standing in the synagogues and on the corners of the streets, so that they might be seen by people. Truly I say to you, they have their full reward. (Matt. 6:1–5)

τὴν Identifies an abstract noun and with ὑμῶν particularizes it.

τῶν Categorical/generic; people in general.

τὸ Indicates the case of the infinitive θεαθῆναι after πρὸς.

τῷ (1st occurrence) With ὑμῶν particularizes father.

τῷ (2nd occurrence) Adjectivizes the prepositional phrase ἐν τοῖς οὐρανοῖς.

τοῖς Identifies place(s), heaven(s).

οἱ Categorical/generic; hypocrites as a class.

ταῖς (1st occurrence) Categorical/generic; synagogues in general.

ταῖς (2nd occurrence) Categorical/generic; narrow streets in general.

τῶν Categorical/generic; people in general.

τὸν With αὐτῶν particularizes reward and probably anaphoric.

ἡ (1st occurrence) Nominalizes the adjective ἀριστερά.

ἡ (2nd occurrence) Nominalizes the adjective δεξιὰ.

ἡ (3rd occurrence) Anaphoric.

τῷ Nominalizes the adjective κρυπτῷ.

ὁ With σου particularizes father.

ὁ (2nd occurrence) Indicates that the participle βλέπων is adjectival (attributive).

τῷ Nominalizes the adjective κρυπτῷ.

οἱ Categorical/generic (as above) and possibly anaphoric.

ταῖς (1st occurrence) Categorical/generic (as above) and possibly anaphoric.

ταῖς (2nd occurrence) Categorical/generic (corners in general) and possibly anaphoric.

τῶν Categorical/generic (wide streets in general).

τοῖς Categorical/generic (as above).
τὸν With αὐτῶν particularizes reward and probably anaphoric.

¹⁴But whenever you see the abomination of desolation standing where it is not necessary, the one who reads should understand, then those in Judea should flee into the mountains. ¹⁵The one upon the rooftop should not go down nor enter to take anything out of his/her house, ¹⁶and the one in the field should not return back to take his/her garment. ¹⁷But woe to those who are pregnant and those who are nursing in those days. ¹⁸And pray that it might not happen in winter; ¹⁹for those days will be [a time of] tribulation such as has not happened from creation which God created until the present and never will happen. (Mark 13:14–19)

τὸ Identifies an abstract noun.
τῆς Probably present because the head noun is arthrous (Apollonius's Canon, none of the exceptions obtain).
ὁ Nominalizes the participle ἀναγινώσκων.
οἱ Nominalizes the prepositional phrase ἐν τῇ Ἰουδαία.
τῇ Identifies a place. (Proper nouns are often arthrous.)
τὰ Identifies place(s).
ὁ Nominalizes the prepositional phrase ἐπὶ τοῦ δώματος.
τοῦ Identifies a place.
τῆς With αὐτοῦ particularizes house.
ὁ Nominalizes the prepositional phrase εἰς τὸν ἀγρὸν.
τὸν Identifies a place.
τὰ Nominalizes the adverb ὀπίσω.
τὸ With αὐτοῦ particularizes garment.
ταῖς (1st occurrence) Nominalizes the participle ἐχούσαις.
ταῖς (2nd occurrence) Nominalizes the participle θηλαζούσαις.
ταῖς (3rd occurrence) Required by the demonstrative (adjective) ἐκεῖναις. (The demonstrative itself is anarthrous but modifies an arthrous noun.)
αἱ Required by the demonstrative (adjective) ἐκεῖναι.
ὁ Particularizes God.
τοῦ Nominalizes the adverb νῦν.

²⁶Therefore, if the uncircumcised keep the righteous requirements of the law, will not his uncircumcision be counted as circumcision? ²⁷And will not the uncircumcision by nature, keeping the law, judge you who [are] through the letter and circumcision a transgressor of the law? ²⁸For the one who is [a Jew] outwardly is not a Jew, and neither is [circumcision] which is outwardly, in the flesh, circumcision. ²⁹Rather, the one who is [a Jew] inwardly is a Jew and [the circumcision] which is of the heart in the Spirit, not in letter, is circumcision, whose praise is not from people, but from God. (Rom. 2:26–29)

ἡ Categorical/generic.
τὰ With τοῦ νόμου particularizes righteous requirements.
τοῦ Probably present because the head noun is arthrous, but could also be to particularize law.
ἡ (1st occurrence) With αὐτοῦ particularizes uncircumcision.
ἡ (2nd occurrence) Categorical/generic and possibly anaphoric.
τὸν (1st occurrence) Particularizes law.
τὸν (2nd occurrence) Adjectivizes the prepositional phrase διὰ γράμματος καὶ περιτομῆς.

ὁ Nominalizes the prepositional phrase ἐν τῷ φανερῷ, as in the translation above, or could be taken to identify the Jew under discussion as representative of a class.

τῷ Nominalizes the adjective φανερῷ.

ἡ Nominalizes the prepositional phrase ἐν τῷ φανερῷ, as in the translation above, or could be taken to identify the circumcision under discussion as generic.

τῷ Nominalizes the adjective φανερῷ.

ὁ Nominalizes the prepositional phrase ἐν τῷ κρυπτῷ, as in the translation above, or could be taken to identify the circumcision under discussion as generic.

τῷ Nominalizes the adjective κρυπτῷ.

ὁ Identifies an abstract noun.

τοῦ Particularizes God.

5

Prepositions

5.27 (pp. 109–10)

²¹But now apart from the law the righteousness of God is revealed, being witnessed by the law and the prophets, ²²but a righteousness of God through faith in/of Jesus Christ for all who believe, for there is no distinction. ²³For all sinned/sin and fall short of the glory of God, ²⁴being justified freely by his grace through the redemption that is in Christ Jesus; ²⁵whom God displayed as a propitiation through faith in his blood as proof of his righteousness because of the passing over of sins previously committed ²⁶in the forbearance of God, for proof of his righteousness in the present time in order that he might be just and the one who justifies those of faith in/of Jesus. (Rom. 3:21–26)

χωρίς “Improper” preposition indicates separation; modifies the verb *πεφανερωται* (revealed).

ὑπὸ Indicates direct agency; modifies the passive verb *μαρτυρουμένη* (witnessed).

διὰ Indicates intermediate means; modifies an assumed *πεφανερωται* (revealed).

εἰς Goal or direction; probably modifies *δικαιοσύνη* (righteousness).

διὰ Indicates intermediate means; modifies the participle *δικαιούμενοι* (being justified).

ἐν Location; the entire construction with the article *τῆς ἐν Χριστῷ Ἰησοῦ* modifies *ἀπολυτρόσεως* (redemption).

διὰ Indicates intermediate means; could modify the verb *προέθετο* (displayed) or *ἰλαστήριον* (propitiation).

ἐν Means; probably modifies *ἰλαστήριον*.

εἰς Purpose; probably modifies the verb *προέθετο* (displayed).

διὰ Cause; probably modifies the verb *προέθετο* (displayed).

ἐν Means or manner; modifies *πάρεσιν* (passing over).

πρὸς Purpose; probably modifies the verb *προέθετο* (displayed).

ἐν Location in time; modifies the verb *προέθετο* (displayed) or perhaps more likely *ἔνδειξιν* (proof).

εἰς Purpose with the article and infinitive *τὸ εἶναι*; modifies either the verb *προέθετο* (displayed) or perhaps *ἔνδειξιν* (proof).

ἐκ Origin or source; the entire construction with the article functions as a substantive and as the direct object of *δικαιοῦντα* (justifies).

³I thank my God upon every remembrance of you, ⁴always in my every request in behalf of all of you, with joy making request, ⁵based on your fellowship in the gospel from the first day until the present, ⁶being convinced of this very thing, that the one who began in you a good work will complete it until the day of Christ Jesus; ⁷just as it is right for me to think this in behalf of all of you, because I have you in [my] heart, both in my chains and in the defense and confirmation of the gospel you all being my partners of/in grace; ⁸for God is my witness, how I long for all of you with the compassion of Christ Jesus. ⁹And I pray this that your love still more and more might abound in

full knowledge and all insight, ¹⁰in order that you might test the things that differ, in order that you might be pure and blameless for the day of Christ, ¹¹being full of the fruit of righteousness which is through Jesus Christ unto the glory and praise of God. (Phil. 1:3–11)

ἐπὶ Cause or basis; modifies Εὐχαριστῶ.

ἐν Means; modifies Εὐχαριστῶ.

ὕπερ Concerning or about; modifies Εὐχαριστῶ.

μετὰ Manner; modifies Εὐχαριστῶ.

ἐπὶ Cause or basis; probably still modifies Εὐχαριστῶ.

εἰς Location or sphere (may be an example of overlap with ἐν); modifies κοινωνία.

ἀπὸ Temporal; probably modifies κοινωνία.

ἄχρι Temporal; probably modifies κοινωνία.

ἐν Location; modifies ἐναρξάμενος.

ἄχρι Temporal; modifies ἐπιτελέσει.

ὕπερ Concerning or advantage; modifies φρονεῖν.

διὰ Used with infinitive to indicate cause; modifies φρονεῖν.

ἐν (1st occurrence) Location; modifies ἔχειν.

ἔν (2nd occurrence) Means or manner; modifies either φρονεῖν or ἔχειν.

ἐν (3rd occurrence) Means or manner; modifies either φρονεῖν or ἔχειν.

ἐν (4th occurrence) Means or manner; modifies ἐπιποθῶ.

ἐν (5th occurrence) Means or manner; modifies περισσεύη.

εἰς (1st occurrence) Used with infinitive to indicate purpose; modifies περισσεύη.

εἰς (2nd occurrence) Temporal, or indicates goal; modifies ἦτε.

διὰ Agency; modifies καρπὸν. Notice the article before the prepositional phrase, which turns the entire prepositional phrase into an attributive modifier of καρπὸν.

εἰς Purpose or goal; modifies καρπὸν or πεπληρωμένοι.

6

The Greek Verb System

6.22 (pp. 140–41)

¹⁶And those who had seen it described to them how it happened to the one who was demon possessed and concerning the swine. ¹⁷And they began to urge him to depart from their region. ¹⁸And when he had embarked onto the boat, the one who was demon possessed appealed to him in order that he might be with him. ¹⁹And he did not permit him, but he said to him, “Depart to your house to yours [your people, family] and announce to them as much as the Lord has done for you and has had mercy on you.” ²⁰And he departed and began to proclaim in the Decapolis as much as Jesus did for him, and all marveled. ²¹And when Jesus had crossed over in the boat again unto the other side, a great crowd gathered before him and he was beside the sea. ²²And one of the synagogue leaders came—his name was Jairus—and seeing him (Jesus) he fell at his feet ²³and he appealed to him greatly saying, “My daughter is at the point of death,” in order that having come he might place his hands on her so that she might be saved and live. ²⁴And he went with him. And a large crowd followed him, and pressed upon him. (Mark 5:16–24)

Focusing only on the indicative verbs, the aorist tense forms in this section function to summarize the main events in the narrative’s story line, forming the backbone of the narrative. Present tenses are used to introduce new and significant scenes and highlight important events (παρεκάλει in v. 18; λέγει in v. 19 [notice the present imperative “Υπαγε, which cannot be a continuing action but sets the scene for the command in the aorist imperative to proclaim, ἀπάγγειλον]; ἔρχεται in v. 22; πίπτει in v. 22; παρακαλεῖ in v. 23). The imperfect tense form is used to conclude the main scenes and prepare for the next scene (ἐθαύμαζον in v. 20; ἠκολούθει and συνέθλιβον in v. 24). The imperfects summarize the crowd’s response.

¹Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through whom also we have access by faith unto this grace in which we stand, and we boast in the hope of the glory of God. ³And not only [this], but we also boast in tribulations, knowing that tribulation produces endurance, ⁴and endurance [produces] proven character, and proven character [produces] hope. ⁵And hope does not put to shame, for the love of God has been poured out in our hearts through the Holy Spirit who has been given to us. (Rom. 5:1–5)

Especially in comparison to the previous section of Romans (chap. 4) and the following section (5:12–21), note the clustering of perfect (stative) tense forms (ἐσχήκαμεν, ἐστήκαμεν, ἐκκέχυται) and present (imperfective) tense forms (ἔχομεν, καυχώμεθα [2x], κατεργάζεται, καταισχύνει). Most likely this marks this section out as prominent in Paul’s argument, perhaps as a conclusion to the preceding section, but also as an introduction to the next section. The perfect tense forms also perhaps emphasize the status of those who have been justified (δικαιωθέντες) by faith.

7

The Verb: Voice, Person, and Number

7.19 (p. 159)

But having heard, they were pierced to the heart, and they said to Peter and the rest of the apostles, “What shall we do, men, brothers?”³⁸ And Peter said to them, “Repent, and be baptized each of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit; ³⁹for to/for you is the promise and to/for your children and to/for all those who are far off, as many as our Lord God called. ⁴⁰And with many other words he testified, and he exhorted them saying, “Be saved from this crooked generation.”⁴¹ Therefore, those who welcomed his word were baptized, and in that day about three thousand souls were added. (Acts 2:37–41)

Ἀκούσαντες Active voice, shows the agent performing the action of the verb; no special significance.

κατενόησαν Active voice, shows the agent performing the action of the verb; no special significance.

εἰπόν Active voice, shows the agent performing the action of the verb; no special significance.

Ποιήσωμεν Active voice, shows the agent performing the action of the verb; no special significance. More important is the first person plural.

Μετανοήσατε Active voice, shows the agent performing the action of the verb; no special significance.

Βαπτισθήτω Passive voice; draws attention to the subject (listeners) being acted upon.

Λήμψεσθε Future middle. The verb λαμβάνω takes its future forms in the middle voice (a middle only verb in the future). Therefore, the middle voice is not significant here since the author had no choice.

ἐστίν Active voice, shows the agent performing the action of the verb; no special significance.

Προσκαλέσεται Middle voice; perhaps intensive; draws attention to the subject’s (God) participation in the action.

διεμαρτύρατο Middle voice; since this is a middle-only verb, the voice is not significant since the author had no choice.

παρεκάλει Active voice, shows the agent performing the action of the verb; no special significance.

λέγων Active voice, shows the agent performing the action of the verb; no special significance.

Σώθητε Passive voice; draws attention to the subject (listeners) being acted upon; retains focus on the listeners (there is no reason to translate it reflexively as many translations do).

ἀποδεξάμενοι Middle voice; since this is a middle-only verb the voice is not significant since the author had no choice.

ἐβαπτίσθησαν Passive voice; draws attention to the subject (those who received the word) being acted upon; retains focus on the listeners.

Προσετέθησαν Passive voice; draws attention to the subject (souls) being acted upon.

8

Mood

8.8. Indicative Mood (pp. 164–65)

¹⁵And Jesus **said** to them, “The guests of the bridegroom **are** not **able** to mourn as long as the bridegroom **is** with them, are they? But the days **will come** when the bridegroom will be taken from them, and then they **will fast**. ¹⁶And no one **puts** an unshrunk cloth patch on an old garment; for its fullness [the patch] **pulls away** from the garment, and the tear **becomes** greater. ¹⁷Neither do they **put** new wine into old wineskins; indeed otherwise, the wineskins **burst**, and the wine is **spilled out** and the wineskins **are ruined**. But they **put** new wine into new wineskins, and both **are preserved**. (Matt. 9:15–17)

εἶπεν Indicative used in a declarative sentence.

δύνανται Indicative used in an interrogative sentence

ἐστὶν Indicative used in a declarative subordinate clause introduced by ἐφ’ ὅσον (as long as).

ἐλεύσονται Indicative used in a declarative sentence.

νηστεύουσιν Indicative used in a declarative sentence.

ἐπιβάλλει Indicative used in a declarative sentence.

αἶρει Indicative used in a declarative sentence.

γίνεται Indicative used in a declarative sentence.

βάλλουσιν Indicative used in a declarative sentence.

ρήγνυνται Indicative used in a declarative sentence.

ἐκχεῖται Indicative used in a declarative sentence.

ἀπόλλυνται Indicative used in a declarative sentence.

βάλλουσιν Indicative used in a declarative sentence.

συντηροῦνται Indicative used in a declarative sentence.

What then **shall we say**? [Is] the law sin? May it never be! But **I did** not **know** sin except through the law; for I would not **have known** lust except the law said: “You **shall** not **covet/lust**.” (Rom. 7:7)

ἐροῦμεν Indicative used in an interrogative sentence.

γένοιτο (This is an optative mood verb; see section on Optatives.)

ἔγνων Indicative used in a declarative sentence.

ἤδειν Indicative used in the apodosis of a Class 2 conditional sentence.

ἔλεγεν Indicative used in a declarative sentence.

ἐπιθυμήσεις Future indicative used to express a command; this is more a feature of the semantics of the future tense than the indicative mood.

8.17. Subjunctive Mood (p. 173)

Whenever you **are called** by someone to a wedding feast, **do not recline** at the place of honor, lest/in case someone more honorable than you **has been** called by him. (Luke 14:8)

κληθῆς Subjunctive in an indefinite subordinate clause introduced by ὅταν.

κατακλιθῆς Subjunctive used to express an aorist prohibition (2nd person).

ἤ Subjunctive in a conditional-like sentence, expressing projection. Forms a periphrastic construction with the participle κεκλημένος.

Therefore, Thomas, the one called Didymos, said to his fellow disciples, “**Let us** also **go** in order that **we might die** with him.” (John 11:16)

Ἄγωμεν Hortatory subjunctive.

ἀποθάνωμεν Subjunctive in a subordinate clause expressing purpose introduced by ἵνα.

Therefore, the other disciples said to him [Thomas], “We have seen the Lord.” But he said to them, “If I do not **see** in his [Jesus’s] hands the mark from the nails and **place** my finger in the mark from the nails and **place** my hand in his side, I will not **believe**.” (John 20:25)

ἴδω, βάλω, βάλω All three are subjunctives that form the protasis of a Class 3 conditional clause introduced by Ἐάν. It is possible that it is expressing some doubt that Thomas thinks he could actually do this.

πιστεύσω Aorist subjunctive expressing emphatic negation with οὐ μὴ.

³And I sent the brothers, in order that our boasting in behalf of you **might not be in vain** in this matter, in order that just as I said you **might be** prepared, ⁴lest if any with me in Macedonia **might come** and **might find** you unprepared, **we should be ashamed**, not that **we might speak** in regard to you, in this undertaking. ⁵Therefore, I thought it was necessary to exhort the brothers that **they would go on ahead** to you and **arrange beforehand** your previously prepared bountiful gift, for this readiness to be as a blessing and not as greediness. (2 Cor. 9:3–5)

κενωθῆ Subjunctive used in a subordinate purpose clause introduced by ἵνα.

ἦτε Subjunctive used in a subordinate purpose clause introduced by ἵνα. Forms a periphrastic construction with the participle παρεσκευασμένοι.

ἔλθωσιν, εὔρωσιν Both verbs are subjunctives in the protasis of a Class 3 conditional sentence introduced by ἐάν.

καταισχυνθῶμεν Subjunctive following μή πως to express a hypothetical action; perhaps Paul is expressing some doubt as to whether this will happen.

λέγωμεν Subjunctive used in an idiomatic subordinate purpose clause introduced by ἵνα.

προέλθωσιν Possibly a subjunctive used in a subordinate purpose clause (= “not to mention you”) introduced by ἵνα. It may be more preferable to understand this as a content clause, expressing the content of the verb “to exhort” (παρακαλέσαι).

προκαταρτίσωσι Possibly a subjunctive used in a subordinate purpose clause introduced by ἵνα. It is also possible to understand this as a content clause, expressing the content of the verb “to exhort” (παρακαλέσαι).

Therefore, **let us come** with boldness to the throne of grace, in order that **we might receive** mercy and **we might find** grace for the time of need. (Heb. 4:16)

προσερχώμεθα Hortatory subjunctive; makes this section prominent as it includes the speaker and the hearers in the action.

λάβωμεν, εὔρωμεν Both verbs are subjunctives used in a subordinate purpose clause introduced by ἵνα.

8.21. Optative Mood (p. 176)

To seek God, if therefore indeed **they might grope** for him and **find** him, and indeed not being/he is not far from each one of us. (Acts 17:27)

ψηλαφήσειαν, εὔροιεν Potential use of the optative in the protasis of an incomplete Class 4 conditional sentence.

Therefore, what shall we say? Is there injustice with God? **May it never be!** (Rom. 9:14)

μὴ γένοιτο Volative use of the subjunctive. This is one of Paul's famous μὴ γένοιτο statements.

And **may** the Lord **make** you **increase** and **abound** in love toward one another and toward all, just as and we [did/do] unto you. (1 Thess. 3:12)

πλεονάσαι, περισσεύσαι Both verbs are volative uses of the optative to express a wish.

8.29. Imperative Mood (pp. 190–91)

Jesus said to him, "If you want to be perfect, **go, sell** your belongings and **give** them to the poor, and you will have treasure in heaven, and come, **follow** me." (Matt. 19:21)

ὑπάγε Present imperative commanding a specific act. (It cannot be "continue to go.")

πώλησόν Aorist imperative commanding a specific act.

δός Aorist imperative commanding a specific act.

ἀκολούθει Present imperative commanding a specific act. It is doubtful that the present tense is a call to continuously follow Jesus, though the broader context and theology moves us in that direction. It is just that the present tense does not suggest that. The present imperative may be used to highlight a significant act—follow Jesus!

Then Jesus said to them, "**Do not fear; go, announce** to my brothers that they might go away into Galilee; there they will see me." (Matt. 28:10)

φοβεῖσθε Present prohibition; it may be legitimate to *translate* this as "stop fearing" since v. 8 makes it clear that the women were afraid, but this is a matter of context and not the meaning of the present tense of the imperative.

ὑπάγετε Present imperative commanding a specific action. (It cannot be "continue to go.")

ἀπαγγείλατε Aorist imperative commanding a specific action.

⁶And Jesus went together with them. But when he was already not very far off from the house, the Centurion sent friends saying to him, "Sir, **do not be bothered**, for I am not worthy that you enter under my roof. ⁷Therefore, neither do I consider myself worthy to come to you; but **speak** with a word, and **let** my servant **be healed**. ⁸For I am also a man put under authority, having under myself

soldiers, and I say to this one, “**Go**” and he goes, and to another “**Come**” and he comes, and to my slave, “**Do this**” and he does it.” (Luke 7:6–8)

σκόλλου Present prohibition; the prohibition is general, and the context is not clear whether this activity was already going on so that it could be translated “stop....”

εἰπέ Aorist imperative commanding a specific act.

ἰαθήτω Aorist imperative commanding a specific act.

Πορεύθητι Aorist imperative commanding a specific act. Note that the response of the one commanded is in the present tense; this makes it highly doubtful that the aorist and present tenses here indicate different kinds of action (punctiliar vs. continuous).

Ἔρχου Present imperative commanding a specific act. (It cannot be “continue to come.”)

Ποίησον Aorist imperative commanding a specific act. Note that the response of the one commanded is in the present tense; this makes it highly doubtful that the aorist and present tenses here indicate different kinds of action (punctiliar vs. continuous).

¹¹**Command** these things and **teach** [them]. ¹²No one **should look down on** your youthfulness, but **become** an example of believers in word, in manner of life, in love, in faith, in purity. (1 Tim. 4:11–12)

Παράγγελλε Present imperative; the action is general.

δίδασκε Present imperative; the action is general.

καταφρονεῖτω Present prohibition; the context is unclear whether this action is already taking place so that it could be translated “stop....”

γίνου Present imperative; the action is general.

Draw near to God, and he will draw near to you. **Cleanse** [your] hands, sinners, and **purify** [your] hearts, double-minded. ⁹**Be miserable** and **mourn** and **weep**; your laughter **should be turned** into mourning, and your joy into despair. (James 4:8–9)

ἐγγίσατε Aorist imperative used of general action.

καθαρίσατε Aorist imperative used of general action.

ἀγνίσατε Aorist imperative used of general action.

ταλαιπωρήσατε Aorist imperative used of general action.

πενθήσατε Aorist imperative used of general action.

κλαύσατε Aorist imperative used of general action.

μετατραπήτω Aorist imperative used of general action.

¹And to the angel of the church in Sardis **write**: These things says the one who has the seven Spirits of God and the seven stars: I know your works, that you have a reputation that you are living, and [but] you are dead. ²**Be** awake and **strengthen** what remains which is about to die, for I have not found your works fulfilled before my God. ³**Remember**, therefore, how you received and heard, and **keep** [it] and **repent**; therefore, if you do not wake up, I will come as a thief, and you will not know what hour I will come upon/against you. (Rev. 3:1–3)

γράψον Aorist imperative used of a specific action, a specific command to write.

γίνου Present imperative used of a specific action; the imperative γίνου along with the participle γρηγορῶν forms a periphrastic construction that functions as a present imperative.

στήρισον Aorist imperative used of a specific action

μνημόνευε Present imperative used of a specific action; the present tense may be used to highlight the need to remember, with the previous aorist forming the background for the action of remembering.

τήρει Present imperative used of a specific action; again, the present tense may serve to draw attention to this action.

μετανόησον Aorist imperative used of a specific action; after the present tenses (remember, keep) the aorist summarizes what this all entails: repent.

9

Infinitives

9.12 (p. 204)

¹⁷And it happened after three days he **called together** those who were the leaders of the Jews; and when they has come together, he said to them: “I, men, brothers, having done nothing against the people or the customs belonging to our ancestors, I was handed over as a prisoner from Jerusalem into the hands of the Romans, ¹⁸who having examined me desired **to set me free** because no reason at all for death **was** in me. ¹⁹And when the Jews spoke against me, I was compelled **to appeal to Caesar**, not as [one] having anything **to accuse** my nation. ²⁰Therefore, for this reason I requested **to see you and to speak** [with you], for on account of the hope of Israel I wear this chain. (Acts 28:17–20)

συγκαλέσασθαι Substantival; functions as the subject of Ἐγένετο (to call together happened).

ἀπολύσαι Complementary infinitive of ἐβούλοντο.

ὑπάρχειν infinitive with διὰ τὸ functioning adverbially to express cause.

ἐπικαλέσασθαι Complementary infinitive of ἠναγκάσθην.

κατηγορεῖν Epexegetical infinitive modifying τι (anything).

ιδεῖν Complementary infinitive of παρεκάλεσα or introduces indirect discourse.

προσλαλήσαι Complementary infinitive of παρεκάλεσα or introduces indirect discourse.

¹⁰But I rejoice in the Lord greatly, that now at last you revived your **thinking** about me, upon which also you thought [were concerned], but you had no opportunity. ¹¹Not that I speak according to need, for I have learned in which [situations] I am **to be** content. ¹²I know [how] **to be humble**, I know also [how] **to be in abundance**; in everything and in all things I know the secret, both **to be full** and **to be hungry, to have abundance** and **to be lacking**. (Phil. 4:10–12)

φρονεῖν Substantival; functions as the direct object of ἀνεθάλετε. (Note the article before the infinitive.)

εἶναι Complementary of ἔμαθον.

ταπεινοῦσθαι Substantival; functions as the direct object of οἶδα.

περισσεύειν Substantival; functions as the direct object of οἶδα.

χορτάζεσθαι Complementary of μεμύημα.

πεινᾶν Complementary of μεμύημα.

περισσεύειν Complementary of μεμύημα.

ὑστερεῖσθαι Complementary of μεμύημα.

10

Participles

10.19 (pp. 225–26)

¹Now Jesus **having been born** in Bethlehem of Judea in the days of Herod the king, look, Magi from the east arrived in Jerusalem ²**saying**, “Where is **the one who was born** king of the Jews? For we saw his star in its rising and we have come to worship him.” ³And **having heard** [them] king Herod was troubled and all Jerusalem with him, ⁴and **having gathered together** all the chief priests and scribes of the people, he inquired of them where the Christ had been born. ⁵And they said to him, “In Bethlehem of Judea, for so it is written through the prophet: ⁶“And you, Bethlehem, land of Judah, are by no means least in among the **rulers** of Judah; for from you will come a ruler who will shepherd my people Israel.”” ⁷Then Herod **having** secretly **called** the Magi ascertained from them the time of the **appearing** star. ⁸And **sending** them into Bethlehem he said, “**Having gone** [or “Go”] search diligently for the child; and as soon as you find him, report to me, in order that also I **having come** might worship him.” (Matt. 2:1–8)

γεννηθέντος Genitive absolute; summarizes and backgrounds previous material (Jesus’s birth from Matt.1) in order to provide a transition into a new scene and introduce new characters (the arrival of the Magi).

λέγοντες Further describes their arrival and introduces a quotation. (This is a very common use of the participle of λέγω.)

ὁ τεχθεὶς Substantival; functions as the subject of the clause.

ἀκούσας Adverbial that functions to give prerequisite, background information to the main verb ἐταράχθη. It may also provide the cause of being troubled, though the context does not emphasize this.

συναγαγὼν Adverbial that functions to give prerequisite, background information to the main verb ἐπυνθάνετο.

ἡγούμενος Substantival; functions as the subject of the clause.

καλέσας Adverbial that functions to give prerequisite, background information to the main verb ἠκρίβωσεν.

τοῦ φαινομένου Adjectival attributive modifying ἀστέρος.

πέμψας Adverbial that functions to give prerequisite, background information to the main verb εἶπεν. (Notice that the aorist participle πέμψας cannot indicate action prior to the main verb “said.” It is doubtful that he sent them to Bethlehem and then spoke to them!)

Πορευθέντες Adverbial that functions to give prerequisite, background information to the main verb, the imperative ἐξετάσατε.

ἐλθὼν Adverbial that functions to give prerequisite, background information to the main verb προσκυνήσω.

⁸But now [you are] light in the Lord; walk as children of light, ⁹for the fruit of the light [is] in all goodness and righteousness and truth, ¹⁰**testing/approving** what is pleasing to the Lord. ¹¹And do not participate in the unfruitful works of darkness, but rather also expose [them], ¹²for the things **which happen** in secret by them are shameful even to speak about. ¹³But all things **exposed** by the light are made obvious, ¹⁴for everything **that is made obvious** is light. Therefore it says, “Rise up, **one who sleeps**, and arise from the dead, and Christ will shine in you.” ¹⁵Watch carefully, therefore, how you walk, not as unwise but as wise, ¹⁶**redeeming/making the most of** the time, for the days are evil. ¹⁷For this reason, do not be foolish, but understand what the will of the Lord is. ¹⁸And do not be drunk with wine, which is debauchery, but be filled with/by the Spirit, ¹⁹**speaking** to yourselves/one another in psalms and hymns and spiritual songs, **singing** and **psalming** in your heart to the Lord, ²⁰**giving thanks** always for all things to God and Father in the name of our Lord Jesus Christ, ²¹**submitting** to each other in the fear of Christ. (Eph. 5:8–21)

δοκιμάζοντες Adverbial follows the main verb περιπατεῖτε and therefore further defines or describes what the action of the main verb entails; it may also suggest the manner of the “walking.”

γινόμενα Substantival functions as the subject of the verb ἔστιν.

ἐλεγχόμενα Adjectival attributive modifying πάντα.

τὸ φανερούμενον Adjectival attributive modifying πᾶν.

ὁ καθεύδων Substantival nominative functioning as a vocative of address.

ἐξαγοραζόμενοι Adverbial follows the main verb Βλέπετε (perhaps περιπατεῖτε) and therefore further defines or describes what the action of the main verb entails; it may also suggest manner.

λαλοῦντες . . . ἄδοντες . . . ψάλλοντες . . . εὐχαριστοῦντες . . . ὑποτασσόμενοι—Adverbial follows the main verb πληροῦσθε and therefore further define or describe what the action of the main verb entails. There has been much debate on the possible semantic function of these participles. Do they indicate means, manner, cause, result? Any decision does not come from the participles themselves, but only from a broader study of Paul’s teachings and one’s theological dispositions. The participles here simply further define and describe what it means to be filled with the Spirit.

11

Clauses, Conditional Clauses, and Relative Clauses

11.16. Conditional Clauses (pp. 242–43)

¹²But if Christ is preached, that he is raised from the dead, how do some among you say that there is no resurrection from the dead? ¹³And if there is not a resurrection from the dead neither is Christ raised; ¹⁴and if Christ is not raised, then our preaching is in vain and your faith is also in vain. . . . ¹⁷And if Christ is not raised, your faith is futile, you are still in your sins. . . . ¹⁹If in this life only we have hoped in Christ, we are more pitied than all people. (1 Cor. 15:12–14, 17, 19)

It seems that in all the Class 1 conditions in these verses Paul is arguing logically to get the readers to come to the appropriate conclusions based on their absurd rejection of a resurrection. The protasis (“if”) simply makes an assertion for the sake of the argument and invites the readers to come to the correct (disastrous) conclusions if Christ is not raised from the dead. This is also a good example of where the Class 1 conditional should not be translated “since.” Verses 13, 14, 17, and 18 would be absurd and contradictory to Paul’s argument if the Class 1 conditional means “since.”

⁸If we say that we have no sin, we deceive ourselves and the truth is not in us. ⁹If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar and his word is not in us. ^{2:1}My children, I write these things to you in order that you might not sin. And if anyone sins, we have an advocate with the father, Jesus Christ, the righteous one. . . . ³And in this we know that we know him, if we keep his commands. (1 John 1:8–2:3)

In all these instances the Class 3 conditional sentence functions to project a hypothetical case. Perhaps he is expressing doubt that his readers will actually make such statements, though v. 9 would not fit this explanation. Instead, the reason may be for hortatory appeal—e.g., “if we say” = “you should not say this because of the implications” (stated in the apodoses); “if we confess” = “we should confess.”

11.21. Relative Clauses (pp. 246–47)

And **whoever** murders will be guilty in judgment. . . . And **whoever** says to his brother or sister, “Raca,” will be guilty to the Sanhedrin. But **whoever** says “Fool” will be guilty ([o as to go] into the fiery gehenna. (Matt. 5:21–22)

ὅς δ' ἄν All three instances of this are indefinite relative clauses that function as the subjects of the verb ἔσται.

But **whoever** strikes you on the right cheek, turn also the left to him. (Matt. 5:39)

ὅστις Indefinite relative pronoun; the entire relative clause (“whoever strikes you...”) gets picked up by the personal pronoun αὐτῷ (“to him”) in the rest of the sentence. That is, the “him” is identified by the relative clause. See Left Dislocation under Chap. 13, Discourse Considerations.

For your Father knows **of what things** you have need before you ask Him. (Matt. 6:8)

ὧν The relative pronoun in the genitive modifies χρείαν (“you have need of which”); the entire relative clause functions as the content of οἶδεν.

Beware of the false prophets, **who** come to you in the clothing of sheep. (Matt. 7:15)

οἵτινες The indefinite relative is the subject of ἔρχονται. It is possible that it also has a qualitative sense (“who are of such a nature that”). Its antecedent is ψευδοπροφητῶν.

¹⁰And in him you are filled, **who** is the head over every ruler and authority, ¹¹in **whom** also you were circumcised with a circumcision not done with hands in the stripping off of the body of flesh, in the circumcision of Christ, ¹²having been buried with him in baptism, in **whom** also you were raised together through faith in the strength of God who raised him from the dead. (Col. 2:10–12)

The relative pronouns in vv. 10–11 (ὅς, ᾧ) all function appropriately in their context, as indicated by the case. Their antecedent is “Christ” at the end of v. 8. The relative pronoun (see also the personal pronouns) in v. 12 (ᾧ) also reflects its case function, and its antecedent is “Christ” (Χριστοῦ) at the end of v. 11. The relative ᾧ could have as its antecedent the βαπτισμῷ in the previous clause. However, it is more likely that the antecedent is “Christ” further reflecting Paul’s “in Christ” language.

⁵Put to death, therefore, the members which are upon the earth: fornication, impurity, passion, lust, evil, and greed, **which** is idolatry, ⁶because of **which** the wrath of God is coming upon the sons/children of disobedience; ⁷in **whom** and you once walked when you lived among them. (Col. 3:5–7)

The indefinite relative ἥτις (v. 5) functions as the subject of ἐστὶν and has as its antecedent πλεονεξίαν (greed), identifying greed with idolatry; the entire clause functions as a modifier.

The relative ἃ (v. 6) is the object of the preposition δι’ and has as its antecedent the list of members (μέλη) in v. 5; the entire clause functions as a modifier.

The relative οἷς (v. 7) is the object of the preposition ἐν and has as its antecedent υἱοὺς (sons) in v. 6; the entire clause functions as a modifier.

12

Dependent Clauses and Conjunctions

12.10. Dependent Clauses (p. 258)

²⁰But pray that your flight might not be in winter nor on the Sabbath. ²¹For then there shall be great tribulation, such as has not happened from the beginning of the world until now nor will it ever be. ²²And if those days were not cut short, no flesh would be saved; but because of the elect those days will be cut short. ²³Then if anyone says to you, “Look, here [is] the Christ,” or “There [he is],” do not believe [it]. ²⁴For there shall rise up false messiahs and false prophets, and they shall provide great signs and wonders so as to deceive if possible even the elect. ²⁵Look, I have spoken this beforehand to you. ²⁶Therefore, if they say to you, “Look, he is in the desert,” do not go out; [or] “Look he is in the inner rooms,” do not believe [them]. ²⁷For just as the lightening goes out from the east and flashes unto the west, so also shall be the coming of the Son of Man; ²⁸wherever the corpse is, there the vultures will gather. (Matt. 24:20–28)

ἵνα (v. 20) Introduces a content clause (clausal complement) of the verb προσεύχεσθε.

ἕως (v. 21) Introduces a temporal clause, showing extent of time (until).

εἰ (v. 22) Introduces a condition clause.

ἐάν (v. 23) Introduces a conditional clause.

ὥστε (v. 25) Introduces a result clause.

εἰ (v. 25) Introduces a conditional clause.

ἐάν (v. 26) Introduces a conditional clause.

ὥσπερ (v. 27) Introduces a comparative clause.

ἕως (v. 27) Indicates the limit reached (up to), not time.

οὕτως (v. 27) Introduces a comparative clause.

ὅπου ἐάν (v. 28) Introduces an indefinite temporal clause (whenever).

⁵And this is the message which we heard from him and we are proclaiming to you, that God is light and there is no darkness in him at all. ⁶If we say that we have fellowship with him and we walk about in the darkness, we lie and do not practice the truth; ⁷but if we walk about in the light as he is in the light, we have fellowship with one another and the blood of Jesus his Son cleanses us from every sin. (1 John 1:5–7)

ὅτι (v. 5) Introduces a clause that indicates the content of the demonstrative pronoun αὕτη.

ἐάν (v. 6) Introduces a conditional clause.

ὅτι (v. 6) Introduces a content clause (clausal complement) of the verb εἶπωμεν.

ἐάν (v. 7) Introduces a conditional clause.

ὡς (v. 7) Introduces a comparative clause.

12.25. Conjunctions and Participles (p. 269)

¹Now Jesus having been born in Bethlehem of Judea in the days of Herod the king; look, Magi from the east arrived in Jerusalem ²saying, “Where is the one who was born king of the Jews? For we saw his star in its rising and we have come to worship him.” ³And having heard [them] King Herod was troubled and all Jerusalem with him, ⁴and having gathered together all the chief priests and scribes of the people he inquired of them where the Christ had been born. ⁵And they said to him, “In Bethlehem of Judea, for so it is written through the prophet: ⁶‘And you, Bethlehem, land of Judah, are by no means least in among the rulers of Judah; for from you will come a ruler who will shepherd my people Israel.’” ⁷Then Herod having secretly called the Magi ascertained from them the time of the appearing star. ⁸And sending them into Bethlehem he said, “Having gone [or “Go”] and search diligently for the child; and whenever you find him, report to me, in order that also I having come might worship him.” ⁹And having heard the king they went, and look, the star which they saw in its rising went before them, until having come it stood above where the child was. ¹⁰And seeing the star, they rejoiced [with] an exceedingly great joy. (Matt. 2:1–10)

The δὲ functions in this narrative to introduce new characters, or whenever there is a switch from one character to another. That is, when the subject of the verb changes it is signaled by a δὲ. As long as the same character is the subject, the author uses καὶ to connect clauses. The Τότε signals an important division in the narrative.

⁴And there are varieties of gifts, but the same Spirit; ⁵and there are varieties of ministries and the same Lord; ⁶and there are varieties of workings but the same God, who works all things in all. ⁷But/and to each is given a manifestation of the Spirit for the common good. ⁸For to one through the Spirit is given a word of wisdom, and to another a word of knowledge according to the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰to another powerful works, to another prophecy, to another discerning of spirits, to another kinds of tongues, to another interpretation of tongues. ¹¹And in all these things is working the one and the same Spirit, distributing to each individual just as he wills. ¹²For just as the body is one and has many members, and all the members of the body being many are one body, so also is Christ. ¹³For also in one Spirit we all were baptized into one body. (1 Cor. 12:4–13)

δὲ is used to introduce new developments or steps in the author’s argument (the diversity of gifts in v. 4a; the same God who underlies them in v.6; the manifestation given to each person in v. 7; the introduction of the list of different gifts in v. 8; emphasis of the same Spirit that works in this variety in v. 11; the assertion that the many members all belong to one body to set up the comparison with the body of Christ in v. 12). The connector γὰρ is used three times (vv. 8, 12, 13) to provide supporting and strengthening material. All this suggests a tightly knit argument on Paul’s part.