**CHAPTER 1 – GREEK LANGUAGE & TEXTUAL CRITICISM**

**Pra**c**tice Exercises**

In the first five sentences, (1) translate the passage and (2) label the grammatical or orthographic (spelling) shift in Koine Greek represented by the underlined word(s) in each sentence.

1. καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα (Rev 11:9).

And they saw—[some] of the peoples, tribes, languages, and nations—their corpse three and a half days and their corpses they did not **allow** *(-μι verb with -ω ending)* to be placed in a tomb.

1. οἱ δὲ εἶπαν αὐτῷ, Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου (Matt 2:5).

And the [chief priests and scribes] **said** *(2nd aorist with 1st aorist ending)* to him, “In Bethlehem of Jude. For thus it is written by the prophet.”

1. ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου (Jas 3:4).

Look also at the ships being so large and being driven by strong winds, they are steered by a **very small** *(superlative for elative)* rudder.

1. τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα (Matt 2:1).

And after Jesus was born **in** Bethlehem **during** the days of Herod the King, Behold magi **from** the East came **to** Jerusalem *(greater use of prepositions)*.

1. ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλ**έ**σω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην· (Rom 9:25).

As also it says in Hosea, “**I will call** *(contract vowel not lengthened because of original digamma letter)* those not my people, my people and those not beloved, beloved.

In each of the following five examples, (1) translate the passage both as it stands in the body of the NA28/UBS5 and with the selected textual variant in parenthesis. (2) In one brief sentence, note the difference in meaning that the variant makes. (3) Record which manuscripts support the variant reading provided in parentheses. (4) Why do you think the editors of your GNT favored the reading that they did? If you have the UBS edition, what letter ranking did the editorial committee assign to their choice? If you have access to Metzger’s *Textual Commentary on the Greek New Testament*, check his explanation.

1. Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] (*variant: omit bracketed words*) καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ (Eph 1:1).

Paul, an apostle of Christ Jesus through the will of God, to the saints who are **in Ephesus** [א2 A B2 D F G Ψc; omit p46 א\* B\* 424c 1739] and who are faithful in Christ Jesus.

1. καὶ ταῦτα γράφομεν ἡμεῖς (ὑμῖν), ἵνα ἡ χαρὰ ἡμῶν (ὑμῶν) ᾖ πεπληρωμένη (1 John 1:4).

And these things **we** [א A\*vid B P Ψ 33] write (to you) [Ac C K L vg], in order that **our** [אB L Ψ ] (your) [A C *Byz*] joy may be complete.

1. αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ (τόπῳ) (2 Thess 3:16).

And may the Lord of peace Himself give to you peace through all [things] **in every way** [א Ac B D2 K L P Ψ] (place) [A\* D\* F G 33].

1. δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν (ἔχωμεν) πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Rom 5:1).

Therefore, being justified by faith **we have** [א1 B2 F G P Ψ] (let us have) [א\*A B\* C D K L] peace with God through our Lord Jesus Christ.

1. ἰδοὺ βάλλω αὐτὴν εἰς κλίνην (φυλακὴν) καὶ τοὺς μοιχεύοντας μετ᾽ αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς (Rev 2:22).

Behold I cast her on a **sick bed** [א C P *vg*] (prison) [A] and those fornicating with her into great tribulation, unless they repent of her works.

# CHAPTER 2 – NOMINATIVE, VOCATIVE & ACCUSATIVE CASES

# Practice Exercises

In each of the following examples, (1) identify the case of each underlined noun and (2) determine the specific use of the noun based on its case.

1. Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς (2 Cor 1:1).

**Paul** *(nom., absolute)*, an **apostle** *(nom., apposition)* of Christ Jesus through the will of God and **Timothy** *(nom., absolute)* our **brother** *(nom., apposition)*.

1. ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ᾽ ὑμᾶς; (Luke 12:14)

“**Man** *(voc., direct address)*, who appointed **me** (*acc., direct object*) **judge** (*acc., double*)or **arbiter** *(acc., double)*over you?”

1. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου (John 19:26).

Therefore, **Jesus** *(nom., subject)* seeing his **mother** *(acc., direct object)* and the **disciple** *(acc., direct object)* whom he loved standing, said to his mother, “**Woman** *(voc., direct address)*, behold your **son** *(nom., absolute [exclamation])*.”

1. μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα (Jas 3:1).

Let not many become **teachers** *(nom., predicate)*, my **brothers** *(voc., direct address)*, knowing we will receive greater **judgment** *(acc., direct object)*.

1. οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου (2 Cor 2:13).

I had no rest in my spirit because **I** *(acc., subject of infinitive)* did not find **Titus** *(acc., direct object)*, my **brother** *(acc., apposition)*.

1. δωρεὰν ἐλάβετε, δωρεὰν δότε (Matt 10:8).

**Freely** *(acc., manner)* you received, **freely** *(acc., manner)* give.

1. Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ (2 Pet 1:1).

**Simon Peter** *(nom., absolute)*, a **slave** *(nom., apposition)* and **apostle** *(nom., apposition)* of Jesus Christ.

1. ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς (1 Thess 5:27).

I adjure **you** *(acc., direct object)* by the **Lord** *(acc., oath)* to have read this **letter** *(acc., direct object)* to all the brothers.

1. ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου (Rev 3:12).

**The one who conquers** *(nom., pendant)* I will make **him** *(acc., direct object)* [to be] **a pillar** *(acc., double)* in the temple of God.

1. καὶ ἰδοὺ ἐγὼ μεθ᾽ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος (Matt 28:20).

And behold, I am with you all the **days** *(acc., measure [time])* until the end of the age.

# CHAPTER 3 – GENITIVE CASE

# Practice Exercises

In each of the following examples, determine the specific use of the genitive case based on the categories provided in this chapter.

1. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν (Matt 11:11).

But the least in the kingdom of **heaven** *(descriptive or attributive [heavenly kingdom] or possessive [cf. kingdom of God?])* is greater than **he** *(comparison)*.

1. ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτόν (Luke 5:3).

And getting in to one **of the boats** *(partative)*, which was **Simon’s** (*possession*), he asked him.

1. μνημονεύετε τῆς γυναικὸς Λώτ (Luke 17:32).

Remember **the wife** *(direct object)* of Lot.

1. καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου (Acts 1:13).

And Simon the Zealot and Judas [son of] **James** *(relationship)*.

1. τήν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρός, ἐξέχεεν τοῦτο (Acts 2:33).

And receiving from **the Father** *(source [object of preposition])* the promise **of the** **Holy** *(attributive)* **Spirit** *(apposition),* he poured out this.

1. καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν (1 Cor 1:6).

Just as the testimony **about Christ** *(objective, content?)* was confirmed among you.

1. προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (Titus 2:13).

Waiting for the blessed hope and appearing **of glory** *(attributive = “glorious appearing”)* **of the great** *(attributive)* **God** *(subjective)* and savior, **Jesus Christ** *(apposition).*

1. οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου (Matt 24:27).

So shall be the coming **of the Son** *(subjective = “when the Son of Man comes”)* of Man *(relationship).*

1. ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας (1 Pet 4:1).

Because the one who suffers has ceased **from sin** *(separation)*.

1. οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ (Gal 2:16).

A person is not justified by works **of the law** *(objective)* but through faith **in Christ Jesus** *(objective)*.

# CHAPTER 4 – DATIVE CASEE

# Practice Exercises

In each of the following examples, determine the specific use of the dative case based on the categories provided in this chapter.

1. ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι (Matt 15:25).

And coming she worshiped **him** *(direct object)* saying, “Lord, held **me** *(direct object)*.”

1. καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ (Mark 2:8).

And immediately Jesus perceiving **in** his **spirit** *(sphere)*.

1. ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει (1 Cor 11:29).

For the one eating and driking eats and drinks judgment **against himself** *(personal interest: disadvantage)*.

1. Ἐγὼ . . . ὕδατι βαπτίζω ὑμᾶς (Luke 3:16).

I baptized you **with water** *(means or sphere)*.

1. Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; (Luke 6:2).

Why do you do what is not lawful **on the Sabbath** *(time)*?

1. ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν (John 16:25).

The hour is coming when no longer in figurative language I will speak to you, but **in boldness** *(manner = “boldly”)* about the Father I will tell you.

1. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος . . . συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως (John 18:15).

And Simon Peter followed **Jesus** *(direct object)* and another disciple. But that disciple entered **with Jesus** *(association)* into the courtyard of the high priest.

1. ὥσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθεία (Rom 11:30).

For just as you disobeyed **God** *(direct object)*, but now you were shown mercy **because of** their **disobedience** *(cause, so ESV and NASB; means, so HCSB; result, so NIV)*.

1. καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως (Luke 6:31).

And just as you wish that men do **to you** *(personal interest: advantage)*, likewise you do **to them** *(personal interest: advantage)*.

1. καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, χάριτί ἐστε σεσῳσμένοι (Eph 2:5).

And when we were dead **in** our **transgressions***(sphere, cause?)*, he made us alive together **with Christ** *(association)*, **by grace** *(cause, means?)* you have been saved.

# CHAPTER 5 – ARTICLES & ADJECTIVES

# Practice Exercises

In each of the following examples, (1) identify the form of each underlined article or adjective and (2) determine its specific use.

1. ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ᾽ αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ (Luke 10:7).

And remain in the same house, eating and drinking **the things** *(substantiver)* from them. For **the** *(generic)* worker is worthy of his wages.

1. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων (John 1:4).

In him was life, and **this** *(demonstrative pronoun [previous reference])* life was **the** *(Colwell’s canon)* light of men.

1. λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν (John 13:9).

Simon Peter said to him, “Lord, not only my feet, but also **my** *(possessive pronoun)* hands and **my** *(possessive pronoun)* head.”

1. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται (1 Cor 13:4).

**Love** *(individualizing: with abstract nouns [all three examples])* is patient, **love** is kind, [it is] not envious, [**love**] does not boast, [it is] not arrogant.

1. Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν (Gal 5:14).

Love **your** *(generic or possessive pronoun)* neighbor as yourself.

1. κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν (Heb 3:1).

Consider **the** *(Granville Sharp)* apostle and high priest of our confession, Jesus.

1. πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν (2 Tim 3:16).

For all Scripture [is] **God-breathed** *(predicate adjective)* and **profitable** *(predicate adjective)* for teaching.

1. τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται (Matt 11:5).

The **blind** *(substantival [all examples])* receive sight and the **lame** walk, **lepers** are cleansed and **deaf** hear, and **dead** are raised and **poor** have the gospel preached [to them].

1. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν (Matt 11:11).

But the **least***(comparative adjective [for superlative])* in the kingdom of heaven is **greater** *(comparative adjective)* than he.

1. καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν (Mark 9:43).

**Better** *(positive adjective [for comparative])* are you crippled to enter life than having two hands to go way into hell.

# CHAPTER 6 – OVERVIEW OF VERBS

# Practice Exercises

In each of the following examples, (1) parse the underlined verb, paying special attention to the mood of the verb, and (2) determine the specific use of the various moods based on the information provided in this chapter.

1. ἀμὴν γὰρ λέγω ὑμῖν· **ἕως ἂν** παρέλθῃ (aor act subj 3rd sg παρέρχομαι) ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ (aor act subj 3rd sg ) ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται (Matt 5:18).

For truly I say to you, **until** heaven and earth pass away *(subj – indefinite temporal)*, one jot or tittle will **by no means** pass away *(subj – emphatic negation)* from the Law until all things have happened.

1. λέγει αὐτῇ Ἰησοῦς, **μή** μου ἅπτου (pres mid impv 2nd sg ἅπτω), οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα (John 20:17).

Jesus said to her, “Do **not** touch *(impv – prohibition****)*** Me, for I have not yet ascended to My Father.”

1. **μὴ** δῶτε (aor act subj 2nd pl δίδωμι) τὸ ἅγιον τοῖς κυσὶν (dogs) **μηδὲ** βάλητε (aor act subj 2nd pl βάλλω) τοὺς μαργαρίτας (pearls) ὑμῶν ἔμπροσθεν τῶν χοίρων (pigs) (Matt 7:6).

Do **not** give *(subj – prohibitory)* what is holy to dogs **nor** cast *(subj – prohibitory)* pearls before pigs.

1. λέγει τοῖς μαθηταῖς· ἄγωμεν (pres act sub 1st pl ἄγω) εἰς τὴν Ἰουδαίαν πάλιν (John 11:7).

He said to his disciples, “Let us go *(subj – hortatory)* into Judea again.”

1. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν (ὑπαντάω, met) αὐταῖς λέγων, χαίρετε (pres act impv 2nd pl χαίρω) (Matt 28:9).

And behold Jesus met them (women) saying, “Greetings *(impv – greeting)*.”

1. **ἐάν** τις ἴδῃ (aor act subj 3rd sg ὁράω) τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει καὶ δώσει αὐτῷ ζωήν (1 John 5:16).

**If** anyone sees *(subj – future condition)* his brother sinning a sin not to death, he will ask and he will give to him.

1. εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον (aor act impv 2nd sg διδάσκω) ἡμᾶς προσεύχεσθαι (Luke 11:1).

Some of his disciples said to him, “Lord, teach *(impv – request /entreaty)* us to pray.”

1. αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης . . . ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη (aor pass opt 3rd sg τηρέω) (1 Thess 5:23).

And may the God of peace Himself keep *(optative – voluntative: benediction)* . . . your spirit and soul and body blameless in the coming of our Lord Jesus Christ.

1. ἔστω (pres act impv 3rd sg εἰμί) δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ (Matt 5:37).

But let be *(impv – command)* your word yes, yes or no, no.

1. Αἰτεῖτε (pres act impv 2nd pl αἰτέω) καὶ δοθήσεται ὑμῖν, ζητεῖτε (pres act impv 2nd pl ζητέω) καὶ εὑρήσετε, κρούετε (pres act impv 2nd pl κρούω) καὶ ἀνοιγήσεται ὑμῖν (Matt 7:7).

Ask *(impv – conditional)* and it will be given to you, seek *(impv – conditional)* and you will find, knock *(impv – conditional)* and it will be opened to you.

# CHAPTER 7 – TENSE & ASPECT

# Practice Exercises

Identify the aspect and tense-form of all the verb forms in the following examples and comment on the interpretive significance of these forms (e.g., imperfective aspect views the action in a given example as progressive and ongoing).

1. καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν [ὁ] ὄχλος (Mark 3:20).

Then He **went** (*pres, imperfective*) home, and the crowd gathered (*pres, imperfective*) again.

1. καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ (John 1:37).

And the two disciples **heard** (*aor, perfective*) him **say** (*pres, imperfective*) this and **followed** (*aor, perfective*) Jesus.

1. ὃ ἑώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει (John 3:32).

He **testifies** (*pres, imperfective*) to what **He has seen** (*perf, stative*) and **heard** (*aor, perfective*), yet no one **accepts** (*pres, imperfective*) His testimony.

1. καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ (Matt 8:15).

So He **touched** (*aor, perfective*) her hand, and the fever **left** (*aor, perfective*) her. Then she **got up** (*aor, perfective*) and **began to serve** (*imperf, imperfective*) Him.

1. ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία . . . καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ᾽ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν (Matt 3:5–6).

Then *people from* Jerusalem, all Judea, and all the vicinity of the Jordan **were flocking** (*imperf, imperfective*) to him and they **were baptized** (*imperf, imperfective*) by him in the Jordan River **as they confessed** (*pres, imperfective*) their sins.

In each of the following examples, (1) identify the aspect and tense-form of the underlined verb, (2) identify the verbs as telic or atelic (if possible), and (3) determine whether the tense-form given is the default form or not.

1. παράλαβε (aor act impv 2nd sg παραλαμβάνω) τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε(pres act impv 2nd sg φεύγω) εἰς Αἴγυπτον (Matt 2:13).

**Take** *(telic, default)* the child and his mother and **flee** *(atelic [motion], default)* to Egypt.

1. φέρε (pres act impv 2nd sg φέρω) τὸν δάκτυλόν σου ὧδε καὶ ἴδε (aor act impv 2nd sg ὁράω) τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε (aor act impv 2nd sg βάλλω) εἰς τὴν πλευράν μου (John 20:27).

**Bring** *(atelic, default [motion])* your finger here and **see** *(telic, default)* my hands and **bring** *(atelic, default [motion])* your hand [here] and **put** *(telic, default*) [it] in my side.

1. ἐκραύγασαν οὖν ἐκεῖνοι· ἆρον (aor act impv 2nd sg αἴρω) ἆρον, σταύρωσον (aor act impv 2nd sg σταυρόω) αὐτόν (John 19:15).

Then they shouted. **Take** [him] away, **take** [him] away, **crucify** him *(telic, default)*.

1. ἐνδύσασθε (aor mid impv 2nd pl ἐνδύω) οὖν . . . σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην . . . ἀνεχόμενοι (pres mid ptc masc nom pl ἀνέχω) ἀλλήλων καὶ χαριζόμενοι (pres mid ptc masc nom pl χαρίζομαι) ἑαυτοῖς (Col 3:12–13).

Therefore **put on** *(telic, default = but general exhortation)*...compassion, kindness, humility, meekness…**bear with** *(atelic, default)* one another and **forgive** *(atelic, default)* each other *(the 2 ptcs function life impvs).*

1. ἑτοίμαζέ (pres act impv 2nd sg ἑτοιμάζω) μοι ξενίαν (Philemon v. 22).

**Prepare** *(telic, not default)* a guestroom for me *(Why not aorist? [8 aor, 1 pres impv]. Imperfective [progressive]nuance = “Hold a guestroom in readiness for me”).*

# CHAPTER 8 – PRESENT, IMPERFECT & FUTURE INDICATIVES

# Practice Exercises

In each of the following examples, (1) parse each underlined verb and (2) determine the specific use of the verb based on its tense-form and context.

1. ὁ δὲ Ἰησοῦς ἐσιώπα (Matt 26:63).

But Jesus **kept silent** (*progressive imperfect*).

1. καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον (Mark 1:12).

And immediately the Spirit **led** him **out** (*historical present*) into the desert.

1. καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς καὶ προσηύχετο (Mark 14:35).

And going a little farther, he fell on the earth and **began praying** (*inceptive imperfect*).

1. οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς (John 14:18).

**I will** not **leave** (*predictive future*) you as orphans, **I will come** (*futuristic present*) to you.

1. πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; (Rom 3:6).

How **will** God **judge** (*deliberative future*) the world?

1. παραγίνεται ὁ Ἰησοῦς . . . πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν (Matt 3:13–14).

Jesus came from Galilee to John at the Jordan, to be baptized by him. But John **tried to stop** (*tendential imperfect*) Him.

1. ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα (Jas 1:13).

For God **is** (*gnomic present*) not tempted by evil, and he himself **does** not **tempt** (*gnomic present*) anyone.

1. ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν (Matt 5:48).

Therefore you **will be** (*imperatival future*) perfect as your father in heaven is perfect

1. καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον (Mark 4:33).

And with many such parables **he was [repeatedly] speaking** (*iterative imperfect*) the word to them.

1. σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν (Mark 8:2).

**I have compassion** (*progressive present*) on the crowd, because already three days **they have remained** (*durative present*) with me and **have** (*progressive present*) nothing to eat.

# CHAPTER 9 – AORIST, PERFECT & PLUPERFECT INDICATIVES

# Practice Exercises

In each of the following examples, (1) parse each underlined verb and (2) determine the specific use of the verb based on its tense-form and context.

1. ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω . . . ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου (John 15:6, 8).

If anyone does not remain in me, **he will be cast** out (*futuristic aorist*) . . . by this my Father **will be glorified** (*futuristic aorist*).

1. Ἰησοῦ Χριστοῦ . . . ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής (Acts 4:10).

Jesus Christ . . . who God raised from the dead, by this one [Jesus] this [man] **is standing** (*present state perfect*) whole before you.

1. Τύχικος . . . ὃν ἔπεμψα πρὸς ὑμᾶς (Col 4:7–8).

Tychicus . . . whom **I am sending** (*epistolary aorist*) to you.

1. θεὸν οὐδεὶς πώποτε τεθέαται (1 John 4:12).

No one **has seen** (*gnomic perfect*) God ever.

1. καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη (Rev 20:4).

And **they came to life** (*inceptive aorist*) and **reigned** (*constative aorist*) with Christ 1,000 years.

1. πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον (1 John 4:1).

Many false prophets **have gone out** (*consummative perfect*) into the world.

1. Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω (Matt 12:46).

While he was still speaking to the crowd, behold his mother and his brothers **were standing** (*past state pluperfect*) outside.

1. γυνὴ δέδεται ἐφ᾽ ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς (1 Cor 7:39).

A wife **is bound** (*gnomic perfect*) as long as her husband is alive.

1. Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει (Luke 8:2).

Mary the one called Magdalene, from whom seven demons **were cast out** (*consummative pluperfect*).

1. ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν (John 1:14).

The word **became** (*inceptive aorist*) flesh and **dwelt** (*constative aorist*) among us.

**CHAPTER 10 – PARTICIPLES**

# Practice Exercises

In each of the following examples, (1) parse each underlined participle and (2) determine its specific use based on the information provided in this chapter.

1. καὶ θέλων (pres act ptc masc nom sg θέλω) αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον (Matt 14:5).

**Though he wanted** (*concessive*) to kill him, he feared the crowd, since they regarded him as a prophet.

1. ἀκούσας (aor act ptc masc nom sg ἀκούω) δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος (pres pass ptc masc nom sg λυπέω)· ἦν γὰρ ἔχων (pres act ptc masc nom sg ἔχω) κτήματα πολλα (Matt 19:22).

**When** the young man **heard** (*temporal*) that command, he went away **grieving** (*manner*), because he **had** (*periphrastic imperfect*) many possessions.

1. Καὶ ἐλθόντος (pres act ptc masc gen sg ἔρχομαι) αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι (pres act ptc masc dat sg διδάσκω) οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ (Matt 21:23).

**When** He **entered** (*genitive absolute and/or temporal*) the temple complex, the chief priests and the elders of the people came up to Him **as** He **was teaching** (*temporal*).

1. ἀποκριθεὶς (aor mid ptc masc nom sg ἀποκρίνομαι) δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (pres act ptc masc gen sg ζάω) (Matt 16:16).

Simon Peter **answered** (*pleonastic*), “You are the Messiah, the Son of the **living** (*attributive*) God!”

1. οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων (fut act ptc masc nom sg σῴζω) αὐτόν (Matt 27:49).

But the rest said, “Let’s see if Elijah comes **to save** (*purpose*) Him!”

1. πορευθέντες (aor pass ptc masc nom pl πορεύομαι) οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες (pres act ptc masc nom pl βαπτίζω) αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες (pres act ptc masc nom pl διδάσκω) αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν (Matt 28:19–20).

**Go** (*attendant circumstance*), therefore, and make disciples of all nations, **[by]** **baptizing** (*means*) them in the name of the Father and of the Son and of the Holy Spirit, **[by]** **teaching** (*means*) them to observe everything I have commanded you. And remember, I am with you always, to the end of the age.

1. τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας (aor act ptc masc nom sg κερδαίνω) τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας (aor act ptc masc nom sg ἀπόλλυμι) ἢ ζημιωθείς (aor pass ptc masc nom sg ζημιόω); (Luke 9:25).[[1]](#footnote-1)

What is a man benefited **if he gains** (*conditional*) the whole world, yet **[if he] loses** (*conditional*) or **[if he] forfeits** (*conditional*) himself?

1. τοῦτο γινώσκοντες (pres act ptc masc nom pl γινώσκω) ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη (Rom 6:6).

**For we know** (*causal*) that our old self was crucified with Him.

1. πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα (pres act ptc fem nom sg ἀπάγω) εἰς τὴν ἀπώλειαν καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι (pres mid ptc masc nom pl εἰσέρχομαι) δι᾽ αὐτῆς (Matt 7:13).

For the gate is wide and the road is broad that **leads** (*attributive*) to destruction, and there are many **who go** (*substantival*) through it.

1. αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος (pres pass ptc masc nom sg δοξάζω) ὑπὸ πάντων (Luke 4:15).

He was teaching in their synagogues, **[with the result that he was]** **being acclaimed** (*result*) by everyone.

# CHAPTER 11 – INFINITIVES

# Practice Exercises

In each of the following examples, (1) parse each underlined infinitive and (2) determine its specific use based on the information provided in this chapter.

1. ὁ δὲ ἐξελθὼν **ἤρξατο** κηρύσσειν (pres act inf κηρύσσω) πολλὰ καὶ διαφημίζειν (pres act inf διαφημίζω) τὸν λόγον, **ὥστε** μηκέτι **αὐτὸν** δύνασθαι (pres mid inf δύναμαι) φανερῶς εἰς πόλιν εἰσελθεῖν (aor act inf εἰσέρχομαι) (Mark 1:45).

But going out, he **began** to preach *(complementary)* much and to spread about *(complementary)* the word (i.e., news), **so that** **he** (i.e., Jesus) was no longer able *(result)* to enter *(complementary)* a city openly.

1. καὶ ἐποίησεν δώδεκα . . . ἵνα ὦσιν μετ᾽ αὐτοῦ καὶ **ἵνα** ἀποστέλλῃ αὐτοὺς κηρύσσειν (pres act inf κηρύσσω) καὶ ἔχειν (pres act inf ἔχω) ἐξουσίαν ἐκβάλλειν (pres act inf ἐκβάλλω) τὰ δαιμόνια (Mark 3:14–15).

He also appointed 12 . . . to be with Him, to send them out to preach (*purpose*), and to have (*purpose*) authority to drive out (*purpose, explanatory*) demons.

1. Καὶ **ἤρξατο** διδάσκειν (pres act inf διδάσκω) αὐτοὺς ὅτι **δεῖ** τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν (aor act inf πάσχω) καὶ ἀποδοκιμασθῆναι (aor pass inf ἀποδοκιμάζω) ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι (aor pass inf ἀποκτείνω) καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι (aor act inf ἀνίστημι) (Mark 8:31).

Then He **began** to teach (*complementary*) them that the Son of Man **must** suffer (*complementary*) many things, and be rejected (*complementary*) by the elders, the chief priests, and the scribes, be killed (*complementary*), and rise (*complementary*) after three days.

1. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι **λέγετε** ἐν Βεελζεβοὺλ ἐκβάλλειν (pres act inf ἐκβάλλω) **με** τὰ δαιμόνια (Luke 11:18).

If Satan also is divided against himself, how will his kingdom stand? For you say **I** drive out (*indirect discourse*) demons by Beelzebul.

1. προσθεὶς εἶπεν παραβολὴν **διὰ τὸ** ἐγγὺς εἶναι (pres act inf εἰμί) Ἰερουσαλὴμ **αὐτὸν** καὶ δοκεῖν (pres act inf δοκέω) **αὐτοὺς** ὅτι παραχρῆμα **μέλλει** ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι (pres pass inf ἀναφαίνω) (Luke 19:11).

He went on to tell a parable **because He** was (*causal*) near Jerusalem, and **[because] they** thought (*causal*) the kingdom of God was going to appear (*complementary*) right away.

1. ἀπ᾽ ἄρτι λέγω ὑμῖν **πρὸ τοῦ** γενέσθαι (aor mid inf γίνομαι), ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι (John 13:19).

I am telling you now **before** it happens (*subsequent time*), so that when it does happen you will believe that I am *He.*

1. παρέστησεν ἑαυτὸν ζῶντα **μετὰ τὸ** παθεῖν (aor act inf πάσχω) **αὐτὸν** (Acts 1:3).

**After He** had suffered (*previous time*), He also presented Himself alive.

1. **ἐν** δὲ **τῷ** ἄρξασθαί (aor mid inf ἄρχομαι) **με** λαλεῖν (pres act inf λαλέω) ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ᾽ αὐτοὺς (Acts 11:15).

**As I** began (*temporal – contemporaneous*) to speak (*complementary*), the Holy Spirit came down on them.

1. Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι (pres act inf τίθημι) πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον (Rom 14:13).

Therefore, let us no longer judge one another, but rather judge this: [namely] **to** not **place** *(explanatory: apposition)* a stumbling block or hindrance before a brother.

1. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα **ὥστε** πλανῆσαι (aor act inf πλανάω), εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς (Matt 24:24).

For false christs and false prophets will rise up and will give great signs and wonders **so as [a result]** to deceive *(result)* if possible, even the elect.

# Chapter 12 – Pronouns, Prepositions, Conjunctions, Adverbs and Particles

# Practice Exercises

 In each of the following examples, (1) identify the part of speech of the underlined word(s) and (2) determine the specific function of the word(s).

1. ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ (Heb 10:10).

By this will we have been sanctified through (*preposition, functioning in a prepositional phrase to communicate instrument or means*) the offering of the body of Jesus Christ once for all (*adverb, expressing degree or intensity, or possibly time*).

1. σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ, διότι οὐ παραδέξονταί σου μαρτυρίαν περὶ ἐμου (Acts 22:18).

Hurry and get out of (*preposition, separation or source*) Jerusalem quickly, because (*subordinating* *conjunction, causal*) they will not accept your (*personal pronoun, possession or subjective genitive*) testimony about me (Acts 22:18 NET)

1. ὑμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν (2 Thess 2:13).

Note typo in first edition of textbook. The first word in the verse above should be: **ἡμεῖς**.

But (*coordinating conjunction, adversative*) we (*personal pronoun, emphatic*) ought always to thank God for you (*personal pronoun, object of preposition, used for stylistic brevity*).

1. ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη πάντων; (Mark 12:28).

Seeing that he answered them well (*adverb of manner*), asked him (*personal pronoun, direct object, used for stylistic brevity, i.e., so the explicit personal name of “Jesus” does not need to be repeated*) "Which commandment is the most important of all?"

1. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι Ἄρτους οὐκ ἔχουσιν (Mark 8:16).

And they began discussing with (*preposition, association*) one another (*reciprocal pronoun, object of preposition*) the fact that they had no (*particle expressing negation in indicative mood*) bread.

1. θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας (Phil 2:13).

For it is God who works in you (*personal pronoun, object of preposition*), both to will and to work for (*preposition, causal*) his good pleasure.

1. ὃς δ᾽ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται (1 John 2:5).

But (*coordinating conjunction, adversative*) whoever (*indefinite relative pronoun, subject*) obeys his word, truly in (*preposition, spatial/locative or reference/respect*) this person the love of God has been perfected.

1. μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς (Acts 18:9).

Do not (*particle of negation for non-indicative moods*) be afraid, but (*coordinating conjunction, adversative*) speak and (*coordinating conjunction, copulative*) do not (*particle of negation for non-indicative moods*) be silent.

1. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους (Matt 7:28).

And it came to pass, when (*subordinating conjunction, temporal*) Jesus ended these (*demonstrative pronoun, adjectival*) words…

1. ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ᾽ ἡμῶν ὁ θεός (Matt 1:23).

Behold (*particle of attention or interjection*), the virgin shall conceive (lit: shall have in [*preposition, locative or spatial*] womb) and (*coordinating conjunction, copulative*) bear a son, and (*coordinating conjunction, copulative*) they shall call his name “Immanuel,” which means, “God with us.”

# Chapter 13 – Sentences, Diagramming and Discourse Analysis

# Practice Exercises

In each of the following examples, (1) Identify the underlined portions of the sentences as a word, phrase, dependent clause, or independent clause. (2) Based only on the words provided below (not the broader context in the GNT), identify each sentence as simple, compound, complex, or copulative. [Note: sometimes more than one label will apply. A sentence can be compound and complex, for example.] In addition to the exercises below, attempt a phrase diagram of a previous “Reading the New Testament” passage covered earlier this semester.

Note to professors: for phrase diagrams of the entire NT, please see the Exegetical Guide to the Greek New Testament volumes published by B&H Academic.

1. οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι (Jude 1:16).

These people are grumblers, faultfinders

1. *word; (2) copulative sentence*
2. ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή (3 John 1:2).

Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul.

1. *dependent clause; (2) complex sentence*
2. τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ]· τοῦτο γάρ ἐστιν δίκαιον (Eph 6:1).

Children, obey your parents [in the Lord], for this is right.

1. *independent clause; (2) complex sentence*
2. οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινα (Acts 7:38).

This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai

1. *prepositional phrases; (2) copulative sentence*
2. καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων (Rev 6:1).

I watched as the Lamb opened the first of the seven seals.

1. *subordinate clause; (2) complex sentence*
2. καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς (Acts 15:1).

NOTE: In the textbook, there should be a break in the underlining so that two sections (each of 3 Greek words) are underlined (as above).

But some [men], [after] coming down from from Judea, they were teaching the brothers

1. *ἀπὸ τῆς Ἰουδαίας is a prepositional phrase, ἐδίδασκον τοὺς ἀδελφοὺς is an independent clause.* τινες *should be understood as the subject of* ἐδίδασκον*, though it is not underlined in the example above; (2) complex sentence*
2. ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς (Acts 27:1).

When it was decided we would sail to Italy, they handed over Paul and some other prisoners to a centurion named Julius, of the cohort of Sebastus.

1. *The first underlined section is a dependent clause; the second underlined portion is a word; (2) complex sentence*
2. καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται (Matt 20:19).

And on the third day he will be raised

1. *word (2) simple sentence*
2. ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ (Luke 7:1).

After he had finished all his sayings in the hearing of the people, he entered Capernaum

1. *independent clause; (2) complex sentence*
2. ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα (Luke 22:1).

Now the Feast of Unleavened Bread drew near, which is called the Passover

1. *adjectival participial phrase; (2) simple sentence*

## Chapter 14 – Word Studies

## Practice Exercises

Following the seven steps outlined above, complete word studies for the following words:

1. τὰ σπλάγχνα (Phlm v. 20).
2. τῆς ἀνομίας (2 Thess 2:7). Hint: think not only about this specific word, but also about the phrases in which it appears (e.g., “man of lawlessness” [2 Thess 3:3] and “mystery of lawlessness” [2 Thess 3:7]).
3. σπουδάζω (2 Tim 2:15).

**Word Study Sample #1**[[2]](#footnote-2)

**1. Consider the Immediate and Broader Literary Context in Determining the Meaning of a Word.**

|  |  |  |
| --- | --- | --- |
| Philem 7 | χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνατῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ. | For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you. |
| Philem 12 | ὃν ἀνέπεμψά σοι, αὐτόν, τοῦτʼ ἔστιν τὰ ἐμὰ σπλάγχνα | I am sending him back to you, sending my very heart. |
| Philem 20 | ναὶ ἀδελφέ, ἐγώ σου ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχναἐν Χριστῷ. | Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ. |

Philemon: appeal for fugitive slaved turned servant of Christ be reconciled to his master, Gospel’s transforming power.

Written in 62AD, by Paul during his 1st imprisonment in Rome

Written to Philemon in Colossae, slave owner of Onesimus, runaway slave & deliverer of the Prison Epistles, including Colossians

*Observations: In this letter, Paul is persuading Philemon, slave owner of Onesimus in Colossae to receive his runaway slave who is potentially delivering of the Prison Epistles, including Paul’s letter to the Colossians. The primary tactic of Paul’s persuasion comes through appealing to his deep-rooted affection for both Philemon and Onesimus, pleading they be reconciled as brothers in Christ, on the deepest level of connection, in their heart. In this way, σπλαγχνα refers to the center of a person’s being, their heart.*

**2. Compare English Bible Translations of the Passage in Question.**

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| NASB | For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother. |
| NRSV | I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother. |
| ESV | For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you. |
| HSCB | For I have great joy and encouragement from your love, because the hearts of the saints have been refreshed through you, brother. |
| KJV | For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. |
| NKJV | For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother. |
| NIV | Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the Lord’s people. |
| NLT | Your love has given me much joy and comfort, my brother, for your kindness has often refreshed the hearts of God’s people. |
| NET | I have had great joy and encouragement because of your love, for the hearts of the saints have been refreshed through you, brother. |

Exegetical Guide to the Greek New Testament, Colossians & Philemon[[3]](#footnote-3)

Murray J. Harris

Σπλαγχνον, το: always plural in the NT, entrails, inward pars; heart (as the seat of emotion)

“Here τα σπλαγζνα refers to the whole person as having experience refreshment at the deepest emotional level

*Observations: In every English translation, with the exception of the KJV, σπλαγχνα is translated as “the hearts,” referring to the refreshment of the saints in their core inner being.*

**3. Consider the Same Biblical Author’s Other Uses of the Word.**

|  |  |  |
| --- | --- | --- |
| 2 Cor. 6:12 | οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν | You are not restricted by us, but you are restricted in your own affections. |
| 2 Cor. 7:15 | καὶ τὰ σπλάγχνααὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν ἀναμιμνῃσκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. | And his affection for you is even greater, as he remembers the obedience of you all, how you received him with fear and trembling |
| Phil. 1:8 | μάρτυς γάρ μου ὁ θεὸς ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. | For God is my witness, how I yearn for you all with the affection of Christ Jesus |
| Phil 2:1 | Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνακαὶ οἰκτιρμοί, | So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, |
| Col 3:12 | Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχναοἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραΰτητα μακροθυμίαν, | Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, |

*Observations: Paul, the author of Philemon, uses variations of το σπλαγχνον in other letters, most commonly referring to affection as a descriptor for a deep connection with other people in their inner being.*

**4. List the Possible Definitions of the Word According to Standard Lexicons and Word Study Tools**

A Greek-English Lexicon of the New Testament and Other Early Christian Literature (BDAG)[[4]](#footnote-4)

σπλάγχνον, ου, τό

1. the inward parts of a body, including esp. the viscera, inward parts, entrails
2. as often in the ancient world, inner body parts served as referents for psychological aspects (s. καρδία): of the seat of the emotions, in our usage a transference is made to the rendering heart
3. of the feeling itself, pl. love, affection

The New International Dictionary of New Testament Theology[[5]](#footnote-5)

Categorized under mercy

Definitions:

* Σπλαγχνα: inward parts, entrails, hence as the seat of emotion, the heart, love
* Σπλαγχνιζομαι: have pity, show mercy, feel sympathy
* Homer onward: inward parts, or entrails, especially the valuable parts, the heart the lungs, the liver
* From Aesch (5th Century BC), also used for human entrails, especially for the male sexual organs and the womb, as the site of the powers of conception and birth, children sometimes called splachna
* From Soph (5th Century BC), in singular, means pity, compassion, love
* LXX occurences: Prov. 12:10, mercy; 26:22, inner parts, belly; 2 Macc & 4 Macc, intestines, mother-love, heart
* “In Paul the noun refers to the whole man, viz. his capacity to love or as one who loves…the frequent translation is heart

*Observations: The lexicons list definitions that range from biological entrails to the emotional and psychological core of a persons being. Philemon 7 does not have any references to sacrifices or other activities dealing with flesh, so the word has strong basis to be viewed as the “heart” or core inner being of a person.*

**5. Identify Other Words in the Same Semantic Domain.**

Greek-English Lexicon of the New Testament: Based on Semantic Domains (Louw & Nida)[[6]](#footnote-6)

σπλάγχνον, ου n

 only in pl, See: σπλάγχνα

σπλάγχνα, ων n

 a intestines: 8.58

 b desires: 26.11

 c compassion: 25.49

 d object of affection: 25.50

 σπλάγχνα: units

 κλείω τὰ σπλάγχνα

 refuse to show compassion 25.55

 στενοχωρέομαι ἐν τοῖς σπλάγχνοις

 restrict one’s affection for 25.54

σπλαγχνίζομαι

 feel compassion for: 25.49

26.11 σπλάγχνα, ων n; κοιλίαc, ας f; νεφρός, οῦ m: (figurative extensions of meaning of σπλάγχναa ‘intestines,’ 8.58; κοιλίαa ‘belly,’ 8.67; and νεφρός ‘kidney,’ not occurring in its literal meaning in the NT) the psychological faculty of desire, intent, and feeling—‘heart, feelings, desires.’

*Observations: Other words within the semantic domain deal with topics of compassion, affection, or biological entrails. The use in Philemon 7 most likely refers to the heart, which is the source of compassion and affection. Other words in the same semantic range refer to the internals of the body or center of the person.*

**6. Consider Uses of the Word Throughout the New Testament and LXX.**

* Prov 12:10, δίκαιος οἰκτίρει ψυχὰς κτηνῶν αὐτοῦ, τὰ δὲ σπλάγχνατῶν ἀσεβῶν ἀνελεήμονα.
* 2 Macc 9:6, πάνυ δικαίως τὸν πολλαῖς καὶ ξενιζούσαις συμφοραῖς ἑτέρων σπλάγχναβασανίσαντα.
* 4 Macc 5:30, οὐδʼ ἂν ἐκκόψειάς μου τὰ ὄμματα καὶ τὰ σπλάγχναμου τήξειας.
* 4 Macc 11:19, καὶ ὀβελίσκους ὀξεῖς πυρώσαντες τοῖς νώτοις προσέφερον καὶ τὰ πλευρὰ διαπείραντες αὐτοῦ τὰ σπλάγχναδιέκαιον.
* 4 Macc 15:23, ἀλλὰ τὰ σπλάγχνααὐτῆς ὁ εὐσεβὴς λογισμὸς ἐν αὐτοῖς τοῖς πάθεσιν ἀνδρειώσας ἐπέτεινεν τὴν πρόσκαιρον φιλοτεκνίαν παριδεῖν.
* Odes 9:78, διὰ σπλάγχναἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους
* Sirach 30:7, περιψύχων υἱὸν καταδεσμεύσει τραύματα αὐτοῦ, καὶ ἐπὶ πάσῃ βοῇ ταραχθήσεται σπλάγχνααὐτοῦ.
* Sirach 33:5, τροχὸς ἁμάξης σπλάγχναμωροῦ, καὶ ὡς ἄξων στρεφόμενος ὁ διαλογισμὸς αὐτοῦ.
* Ps Solomon 2:14, τὴν κοιλίαν μου καὶ τὰ σπλάγχναμου πονῶ ἐπὶ τούτοις.
* Apostolic fathers (earliest collection of NT literature after the NT)
* Philo: Jewish writer who (50BC to 20AD in Alexandria, Egypt),
* Josephus (30-100AD, Jewish historian)

*Observations: Apart from its use in Proverbs referring to mercy, all the remaining references occur in the Apocryphal writings with concentration in 2 & 4 Maccabees. These references in Maccabees show consistency by referencing physical entrails, affection, or the heart*

**7. State Clearly and Succinctly What You Have Discovered About the Word in Question**

Upon evaluation of the word τα σπλαγνα in Philemon 7, the word carries the meaning of “the hearts of the saints” as in their inmost being. Paul is speaking about a refreshment that is not biological, but rather a cognitive and emotional comforting that occurs inside of a person. Additionally, the word is not speaking of affection itself, but rather the seat of affection.

Given the biblical belief that the heart is the core of a person, the common translation to the English word “heart” is a supported decision. Exegetically, the point of emphasis falls on the depth of reference to the core of a person’s being.

**Word Study Sample #2**

1. ***Consider the immediate and broader literary context in determining the meaning of a word***

“Yes, brother, I want some benefit from you in the Lord. Refresh my **heart** (σπλάγχνα) in Christ”

– Philemon 20 (ESV)

The immediate context in which this word appears is in an appeal that Paul makes to Philemon to receive Onesimus “no longer as a slave but more than a slave, as a beloved brother…” (v.16) Paul speaks of Philemon heeding his appeal as that which will “refresh [my] heart” (v.20). The word for “heart” is the word in question. The broader literary context suggests that this is a letter with an endearing undertone. The refreshing of heart that Paul is speaking of likely refers to a refreshing in his inner being, an encouragement to his soul.

1. ***Compare (English) Bible Translations of the Passage in Question.***

How do other English translations render σπλάγχνα?

|  |  |
| --- | --- |
| ***ENGLISH* Bible Translation** | **Rendering of σπλάγχνα** |
| English Standard Version | “heart” |
| New International Version | “heart” |
| New Living Translation | “this encouragement” |
| King James Version | “bowels” |
| New American Standard  | “heart” |

|  |  |
| --- | --- |
| ***SPANISH* Bible Translation** | **Rendering of σπλάγχνα** |
| Reina Valera (1960) | “corazón” (heart) |
| Reina Valera Antigua | “entrañas” (bowels) |
| Nueva Traducción Viviente | “ánimo” (encouragement) |
| Nueva Version Internacional | “corazón” (heart) |
| Dios Habla Hoy | “corazón” (heart) |

|  |  |
| --- | --- |
| ***FRENCH* Bible Translation** | **Rendering of σπλάγχνα** |
| La Bible du Semeur | “cœur” (heart) |
| Louis Segond | “cœur” (heart) |
| Nouvelle Edition de Genève | “cœur” (heart) |
| Segond 21 | “cœur” (heart) |

Most translations, irrespective of language, translate this word with the equivalent of the word “heart”. The KJV translates it with the literal ‘bowels’ while the NLT renders it ‘encouragement’

***3. Consider the same biblical author’s other uses of the word.***

 The New Testament gives 11 occurrences of this word: Luke (1), Acts (1), 2 Corinthians (2), Philippians (1), Colossians (1), Philemon (3), 1 John (1).

When it comes to Paul’s use of the word, the KJV is particularly fond of maintaining the literal anatomical rendering, mostly by translating it as “bowels”. Only on one instance does the KJV completely render it in emotional and figurative terms: “And his **inward affection** is more abundant toward you” (2 Corinthians 7:15). It appears as if the translators wanted to maintain that the affections come from within, that they belong to the “inner” man (*inward* affections). For the remaining occurrences, the KJV remains firm in its literal translation (“bowels”). The other translations are consistent in rendering the word either as “heart” or “affections”, never trying to maintain any of the anatomical features of its literary meaning.

***4. List the possible definitions of the word according to standard lexicons and Word Study Tools***

* **BDAG:** “**the** **inward parts of a body, including esp. the viscera inward *parts, entrails***…often in the ancient world, inner body parts served as referents for psychological aspects…in our usage a transference is made to the rendering ***heart***… of the feeling itself… ***love***, ***affection***” [bold and italics original][[7]](#footnote-7)
* **NIDNTT:** Speaking of their original use, “splanchna [refers] to the seat of the emotions, the inward parts or what today would be called the heart. Speaking of the corresponding verbs in the active, expresses feelings of mercy. “In the parable of the unforgiving servant (Matt 18:23-35) the demand for mercy (v.330 is based on the limitless compassion of his lord (vv.27, 35).[[8]](#footnote-8)
* **EDNT:** “pl.: inner organs; ‘heart,’ inner yearning, compassion… In Philemon Paul’s emotional participation in the fate of the slave Onesimus… Philemon is praised because his manner (or some specific action?) ‘refreshes’ the σπλάγχνα (the hearts) of the saints.”[[9]](#footnote-9)
* **Louw & Nida:** “intestines 8.58; desires 26.11 ; compassion 25.49 ; object of affection 25.50”[[10]](#footnote-10) Furthermore, “not occurring in its literal meaning in the NT… the psychological faculty of desire, intent, and feeling – ‘heart, feelings, desires’… the semantic focus in the use of these terms is clearly the deeper and more intimate feelings and emotions. In some languages one can use a term which literally means ‘belly’ or ‘bowels,’ but more often than not, these emotions are associated with some particular organ of the body such as heart, spleen, liver, etc.”[[11]](#footnote-11)

***5. Identify other words in the same semantic domain***

According to Louw & Nida, the semantic range that best describes the word as used in Philemon 20 is in the field of “desires” (§§26.11). They also list the following Greek words related to the inner “desires”:

* **κοιλια** (“the whole belly, the entire cavity” “the innermost part of a man, the soul, heart, as the seat of thought, feeling, choice”)
* **νεφρος** (“the kidneys, reins, loins; used of the seat of the desires and passions”)

It appears that there is in the NT a variety of words which literally refer to parts of the body, particularly those inner organs in the abdomen (i.e. “belly”, “kidneys”, “loins”, “bowels”) which have correlated figurative meanings which speak of emotions. These words appear to have a secondary meaning where they figuratively carry the internal connotations of their literal form into those things which refer to the *inner* feelings and emotions. Thus, the psychological and emotional inner part of the being is what is referred to the instance in Philemon. What Paul has in mind is not that which has to do with physical anatomy but that which has to do with his own psychological and emotional makeup.

***6. Consider uses of the word throughout the NT and LXX***

The most unusual use of the word is probably as it is used in Luke 1:78: “διὰ **σπλάγχνα** ἐλέους θεοῦ ἡμῶν…” (“Because of the **tender** mercy of our God” [ESV]). In this verse, it is used as an adjective describing the mercy of God. The mercy of God is described as “tender”, which has a positive emotional connotation. The mercy is out of the love of God, from the very heart of God – it is a *tender* mercy.

A peculiar use of its literary meaning is found in Acts 1:18: “καὶ ἐξεχύθη πάντα τὰ **σπλάγχνα** αὐτοῦ” (“and all his **bowels** gushed out” [ESV]). This is the only instance where most translations maintain its literal anatomical meaning (“bowels” [ESV, KJV]; “intestines” [NLT, NIV]; “entrails” [NKJV]).

Aside from the figurative rendering in 2 Corinthians, the KJV also moves away from the typical literal meaning when it translates the word in 1 John. In this case, it adds a modifier to its anatomical rendering: “But whoso hath this world's good, and seeth his brother have need, and shutteth up his **bowels of compassion** from him” (1 John 3:17).

With the exception of an occurrence in Proverbs 12:10, the word does not appear anywhere in the LXX. In this sole instance, it is translated, “compassion”, “merciful acts”, “kind acts”, “mercy”, and “tender mercies”. It is used in parallel with the man who cares for his animals and having a regard for them. Interestingly, even the KJV chooses to translate the word using only figurative language (ie. “tender mercies”).

The word also appears in the Apocrypha and Pseudopicropha. In a few instances it is translated literally as “guts” or “inner organs” where the context is clearly literal referring to the body. However, the predominant translation remains figurative especially in the context of emotions, experiences, and feelings.

***7. State clearly and succinctly what you have discovered about the word in question***

The word σπλάγχνα in the NT is one of a few words that appear to have a literal as well as a figurative meaning. The figurative meaning, which is predominant with Paul, carries the internal anatomical connotations of the literal meaning into those things which refer to the *inner* feelings and emotions. Thus, the psychological and emotional inner part of the person is what is referred to the instance in Philemon. What Paul has in mind is not that which has to do with physical “heart” but that which has to do with his *affections* of the “heart”.

1. Cf. the parallel passage in Matt 16:26 where the ἐάν + subjunctive is used (τί γὰρ ὠφεληθήσεται ἄνθρωπος **ἐὰν** τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;). [↑](#footnote-ref-1)
2. Used by permission. Word Study #1 is by Andrew Allenspach (Greek Syntax with Dr. Rob Plummer) and Word Study #2 is by Andrés David Vera. [↑](#footnote-ref-2)
3. *Exegetical Guide to the Greek New Testament* (Nashville: B&H Academic, 2010), 218. [↑](#footnote-ref-3)
4. Frederick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed (Chicago: University of Chicago Press, 2000). [↑](#footnote-ref-4)
5. Colin Brown, *The New International Dictionary of New Testament Theology* (Grand Rapids, Mich.: Zondervan Pub. House, 1975), 599. [↑](#footnote-ref-5)
6. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2nd ed (New York: United Bible Societies, 1989). [↑](#footnote-ref-6)
7. Walter Bauer and Frederick William Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd Edition*, 3rd edition (Chicago: University of Chicago Press, 2001), 938. [↑](#footnote-ref-7)
8. Colin Brown, *New International Dictionary of New Testament Theology*, vol. 2 (Zondervan, 1986), 593, 595. [↑](#footnote-ref-8)
9. Horst Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament*, vol. 3 (Wm. B. Eerdmans Publishing Company, 1993), 266. [↑](#footnote-ref-9)
10. Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, vol. 2, 2nd edition (New York: United Bible Societies, 1999), 226. [↑](#footnote-ref-10)
11. Louw and Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains, vol. 1, 2nd edition (New York: United Bible Societies, 1999), 324. [↑](#footnote-ref-11)