

A SYNTAX GUIDE  
FOR READERS OF THE  
GREEK NEW TESTAMENT



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GREEK NEW TESTAMENT

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*Academic*

*A Syntax Guide for Readers of the Greek New Testament*

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## Introduction

This *Syntax Guide* is intended to assist readers of the Greek New Testament by providing brief explanations of intermediate and advanced syntactical features of the Greek text. It also provides suggested translations to help the reader make sense of unusual phrases and difficult sentences. Many tools are readily available for students wanting to read continuous portions of the Greek New Testament. For example, there are numerous parsing tools, both print editions and widely used electronic Bible software packages. There are also reader's lexica and reader's editions of the Greek New Testament that provide contextual glosses for vocabulary occurring under a certain number of times and in some cases parsing of select verbs and verbal forms.<sup>1</sup> This *Syntax Guide* does not duplicate the help provided by such tools. Rather, it picks up where these other tools leave off, presupposes their use, and moves on to more complex issues of syntax, translation, some textual criticism, and limited exegesis. The intent is to provide concise notes enabling the reader to make sense of the Greek text at a level of linguistic communication one step higher than the word to the syntactical level of the phrase, clause, or sentence.

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1. The best reader's lexicon is Michael H. Burer and Jeffrey E. Miller, *A New Reader's Lexicon of the Greek New Testament* (Grand Rapids: Kregel, 2008). The two main reader's editions are Richard J. Goodrich and Albert L. Lukaszewski, *A Reader's Greek New Testament* (3<sup>rd</sup> ed; Grand Rapids: Zondervan, 2015), and Barclay M. Newman and Florian Voss, *The Greek New Testament: A Reader's Edition* (Peabody: Hendrickson, 2015). This *Syntax Guide* can be used in conjunction with any of these tools.

One of my aims in creating this *Syntax Guide* is to encourage students, pastors, and others to devote themselves to reading large portions of the Greek New Testament and, ideally, all of it. This can be a challenge given the disconnect between the necessarily simplified grammar learned in elementary Greek and the actual, real-life Greek of the New Testament. This disconnect can be overcome only by immersing oneself in the actual text. The best way to improve one's facility in biblical Greek is to read the text continuously and synthetically with minimal interruption.<sup>2</sup> By eliminating the need to stop and look up intermediate, advanced, or unusual grammatical features of the Greek text, I have sought to streamline the reader's experience so that true learning of New Testament Greek can occur organically through familiarity with the actual text *in extenso*. When used together with a reader's edition and/or a parsing guide (whether print or electronic), this *Syntax Guide* will enable students of the Greek New Testament to read large portions of text at a time, thereby strengthening their ability to read the New Testament in the original.

Although this *Syntax Guide* provides some lexical information and very limited parsing in select cases, glosses and parsing are not the focus. The primary aim is to provide concise explanations of syntactical, clause-level features that may not be immediately obvious to the beginner. Such features may be something as simple as the genitive absolute, which occurs frequently in the Greek New Testament, or the fact that in Greek neuter plural subjects take singular verbs. In a great number of cases, there is no specific grammatical rule to be noted, but rather suggested translations of difficult phrases, clauses and verses are given to assist the reader. These translations are usually taken from English versions familiar to evangelicals. The New American Standard Bible, the English Standard Version, and the New International Version are employed most frequently, but other English versions are also quoted on occasion when they prove helpful.

In addition, it is surprising how the various particles, prepositions, and common utility words like *καί* are used in a variety of ways,

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2. Philip H. Towner, "Preface," *The UBS Greek New Testament: A Reader's Edition*.

including some that are unusual and quite unexpected. The preposition ἐπί has 18 different uses according to the standard lexicon of the Greek New Testament.<sup>3</sup> Rather than spending precious time hunting down explanations for less common or non-standard usages in a lexicon or grammar, the work has been done for the reader. In most cases, citations have been given pointing the student to the standard Greek grammars and lexica for further study. In some cases, lengthier notes are provided in which a number of exegetical or interpretive options are listed. The goal has been to be as objective as possible in setting out the range of scholarly views. However, a certain degree of subjectivity is unavoidable. The options are listed from least likely to more or most likely, so that the last option listed is the one I regard as most likely.

Analysis of syntax often entails making judgments about the various uses of a certain grammatical form, giving rise to a particular meaning in that context. This *Syntax Guide* uses the traditional categories of usage as given in the standard grammars of New Testament Greek.<sup>4</sup> However, I recognize that more recent linguistic approaches to Greek grammar have challenged the traditional categories. Many contemporary scholars prefer not to use labels such as “the objective genitive” or “the ingressive aorist,” for they seem to imply that the genitive or the aorist actually contains within itself an entire range of discrete meanings. It is argued, rather, that “the objective genitive” and “the ingressive aorist” are really only different ways in which the genitive or the aorist form can be used, and that the various meanings are not inherent to the form itself but arise from its use in particular contexts. Another way of putting the matter is that these categories should not be taken as semantic values but as pragmatic

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3. Walter Bauer, Frederick W. Danker, W. F. Arndt, and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3<sup>rd</sup> ed.; Chicago: University of Chicago Press, 2000).
  4. For categories of usage, I rely mainly on Friedrich Blass, Albert Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1961), and Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996).

functions.<sup>5</sup> I defend my use of the traditional terminology, not because I reject this important insight, but because new reference grammars incorporating the insights of modern linguistics have yet to be written. Inventing new terminology would be inappropriate in a work of this nature. Linguistically sophisticated users may mentally gloss the traditional labels as descriptors of context-conditioned pragmatic functions.

I have chosen to continue using the term “deponent,” even though I am agnostic about whether it is a genuine syntactical category in Greek. I use the term merely because I believe it is helpful for the beginning student to note when verbs that are middle or passive in form are best translated with an active verb in English.<sup>6</sup>

With regard to the contentious debate over tense and aspect in the Greek verb system, it is not necessary to defend a particular position for the purposes of this *Syntax Guide*. My own view is that the Greek verb, in the indicative mood, generally communicates temporal distinctions in addition to aspectual ones. With regard to the aorist, my working assumption is that it is generally used to indicate that the action is being viewed as a simple event in the past, with the notion of pastness being communicated as a semantic value by the augment. Occasionally, the aorist indicative does not denote a past event but an action viewed as a fact without regard to time; such instances are noted in the *Syntax Guide* using traditional categories such as “constative/global aorist” or “gnomic aorist.” Of course, the aorist when used in the imperative or subjunctive mood, or as a participle, lacks the augment and therefore does not communicate past time as part of its semantic value, although aorist participles often have a past meaning due to the pragmatics of their use in historical narratives.<sup>7</sup>

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5. For the distinction between semantics and pragmatics, see Constantine R. Campbell, *Basics of Verbal Aspect in Biblical Greek* (Grand Rapids: Zondervan, 2008), 22–24.
  6. For the case against deponency as a genuine syntactical category in Greek, see Jonathan T. Pennington, “Deponency in Koine Greek: The Grammatical Question and the Lexicographical Dilemma,” *Trinity Journal* 24 (2003): 55–76.
  7. Some scholars argue that tense is not a semantic value of the Greek verb, even in the indicative mood, although they do recognize that temporal

## *Introduction*

A notable feature of this work is the extent to which I have attempted to recognize Hebraic constructions, Semitic interference, and Septuagintisms in the syntax of the Greek New Testament, noting, where applicable, representative passages in the Septuagint where the syntactical feature can be seen in the Bible of Greek-speaking Judaism.

This *Syntax Guide* closely follows the critical edition of the Greek New Testament presented in the 27<sup>th</sup> and 28<sup>th</sup> Editions of the Nestle-Aland *Novum Testamentum Graece* published by the Deutsche Bibelgesellschaft (Stuttgart). However, significant textual variants, especially those which appear to have arisen in connection with perceived syntactical difficulties, are also discussed.

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reference can, and often does, appear at the pragmatic level. For a helpful overview of the history of the debate, see Campbell, *Basics*, 26–33.



## Works Cited

The following is a list of abbreviations of the reference works and commentaries cited. Those indicated in bold below are the “constant witnesses” cited with great frequency throughout. Users of this *Syntax Guide* need not consult any of these reference tools in order to understand the notes. However, those engaging in more detailed exegetical study will benefit from consulting the works cited.

- Aune        Aune, David E. *Revelation 1–5*. WBC 52A. Dallas: Word Books, 1997.
- Barrett     Barrett, C. K. *A Commentary on the First Epistle to the Corinthians*. HNTC. New York: Harper & Row, 1968.
- BDAG**     Bauer, Walter, Frederick W. Danker, W. F. Arndt, and F. W. Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3<sup>rd</sup> ed. Chicago: University of Chicago Press, 2000.
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## Abbreviations

1s	First person singular
2s	Second person singular
3s	Third person singular
1p	First person plural
2p	Second person plural
3p	Third person plural
abs.	Absolute
acc.	Accusative
adj.	Adjective
adv.	Adverb(ial)
alt.	Alternative translation given in margin or footnote
bec.	Because
ch.	Chapter
cp.	Compare
dat.	Dative
ESV	English Standard Version
fem.	Feminine
fig.	Figurative(ly)
gen.	Genitive
<i>hapax</i>	<i>Hapax legomenon</i> (occurring only once)
Heb.	Hebrew
Hebr.	Hebraic
impf.	Imperfect
impv.	Imperative

## Abbreviations

indef.	Indefinite
indic.	Indicative
inf.	Infinitive
intrans.	Intransitive
KJV	King James Version
lit.	Literal(ly)
LXX	Septuagint
masc.	Masculine
mid.	Middle
mng.	Meaning
mod.	Modified
MS(S)	Manuscript(s)
NA	Nestle-Aland, <i>Novum Testamentum Graece</i>
NASB	New American Standard Bible
neg.	Negative
neut.	Neuter
NIV	New International Version
nom.	Nominative
NRSV	New Revised Standard Version
NT	New Testament
OT	Old Testament
pass.	Passive
perf.	Perfect
pl.	Plural
plupf.	Pluperfect
prep.	Preposition(al)
ptc.	Participle
ref.	Reference
sc.	Scilicet – it is permitted to understand
see	See notes or commentary
sg.	Singular
subj.	Subjunctive
s.v.	Sub verbo/voce – under the word
trans.	Transitive
v./vv.	Verse/verses

## *Abbreviations*

voc.	Vocative
vs.	Versus
Vulg.	Vulgate
w/o	Without
w.r.t.	With respect to



## Chapter One

# The Gospel of Matthew

### Matthew 1

1:1 | βίβλος γενέσεως Ἰ. Χρ. – nom. abs. (W 49–50); allusion to “the book of the generations” (LXX Gen 2:4; 5:1)

1:2 | Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ = LXX 1 Chron 1:34 – note the unexpected definite article τὸν before the name of the person begotten, and so throughout vv. 2–16. Formula used in the LXX genealogies: χ ἐγέννησεν τὸν γ (see LXX Gen 5:6ff; 10:8ff; 1 Chron 2:10ff)

1:6 | ἐκ τῆς τοῦ Οὐρίου = “by the [wife] of Uriah” (highlighting David’s adultery) (cp. ἡ τοῦ Κλωπᾶ, John 19:25)

1:11 | ἐπί + gen. = “at the time of” (BDAG ἐπί 18a) | μετοικεσία (“deportation”) is from μετοικέω < μετά + οἰκέω = “change one’s abode”

1:16 | ἐγεννήθη – in contrast with the active form ἐγέννησεν used repeatedly in vv. 2–16a, the sudden pass. in ref. to Jesus stands out – Jesus is begotten by God.

1:18 | δέ = “now” (W 674) | οὕτως ἦν = “took place in this way” (ESV), “was as follows” (NASB), adv. functioning as adj. (BDF §434(1); BDAG οὕτως 2) | μνηστευθείσης ... gen. abs. (“after his mother

Mary had been betrothed to Joseph”) | Subject of εὐρέθη is same as the noun of the gen. abs. (Mary), which is unusual (BDF §423(4)) | πρὶν ἢ = “before,” the Ionic/Koiné equivalent of πρὶν in Attic (see BDAG); on πρὶν + inf., see BDF §395; W 596 (cp. Matt 26:43, 75); “before they came together [in marriage]” (BDAG συνέρχομαι 3) | εὐρέθη ἐν γαστρὶ ἔχουσα = “she was found to be with child,” εὐρίσκω + supplementary ptc. (BDF §416(2))

1:18, 23 | ἐν γαστρὶ ἔχω (2x) = “be pregnant” (BDAG γαστήρ 2; LXX Gen 16:4)

1:19 | ἐβουλήθη aorist of βούλομαι; takes complementary inf., “decide to” | λάθρα = “secretly,” adverbial dat. (W 161 n59)

1:20 | ἐνθυμηθέντος – pass. in form but active in mng. (deponent); gen. abs., “after he had reflected on these things” | ἄγγελος κυρίου = “an (or the) angel of the Lord” (cp. 1:24; 2:13, 19; 28:2) (see discussion at W 252) | κατ’ ὄναρ = “in a dream” (cp. 2:12, 13, 19, 22; 27:19) | φοβηθῆς – deponent | τὸ γεννηθὲν = lit. “the thing [child] that has been begotten,” divine pass. (see v. 16)

1:21 | Ἰησοῦς – in LXX “Joshua” (Yahweh is salvation) is spelled Ἰησοῦς, probably an intentional allusion to the OT Joshua

1:22 | τοῦτο ὅλον = “all this”

1:23 | ἔξει – future of ἔχω | ὃ ἐστὶν μεθερμηνεύμενον = “which when translated means” (BDAG εἰμί 2ca; μεθερμηνεύω [< μετά + ἐρμηνεύω]) | μεθ’ ἡμῶν = μετὰ ἡμῶν

1:25 | αὐτήν = “her” (= Mary) | ἕως οὗ = “until” (BDAG ἕως 1bβξ) (cp. 13:33)

## Matthew 2

2:1 | τοῦ δὲ Ἰησοῦ γεννηθέντος = “now after Jesus was born,” gen.

abs. | παραγίνομαι εἰς = “become present in” a place (BDAG παρ. 1a; εἰς 1aδ)

2:2 | αὐτοῦ τὸν ἀστέρα = τὸν ἀστέρα αὐτοῦ (“his star”) – on position of gen. pronoun, see BDF §284

2:4 | ἐπυνθάνετο – verbs of asking tend to prefer impf. tense (BDF §328) | ποῦ ὁ Χριστὸς γεννᾶται = “where the Messiah is [to be] born,” present retained in indirect discourse (W 537–9)

2:6 | ἡγούμενος = “ruler,” anarthrous substantivized adjectival ptc. (BDF §264(6))

2:7 | τὸν χρόνον ... ἀστέρος = “the time of the star’s appearing”

2:8 | ἐπὶ ( < ἐπεὶ ἄν ) + aorist subj. = “when,” “as soon as” (BDF §455(1)) | καὶ γὰρ = καὶ ἐγὼ = “I too”

2:9 | οἱ = “they” (= the magi); οἱ δὲ ἀκούσαντες = “now when they heard” | ἐπάνω οὗ = “over [the place] where” (BDAG ἐπάνω 1b); οὗ = “where,” gen. of ὅς that has become an adv. of place

2:12 | χρηματίζω – since verb has connotation of a divine message or oracle, could be translated “being warned by God” (NASB) (see v. 22) | κατ’ ὄναρ = “in a dream” (cp. vv. 13, 19, 22; 1:20; 27:19) | μὴ ἀνακάμψαι – complementary inf. with verb of commanding (BDF §392(1)(d)) | δι’ ἄλλης ὁδοῦ = “by another [ἄλλος, η, ον] way” (ὁδός is fem.)

2:13 | ἀναχωρησάντων αὐτῶν – gen. abs. | μέλλω + inf. = “be about to” | τοῦ ἀπολέσαι – gen. articular inf. expressing purpose (“in order to kill”)

2:14 | ὁ = “he” (= Joseph); ὁ δὲ ἐγερεθὲς παρέλαβεν = “then he got up and took” (see v. 21) | νυκτός – gen. of time (“at night”)

2:16 | ἐμπαίζω – lit. “mock,” here “trick” – “Then Herod, when he realized that he had been tricked by the magi, became very angry” | ἀποστείλας ἀνεῖλεν = “sent [soldiers who] killed,” Semitic graphic ptc. (Z §363) (cp. Mk 6:17; Acts 7:14; Rev 1:1) | παρὰ τῶν μάγων = “from the wise men” (BDAG παρὰ A3αγ).

2:19 | τελευτήσαντος = “when Herod died,” gen. abs.

2:20 | οἱ ζητοῦντες – categorical pl. referring to Herod (W 404)

2:22 | βασιλεύω + gen. of region ruled | ἐκεῖ ἀπελθεῖν = “to go there” (BDAG ἀπέρχομαι 1b)

2:23 | εἰς = ἐν (cp. 2:1; 4:13) | Ναζωραῖος – see BDAG for possibilities

### Matthew 3

3:2 | ἤγγικεν = “has drawn near, is on the verge of arriving” (cp. 4:17)

3:3 | βοῶντος = “of (some)one crying out,” anarthrous substantival ptc. (cp. Mk 1:3; Lk 3:4)

3:4 | ἀπὸ τριχῶν καμήλου = “[made] from the hairs of a camel”

3:5 | περιχώρος, ον = “neighboring,” here as subst., “the neighboring region”

3:5–6 | ἐξεπορεύετο, ἐβαπτίζοντο – distributive iterative impfs. (W 547); note switch from sg. to pl.

3:7 | ἐπὶ τὸ βάπτισμα = “for baptism, to get baptized,” ἐπί + acc. as marker of purpose (BDAG ἐπί 11) | ἡ μέλλουσα ὀργή = “the wrath to come” (cp. Luke 3:7) (BDAG μέλλω 3)

3:9 | μὴ δόξητε λέγειν = “do not presume to say” (NRSV)

3:10 | κεῖμαι πρὸς = “is lying at,” ready to fell the tree | ποιοῦν (neut. present ptc.) καρπὸν = “producing fruit” (BDAG ποιέω 2g)

3:11 | μὲν ... δέ = “on the one hand ... on the other hand” (BDAG μὲν 1a) | ὁ ὀπίσω μου ἐρχόμενος = “the one coming after me” | ἐν (2x) = “with,” Hebr./instrumental ἐν (BDF §219; BDAG ἐν 5b)

3:13 | τοῦ βαπτισθῆναι = “in order to be baptized,” gen. articular inf.

3:14 | διεκώλυεν = “was trying to prevent,” conative impf. (W 550)

3:15 | ἄφες ἄρτι = “let it be so now” (ESV, NIV) | πρέπον ἐστὶν ἡμῖν + inf. = “it is fitting for us to” | πληρῶσαι πᾶσαν δικαιοσύνην = “to bring about the fulfillment of all righteousness,” i.e., all the good fruit (vv. 8, 10) and obedience (4:1–11) that God demanded through his law but failed to find in Israel (cp. 7:19; 15:13; 21:19, 34, 41).

3:17 | ἐν ᾧ εὐδόκησα (cp. Mark 1:11; Luke 3:22) – possible interpretations of the aorist: (1) “on whom my pleasure has just now fallen,” immediate past aorist (W 564–5; M 11) (unlikely, bec. same statement is made both earlier and later; cp. 12:18; 17:5; 2 Pet 1:17); (2) “on whom my electing pleasure has fallen,” referring to the eternal decree of God by which he foreordained his Son to be the Messiah (Benjamin W. Bacon, “Supplementary Note on the Aorist εὐδόκησα, Mark i.11,” *JBL* 20 [1901]: 28–30); or (3) “with whom I am well pleased,” constative/global aorist, stressing the fact of God’s pleasure w/o regard to time (W 557)

#### Matthew 4

4:2 | ἡμέρας ... τεσσαράκοντα – acc. for extent of time (W 202) | ὕστερον = “afterwards,” adv. acc.

4:3 | λέγω ἵνα = “order that,” with ἵνα used in attenuated sense (BDAG ἵνα 2aδ; λέγω 2c)

4:4 | ζᾶω ἐπί + dat. (2x) = “live on” (BDAG ἐπί 6a)

4:6 | ἐντέλλομαι – deponent; implied subject is God (v. 7): “To his angels he will give orders concerning you” (LXX Ps 91:11–12)

4:10 | ἐὰν πεσῶν προσκυνήσης μοι = “if you fall down and worship me,” attendant circumstances ptc.

4:13 | εἰς Καφ. τὴν παραθαλασσίαν = “in Capernaum which is by the sea.” τὴν identifies adj. παραθαλασσίαν as modifying Καφ. attributively (W 306–7). τὴν agrees with Καφ. in case, gender, and number. Note fulfillment of Scripture: παραθαλασσίαν (v. 13) → ὄδον θαλάσσης (v. 15) → παρὰ τὴν θάλασσαν (v. 18)

4:15 | ὄδον θαλάσσης = “toward the sea” (LXX Isa 9:1), lit. translation of Heb.; ὄδος effectively functions here as preposition (BDF §§161, 166; BDAG ὄδος 1)

4:16 | τοῖς καθημένοις ... αὐτοῖς – pleonastic pronoun; anacoluthon (BDF §§297; 466(4)) (cp. 5:40)

4:17 | ἀπὸ τότε = “from then on” | ἤγγικεν (see 3:2)

4:18, 20, 21 | ἀμφίβληστρον (< ἀμφί + βάλλω = “cast on either side”) = “casting-net,” whereas δίκτυον = generic “fishing net”

4:20, 22 | οἱ = “they”

4:21 | ἄλλους δύο ἀδελφούς = “two other brothers” | Ἰάκωβον τὸν τοῦ Ζεβεδαίου = “Jacob/James, the [son] of Zebedee”

4: 24 | ἡ ἀκοὴ αὐτοῦ = “his fame” (ESV), “news about him” (NASB) (cp. 14:1; BDAG ἀκοή 4a) | τοὺς κακῶς ἔχοντας ποικίλαις νόσοις = “those sick with all kinds of diseases,” κακῶς ἔχειν = “to be sick,” οἱ κακῶς ἔχοντες = “those who are sick” (BDAG ἔχω 10b) | [τοὺς] βασάνοις συνεχόμενους = “those suffering with pains/torments” | σεληνιάζομαι (< σελήνη = “moon”) = lit. “be

moonstruck,” presumably bec. epileptic seizures were thought to be caused by the moon (cp. 17:15)

### Matthew 5

5:1 | καθίσαντος αὐτοῦ = “after he sat down,” gen. abs.

5:3 | οἱ πτωχοί – cp. 11:5; LXX Isa 61:1

5:3–10 | Note emphatic position of αὐτοί/αὐτῶν (8x): “for it is they who ...” (ὅτι αὐτοί, vv. 4–9), or “for to them belongs ...” (ὅτι αὐτῶν, vv. 3, 10)

5:11 | κατά + gen. = “against” (BDAG κατά A2bβ)

5:13 | μωραίνω normally means “make foolish” but here context requires “make tasteless” (cp. Lk 14:34); John Lightfoot: “Μωρανθῆ suits very well with the Hebrew word מַצַּח, which signifies both *unsavoury* and a *fool*” (quoted by Black 166) | ἐν τίνι = “with what?” | εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι – difficult, possibly corrupt; other MSS have εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι (“except to be cast out and trampled”)

5:15 | Subject of καίουσιν and τιθέασιν is indef. “they” or “people”

5:16 | οὕτως = “in the same way,” pointing to moral of figure (BDAG οὕτως 1b) | ὑμῶν τὰ καλὰ ἔργα – on word order, see comment at 2:2

5:19 | ὃς ἐάν (or ἄν) = “whoever” (and throughout ch. 5); ἐάν sometimes used in place of ἄν after relatives (BDF §107; BDAG ἐάν 3) | ὃς ἐάν λύσῃ = “whoever annuls” (BDAG λύω 4), subj. in indef. relative clause; the potential element belongs to the subject rather than the verb (W 478–9) (and throughout ch. 5)

5:20 | πλεῖον (adv. acc.) + gen. of comparison = “more greatly than” (BDAG πολὺς 2bβ)

5:21 | τοῖς ἀρχαίοις (cp. v. 33) could be translated “by the ancients,” but probably “to the ancients” | οὐ φονεύσεις – imperatival future, usually employed in LXX quotations of OT categorical injunctions (BDF §362; W 569; M 178–9) (cp. vv. 27, 33, 43)

5:22 | ἐγὼ δὲ λέγω ὑμῖν (also vv. 28, 32, 34, 39, 44) = “but *I* say to you,” emphatic ἐγὼ of messianic authority – as the crowds perceived (7:28–29) | ἔνοχος εἰς τὴν γέενναν = “guilty [enough to go] into the fiery hell” (NASB), pregnant construction (BDAG εἰς 10d)

5:23 | καὶ ἐκεῖ = καὶ ἐκεῖ = “and there”

5:24 | ὕπαγε πρῶτον διαλλάγηθι = “first go and be reconciled” (NIV), asyndeton: the impv. ὕπαγε is almost always followed by another impv. w/o a connective (BDAG ὑπάγω 2a; BDF §461(1))

5:25 | ἕως ὅτου + indic. = “while” (BDAG ἕως 2c) | μήποτε + aorist subj. = “lest”

5:28 | πρὸς τό + inf., indicating intent (BDF §402(5)) (cp. 6:1; 13:30; 23:5)

5:29–30 | ἵνα – final sense attenuated; functions as inf. (BDAG ἵνα 2)

5:32 | παρεκτὸς λόγου πορνείας = “except on the ground of sexual immorality” (ESV) (BDAG λόγος 2d) | ποιέω + inf. = “cause someone to do something” (BDAG ποιέω 2ha) | ἀπολελυμένην = “a divorced woman”

5:33 | ἀποδίδωμι = “perform” (ESV), “fulfill” (NASB), “keep” (NIV 1984) (BDAG ἀποδίδωμι 2c)

5:34–36 | ὀμνύω ἐν = “swear by,” ἐν replacing acc. under Hebr. influence (BDAG ὀμνύω; BDF §149; W 204–5) (cp. 23:16–22)

5:34 | μή ... ὅλως = “not ... at all”

5:35 | ὀμνύω εἰς = “swear by” (BDAG εἰς 6)

5:37 | τὸ περισσὸν τούτων = “anything more than these,” with τούτων as gen. of comparison (BDF §185(1)) | ἐκ τοῦ πονηροῦ – if masc. (ὁ πονηρός), “from the evil one” (NIV), i.e., the devil (BDAG πονηρός 1bβ); if neut. (τὸ πονηρόν), “of/from evil” (NASB, ESV), i.e., from evil motives (BDAG πονηρός 1bγ)

5:39 | τῷ πονηρῷ – masc. (ὁ πονηρός) (BDAG πονηρός 1ba), “the evil person” as a class (generic article; W 227) | τὴν ἄλλην [sc. σιαγόνα]

5:40 | αὐτῷ – pleonastic pronoun; anacoluthon (BDF §§297; 466(4)); lit. “to the person wishing [τῷ θέλοντι] to sue you and take your shirt, give to him [αὐτῷ] your coat also” (cp. 4:16)

5:43 | ὁ πλησίον = “the one who is near,” “neighbor,” extremely common in LXX; substantivized adverb/preposition (W 232; BDF §266)

5:46–47 | οὐχί = “Do not ... ?” (expects affirmative answer) | τὸ αὐτό = “the same” (BDAG αὐτός 3b)

5:47 | τί περισσὸν ποιεῖτε; = “what are you doing that is remarkable?” (BDAG περισσός 1), “what more are you doing than others?” (ESV, NASB)

## Matthew 6

6:1 | προσέχω + μή + inf. (ποιεῖν) = “take care not to” | δικαιοσύνη = “righteous deed, charity” (BDAG δικαιοσύνη 3b) | πρὸς τὸ + inf. – see 5:28 | αὐτοῖς = “by them”

6:2 | δοξάζω (pass.) = “be praised, honored”

6:3 | σοῦ δὲ ποιουντος = “but when *you* give alms,” gen. abs. | ἡ

ἀριστερὰ/δεξιὰ [χείρ] – ellipsis of substantive with adj. attributives (BDF §261(6))

6:5 | ἔσεσθε – imperatival future *not* in OT quotation – quite rare (W 569; BDF §362)

6:6 | τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ = “to your father who is in secret” (cp. v. 18)

6:7 | βατταλογέω = “meaningless repetition” (NASB), onomatopoeic | ἐν = “because of” (BDAG ἐν 9a)

6:8 | ὧν χρεῖαν ἔχετε = “the things of which you have need” | πρὸ τοῦ + inf. = “before” | ὑμᾶς – acc. subject with inf. (αἰτῆσαι)

6:9 | πάτερ – voc.

6:10 | ὡς ... καί = “as ... so” (BDAG καί 2c; ὡς 2a) (cp. Acts 7:51; Gal 1:9; Phil 1:20)

6:11 | ἐπιούσιος, ον – mng. uncertain; unattested in extra-biblical Greek; could be translated (1) “necessary for existence,” (2) “for today,” (3) “for the following day,” (4) “for the future,” (5) “coming,” i.e., eschatological (see BDAG ἐπιούσιος and commentaries for discussion) | σήμερον (adv.) = “today”

6:13 | τοῦ πονηροῦ – as in 5:37, could be masc., “the evil one,” or neut., “evil” (cp. 2 Thess 3:3)

6:19 | σῆς, ἦ = “moth” (here as larvae) | βρῶσις, ἦ = “eating, consuming” “The interp *corrosion, rust* finds no support outside this passage” (BDAG βρῶσις); “moth and eating” = hendiadys for “larvae that eat clothing” | διορύσσω – Since houses were typically made of earthen bricks, thieves would “dig” a whole in the wall in order to break in.

6:22 | ὁ λύχνος ... ὁ ὀφθαλμός = “the eye is the lamp of the body” | ἀπλοῦς = “single, without guile, sincere, straightforward” (BDAG ἀπλοῦς), *simplex* (Vulgate); opposite of διπλοῦς = “two-fold” (LSJ)

6:23 | τὸ σκότος πόσον = “how great is that darkness!”

6:24 | δυσί = dat. of δύο | ἢ ... ἢ = “either ... or” | μισήσει and ἀγαπήσει – gnomic futures (W 571) | ἀντέχομαι and καταφρονέω take gen.

6:25 | τῇ ψυχῇ ὑμῶν = “for your life,” dat. of advantage (BDF §188(1)) | τῆς τροφῆς and τοῦ ἐνδύματος – gens. of comparison

6:26 | ὅτι can be left untranslated: “Look at the birds of the air: they ...” (ESV); prolepsis (cp. v. 28), i.e., anticipation of the subject of the subordinate clause by making it the object of the main clause (BDF §476(2)) | καί = “and yet” (BDAG καί 1bη) | οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν = “are you not much more valuable than they?” (NIV); μᾶλλον is pleonastic (BDAG μᾶλλον 1) and heightens the comparative (BDF §246); αὐτῶν, gen. of comparison (BDAG διαφέρω 4)

6:27 | μεριμνῶν = “by means of worrying” (W 628–30)

6:28 | καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς ἀξάνουσιν = “consider the lilies of the field, how they grow” (ESV), prolepsis (cp. v. 26)

6:29 | οὐδέ = “not even”

6:30 | Subject is ὁ θεός, and direct object is τὸν χόρτον ... βαλλόμενον (“the grass of the field which exists today and tomorrow is cast into the furnace”)

6:34 | μεριμνάω + εἰς = “be anxious for” (BDAG εἰς 2aβ); + gen. (BDF §176(2))

**Matthew 7**

7:2 | ἐν ᾧ (2x) = “with whatever”

7:3 | τί δὲ βλέπεις; = “why do you look at?” | τήν goes with δοκόν (fem.)

7:4 | πῶς ἐρεῖς; = “how can you say?” | ἄφες ἐκβάλω = “let me take out,” impv. of ἀφήμι reinforces hortatory subj. to form single idiomatic phrase; leave ἄφες untranslated (BDAG ἀφήμι 5b; BDF §364(1–2); W 464–5) (cp. 27:49)

7:6 | μήποτε + future indic. and aorist subj. = “lest” | ἐν = “with,” Hebr./instrumental ἐν (BDF §219; BDAG ἐν 5b) | ῥήγνυμι = “tear in pieces” (with their teeth)

7:9–10 | Anacolutha (BDF §469) | μή = “he will not ..., will he?”

7:11 | οἶδα + inf. = “know how to” (BDAG οἶδα 3)

7:12 | πάντα ὅσα ἐάν = “all things whatsoever” (KJV); on ἐάν for ἄν, see 5:19, 32 | ἵνα – final sense attenuated; functions as inf. (BDAG ἵνα 2)

7:14 | τί = “how!” (BDAG τίς 3)

7:15 | ἄρπαξ (adj.) = “ravenous, rapacious, greedy for prey” (< ἀρπάζω = “seize, steal, make off with”)

7:16, 20 | ἀπό = “by” with verbs of perceiving (ἐπιγινώσκω) (BDAG ἀπό 3d)

7:16 | μήτι ... “Surely they do not gather ... do they?” (BDAG μήτι)

7:17 | οὕτως – cp. 5:16

7:17–19 | ποιέω (5x) = “produce, yield” (BDAG ποιέω 2g)

7:20 | ἄρα γὰρ = “so then” (NASB)

7:21–22 | κύριε (4x) – voc.

7:23 | ὅτι recitative – marker of direct discourse, rendered with quotation marks (BDAG ὅτι 3; BDF §397(5)) | οἱ ἐργαζόμενοι = “you workers,” articular ptc. with implied 2p from impv. ἀποχωρεῖτε (BDF §412(5)) | τὴν ἀνομίαν = “lawlessness,” article with abstract noun (W 226)

7:24, 26 | μου τοὺς λόγους τούτους (2x) = “these words of mine”

7:25, 27 | προσ-πίπτω/-κόπτω – prefix takes dat. object (BDF §202 s.v. προσ-)

7:28 | καὶ ἐγένετο ὅτε = “and it came to pass, when” (KJV), Septuagintism (BDF §§4; 442(5); BDAG γίνομαι 4f) | ἐπί after verbs which express feelings = “at” (BDAG ἐπί 6c)

7:29 | ἦν διδάσκων = “he was teaching,” impf. periphrastic (W 648)

## Matthew 8

8:1, 5 | καταβάντος/εἰσελθόντος αὐτοῦ = “when he came down/entered,” gen. abs.

8:3 | ἥψατο αὐτοῦ – verbs of touching take gen. object (W 132)

8:4 | ὄρα + μή + aorist subj. = “see to it that you do not” (BDAG ὄρα B2; BDF §364(3)), though here with μηδενί (dat. of μηδεῖς) | ὕπαγε σεαυτὸν δεῖξον = “go and show yourself,” asyndeton (see 5:24) | BDAG εἶς 4f

8:6, 14 | βάλλω = “lie on a sickbed” (BDAG βάλλω 1b) (cp. 9:2)

8:7 | ἐγὼ ἐλθὼν θεραπεύσω αὐτόν = “I will come and heal him.” The

aorist ptc. ἐλθών takes on a future mng. bec. of the tense of the controlling verb, but still refers to action antecedent to that of the main verb.

8:8 | ἵνα for expegetical inf. (BDAG ἵνα 2cβ; W 476) | μου ὑπὸ τὴν στέγην = ὑπὸ τὴν στέγην μου (BDF §473(1)) (cp. Lk 7:6) | εἰπέ λόγῳ = “say the word,” cognate dat. (W 168)

8:9 | καὶ γὰρ ἐγώ = “for I too”

8:10 | παρά + dat. = “with” (BDAG παρά B4)

8:13 | BDAG ὡς 1bβ

8:15 | ἤψατο + gen. (see v. 3)

8:16 | οἱ κακῶς ἔχοντες = “those who are sick” (see 4:24; 9:12)

8:18 | εἰς τὸ πέραν = “to the other side” (v. 28)

8:19 | εἰς functions here as an indef. article (BDAG εἰς 3) | ὅπου ἔάν = ὅπου ἄν = “wherever” (see 5:19)

8:20 | οὐκ ἔχει ποῦ + subj. = “has nowhere to” (BDAG ποῦ 1b)

8:23 | ἐμβάντι αὐτῷ – unusual; it looks like gen. abs. changed to dat. case by attraction with the second αὐτῷ (“when he got into the boat, his disciples followed him”) (cp. 9:27–28)

8:27 | ποταπός ἐστιν οὗτος = “what kind of [a man] is this?”

8:28 | εἰς τὸ πέραν (see v. 18) | δύο δαιμονιζόμενοι = “two demon-possessed men” | μὴ τινά = “no one”

8:29 | τί ἡμῖν καὶ σοί; – variety of translations: “what have you to do with us?” (ESV), “what business do we have with each other?” (NASB),