A SYNTAX GUIDE
FOR READERS OF THE
GREEK NEW TESTAMENT
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CHARLES LEE IRONS
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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.¹ 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.

Introduction

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.² 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,

including some that are unusual and quite unexpected. The preposition ἐπὶ has 18 different uses according to the standard lexicon of the Greek New Testament.³ 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.⁴ 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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functions. 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.

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 “constantive/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.

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.


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
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 27th and 28th 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.
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.


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Works Cited


Thayer


W


Z


ZG

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
hapax Hapax legomenon (occurring only once)
Heb. Hebrew
Hebr. Hebraic
impf. Imperfect
impv. Imperative
<table>
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<th>Meaning</th>
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<tr>
<td>indef.</td>
<td>Indefinite</td>
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<td>inf.</td>
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<td>intrans.</td>
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<td>King James Version</td>
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<td>Septuagint</td>
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<td>Nestle-Aland, <em>Novum Testamentum Graece</em></td>
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<td>neg.</td>
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<td>New Revised Standard Version</td>
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<td>New Testament</td>
</tr>
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<td>Old Testament</td>
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<td>Perfect</td>
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<td>Pluperfect</td>
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<td>prep.</td>
<td>Preposition(al)</td>
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<td>ptc.</td>
<td>Participle</td>
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<tr>
<td>ref.</td>
<td>Reference</td>
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<tr>
<td>sc.</td>
<td>Scilicet – it is permitted to understand</td>
</tr>
<tr>
<td>see</td>
<td>See notes or commentary</td>
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<tr>
<td>sg.</td>
<td>Singular</td>
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<tr>
<td>subj.</td>
<td>Subjunctive</td>
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<tr>
<td>s.v.</td>
<td>Sub verbo/voce – under the word</td>
</tr>
<tr>
<td>trans.</td>
<td>Transitive</td>
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<tr>
<td>v./vv.</td>
<td>Verse/verses</td>
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### Abbreviations

<table>
<thead>
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<th>Full Form</th>
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<tr>
<td>voc.</td>
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<td>Vulgate</td>
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<tr>
<td>w/o</td>
<td>Without</td>
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<tr>
<td>w.r.t.</td>
<td>With respect to</td>
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Chapter One

The Gospel of Matthew

Matthew 1
1:1 | βιβλος γενεσεως 'I. Χρ. – nom. abs. (W 49–50); allusion to “the book of the generations” (LXX Gen 2:4; 5:1)

1:2 | Ἀβραὰμ ἐγέννησεν τὸν Ἰσαὰκ = LXX 1 Chron 1:34 – note the unexpected definite article τὸν before the name of the person be-gotten, and so throughout vv. 2–16. Formula used in the LXX genealogies: x ἐγέννησεν τὸν y (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. ἦ τοῦ Κλωπᾶ, John 19:25)

1:11 | ἐπί + gen. = “at the time of” (BDAG ἐπί 18a) | μετοικεσία (“de-portation”) 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) | οὖτως ἦν = “took place in this way” (ESV), “was as follows” (NASB), adv. functioning as adj. (BDF §434(1); BDAG οὖτως 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 ἤ = “before,” the Ionic/Koiné equivalent of πρίν in Attic (see BDAG); on πρίν + inf., see BDF §395; W 596 (cp. Matt 26:43, 75); “before they came together [in marriage]” (BDAG συνέρχομαι 3) | εὑρέθη ἐν γαστρὶ ἔχουσα = “she was found to be with child,” εὑρίσκω + supplementary ptc. (BDF §416(2))

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

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

1:20 | εὐθυμηνεύτος – 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) | φοβηθῇς – deponent | τὸ γεννηθέν = 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 | ὅ τι ὅλον = “all this”

1:23 | ἔξει – future of ἔχω | ὅ ἐστιν μεθερμηνευόμενον = “which when translated means” (BDAG εἰμί 2cα; μεθερμηνεύω [< μετὰ + ἑρμηνεύω]) | μεθ’ ἡμῶν = μετὰ ἡμῶν

1:25 | αὐτήν = “her” (= Mary) | ἐως οὖ = “until” (BDAG ἐως 1bβΝ) (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. 1α; εἰς 1αδ)

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

2:4 | ἐπηνθάνετο – 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 | ἐπάνω (= ἐπεὶ ἄν + aorist subj. = “when,” “as soon as” (BDF §455(1)) | καὶ ἐγώ = “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” (ἄδος is fem.)

2:13 | ἀναχωρήσαντων 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 ἐγερθεὶς παρέλαβεν = “then he got up and took” (see v. 21) | νυκτός – gen. of time (“at night”)

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 | ἢγγικεν = “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 | περίχωρος, ὁν = “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 πρός = “is lying at,” ready to fell the tree | ποιεῖν (neut. present ptc.) καρπόν = “producing fruit” (BDAG ποιέω 2g)

3:11 | μέν ... δέ = “on the one hand ... on the other hand” (BDAG μέν 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 | ἀφεῖς ἄρτι = “let it be so now” (ESV, NIV) | πρέπον ἐστὶν = “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) | ὑστεροῦν = “afterwards,” adv. acc.

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

4:4 | ζάω 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 πεσὼν προσκυνήσῃς 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) → ὁδὸν θαλάσσης (v. 15) → παρὰ τὴν θάλασσαν (v. 18)

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

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

4:17 | ἀπὸ τὸτε = “from then on” | ἕγγικεν (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 συνεχομένους = “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 πτωχοὶ – cp. 11:5; LXX Isa 61:1

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

5:11 | κατά + gen. = “against” (BDAG κατά A2ββ)

5:13 | μωραίνω normally means “make foolish” but here context requires “make tasteless” (cp. Lk 14:34); John Lightfoot: “Μωρανθῇ suits very well with the Hebrew word תפל, 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 εξω 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 1β) | ὑμῖν τὰ καλὰ ἐργα – on word order, see comment at 2:2

5:19 | ὃς ἐὰν (or ἄν) = “whoever” (and throughout ch. 5); ἄν sometimes used in place of ἄν after relatives (BDF §107; BDAG ἄν 3) | ὃς ἐὰν 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 πολύς 2ββ)
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 | ἐγώ δὲ λέγω ὑμῖν (also vv. 28, 32, 34, 39, 44) = “but I say to you,” emphatic ἐγώ of messianic authority – as the crowds perceived (7:28–29) | ἐνοχός εἰς τὴν γέενναν = “guilty [enough to go] into the fiery hell” (NASB), pregnant construction (BDAG εἰς 10d)

5:23 | κάκεί ὁ καὶ ἐκεί = “and there”

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

5:25 | ἐνοχός ὁ τό + inf., indicating intent (BDF §402(5)) (cp. 6:1; 13:30; 23:5)

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

5:29–30 | ἰνα – final sense attenuated; functions as inf. (BDAG ἰνα 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) | ἀπολελυμένη = “a divorced woman”

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

5:34–36 | ὁμνύω ἐν = “swear by,” ἐν replacing acc. under Hebr. influence (BDAG ὁμνύω; 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)) | ἔκ τοῦ πονηροῦ – if masc. (ὁ πονηρός), “from the evil one” (NIV), i.e., the devil (BDAG πονηρός 1β); if neut. (τὸ πονηρὸν), “of/from evil” (NASB, ESV), i.e., from evil motives (BDAG πονηρός 1βγ)

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

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 3β)

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 3β) | πρὸς τὸ + inf. – see 5:28 | αὐτοῖς = “by them”

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

6:3 | σοῦ δὲ ποιεῖτος = “but when you give alms,” gen. abs. | ἦ
6:3 Matthew

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

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

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

6:7 | ἐν = “because of” (BDAG ἐν 9a)

6:8 | ὰν χρείαν ἐχεῖτε = “the things of which you have need” | πρὸ τοῦ + inf. = “before” | ὑμᾶς = acc. subject with inf. (αἰτῆσαι)

6:9 | πάτερ – voc.

6:10 | ὠς ... καί = “as ... so” (BDAG καί 2c; ὠς 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 | ἦ = “moth” (here as larvae) | βρῶσις, ἡ = “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 | δὺσ = 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) | ύμεις 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 αὐξάνουσιν = “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 | μεριμνᾶω + εἰς = “be anxious for” (BDAG εἰς 2αβ); + gen. (BDF §176(2))

Chapter One: The Gospel of Matthew 31
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?” | ἀφεῖς ἐκβάλω = “let me take out,” impv. of ἀφίημι reinforces hortatory subj. to form single idiomatic phrase; leave ἀφεῖς untranslated (BDAG ἀφίημι 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) | μὴ = “he will not ..., will he?”

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

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

7:14 | τί = “how!” (BDAG τίς 3)

7:15 | ἁρπαζέ (adj.) = “ravenous, rapacious, greedy for prey” (< ἁρπάζω = “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 γε = “so then” (NASB)

7:21–22 | κύριε (4x) – voc.

7:23 | ὁτι recitative – marker of direct discourse, rendered with quotation marks (BDAG ὁτι 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 ὁτε = “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 | ἔστω αὐτοῦ – verbs of touching take gen. object (W 132)

8:4 | ὁρα ἔποιες + μή + aorist subj. = “see to it that you do not” (BDAG ὁράω B2; BDF §364(3)), though here with μηδενί (dat. of μηδείς) | ὑπαγε σεαυτὸν δεῖξον = “go and show yourself,” asyndeton (see 5:24) | BDAG εἰς 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. ἐλθὼν 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 epexegetical inf. (BDAG ἵνα 2cβ; W 476) | μου ὑπὸ τὴν στέγην = ὑπὸ τὴν στέγην μου (BDF §473(1)) (cp. Lk 7:6) | εἰπὲ λόγῳ = “say the word,” cognate dat. (W 168)

8:9 καὶ γὰρ ἔγω = “for I too”

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

8:13 BDAG ὡς 1bβ

8:15 ἦψατο + gen. (see v. 3)

8:16 οἱ κακῶς ἐχοντες = “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) | ὁποῦ ἐάν = ὁποῦ άν = “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 δαμονιζόμενοι = “two demon-possessed men” | μὴ τινά = “no one”

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