

Lesson 37: The Predicate/Verb Chains

A. Study lesson 37 and answer the following questions about verb chains:

1. What is a catenative verb (§565)? \_\_\_\_\_  
\_\_\_\_\_

2. In the following verb chain of three verbs, place a *c* in the verbal slot(s) which must be occupied by catenative verbs and a *v* in the slot(s) which can be occupied by any verb (§§566.1-2):

(verb 1) \_\_\_\_\_ + (verb 2) \_\_\_\_\_ + (verb 3) \_\_\_\_\_

3. In the same three verbal slots, place a *2* (§5660.1) in those which must be occupied by a finite verb and a *g/i* (§§5660.2-3) in those which must be occupied by a participle or infinitive (§566.3):

(verb 1) \_\_\_\_\_ + (verb 2) \_\_\_\_\_ + (verb 3) \_\_\_\_\_

4. What is *periphrasis* (§568)? \_\_\_\_\_  
\_\_\_\_\_

Why is periphrasis not as common in Greek as in English (§567)? \_\_\_\_\_  
\_\_\_\_\_

5. What are the three features of Group I verb chains (§573.1-3)?

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

6. In what two ways do Group II verb chains differ from Group I verb chains (§§574.2 and 576)?

(1) \_\_\_\_\_

(2) \_\_\_\_\_

B. Indicate, on the basis of the catenative verbs (§§571, 571.1, 571.2, 575), whether the following verb chains belong to Groups Ia, Ib or II:

\_\_\_\_\_ 1. ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν (Jn 8:43b)

\_\_\_\_\_ 2. ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι (Mt 14:23)

\_\_\_\_\_ 3. οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν (Eph 1:16)

\_\_\_\_\_ 4. ἦν γὰρ διδάσκων αὐτοῦς (Mt 7:29)

\_\_\_\_\_ 5. Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ (Jn 4:7)

C. Verb chains may occur in any of the six sentence types discussed in lessons 32-33 and take whatever complements the finite form of the participle or infinitive would take (§566.4). Diagram the five sentences in B according to the parsing code in §§5550-5550.4 and indicate the sentence types (S-I to VI) in the following blanks:

1. \_\_\_\_\_

4. \_\_\_\_\_

2. \_\_\_\_\_

5. \_\_\_\_\_

3. \_\_\_\_\_

D. Find and copy the five verb chains in Jn 5:31-47, placing a *2c* over the catenative verbs, a *g* over the participles and an *i* over the infinitives:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

E. Read Jn 5:31-47 and be prepared to translate it in class.

*Notes*

- 5:33 τῆ ἀληθείᾳ: a dative object of μεμαρτύρηκεν in an S-III? See §§591-593.
- 5:35 ὁ καιόμενος καὶ φαίνων: participles functioning as adjectives in second attributive position (§§127.2 and 770).
- 5:36 μείζω τοῦ Ἰωάννου: genitive of comparison (§890.2): *greater than John's*; on the form of μείζω, see §§2351.1 and 245. Since the comparative adjective μείζω is in predicate position to τὴν μαρτυρίαν (cf. §§128 and 507), this clause equals ἡ μαρτυρία [ἦν ἔχω] μείζων ἐστίν [see B1-D, §270(1)].
- ἵνα τελειώσω: T-ἵνα (see §580.3) for the infinitive of purpose, τελειῶσαι [a Group IV verb chain, §583.5; cf. B1-D, §390(4)].
- αὐτὰ τὰ ἔργα ... μαρτυρεῖ: see §536.
- 5:37 ὁ πέμψας με πατήρ: an attributive participle, with its own object, με, modifying ὁ πατήρ: *the father who sent me*.
- ἐκεῖνος: in apposition to ὁ πατήρ.
- 5:38 ὃν: [he] whom; the antecedent is omitted.
- τούτῳ: dative object of πιστεύετε (see §591) which refers to ὃν.

- 5:39 εἶσιν αἱ μαρτυροῦσαι: the presence of the article with the participle indicates it is the predicate noun of an S-II, rather than periphrasis for the present tense of μαρτυρῶ [§568; cf. B1-D, §273(3)].
- 5:40 οὐ θέλετε ἐλθεῖν ... ἵνα ...: a combination of two types of verb chains, Ia (θέλετε ἐλθεῖν; see §581) and II (T-ἵνα for an intransitive verb of motion, ἔρχομαι, followed by an infinitive of purpose; see §576).
- 5:42 ἔγνωκα: from γινώσκω (class V).
- 5:43 ἐλήλυθα: from ἔρχομαι (class VI); on Attic reduplication, see §344.
- ἔλθη: 3. sg. aor. act. subj. of ἔρχομαι; 2. aor. stem: ἐλθ- (§487.3).
- ἐκεῖνον: *that* [one]; refers to ἄλλος.
- λήμψεσθε: future of λαμβάνω (class IV.2).
- 5:44 ζητεῖτε: a finite verb instead of the participle, ζητοῦντες, which would normally occur in coordination with λαμβάνοντες καὶ ... [cf. B1-D, §468(3); Moule, p. 180, attributes the change to Semitic influence].
- 5:45 μὴ δοκεῖτε: imperative, *do not think* (see §615.1 on the use of μὴ with the non-indicative moods); B1-D, §336(3), suggests that the present imperative has a durative force: *stop thinking*.
- 5:46 εἰ ... ἂν: *if ... , then ...*
- Μωϋσεῖ: cf. §§206.3 and 591.
- ἐκεῖνος: *that* [one], refers to Μωϋσεῖ (cf. §0725).