Lesson 39: The Predicate/Variations on Sentence Type III

A. Although the direct object of the verb is commonly signalled by the accusative case in Greek, it is occasionally signalled by other cases or constructions (§§590ff.). In these instances a superscript 4 may be added to the morphological description of the word or word group to indicate its syntactical function as direct object (§592.3). Diagram the following type III sentences and indicate the direct object with a superscript 4 where it is not in the accusative case:

1. οἱ δύολοι αὐτῶν ὑπήντησαν αὐτῷ (Jn 4:51)
2. τοῦτῳ ὑμεῖς οὐ πιστεύετε (Jn 5:38)
3. διὶ ἐγὼ κατηγορήσω ὑμῶν (Jn 5:45)
4. διὶ ἐγὼ ἀπέσταλα αὐτοὺς (Acts 10:20)
5. καταλαμβάνομαι διὶ οὐκ ἔστιν προσωπολήμματις ὁ θεὸς (Acts 10:34)
6. διεκρίνοντο πρὸς αὐτὸν οί ἐκ περιτομῆς (Acts 11:2)
7. καὶ ἐδόξασαν τὸν θεὸν (Acts 11:18)
8. διὶ ἐκαστὸς ὑμῶν λέγει, Ἔγω ... Χριστὸς (1 Cor 1:12)
9. τῶν πτωχῶν [ἳνα] μνημονεύωμεν (Gal 2:10)
10. καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν (Gal 2:16)
B. \( \pi\sigma\tau\varepsilon\omega \) governs a variety of constructions in the predicates of type III sentences (§§590-592.1). Look up the following verses in your Greek New Testament, each of which contains an S-III with \( \pi\sigma\tau\varepsilon\omega \), and place a check mark (\( \checkmark \)) in the column which describes the form of the object in that sentence:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
<td><img src="cell.png" alt="Cell" /></td>
</tr>
</tbody>
</table>
21. Acts 4:4  
22. Acts 8:37  
23. Acts 9:42  
25. Rom 4:3  

C. Prepare selection #8: Mk 1:16-20//Mt 4:18-22 (Huck §11, "The Call of the First Disciples") for class translation.

Notes

**Mk 1:16-20**

1:16 εἶδεν Σίμωνα καὶ Ἄνδρέαν. ἀμωβάλλοντας: a Group V verb chain (§584).

1:17 καὶ ποιήσω ὑμᾶς γενέσθαι ἀλλεῖς ἀνθρώπων: an S-V with the infinitive of the embedded S-II included (cf. Mt 4:19 where the infinitive is omitted; §521.1).

1:18 ἀφέντες: participle from ἀφ-ἵμυ (class I.7b).

αὐτῷ: a dative object with ἀκολουθεῖ (§593.1).

1:19 προβάς: participle from προ-βαίνω (class IV.5).

ὁλίγον: an adverbial accusative: a little (further).

εἶδεν Ἰάκωβον...καὶ Ἰωάννην...καταρτίζοντας: another supplementary participle in a Group V verb chain (§584). Note that καὶ αὐτὸς (= Ἰάκωβον...καὶ Ἰωάννην) is redundant [the two words are omitted in Mt 4:21; Bl-D §442(9)].

Ἱάκωβον τὸν τοῦ Ζεβεδαίου: James, the (son) of Zebedee (cf. Moule, pp. 37-38).

**Mt 4:18-22**

4:18 βάλλοντας ἀμωβίληστρον: compare the single supplementary participle, ἀμωβάλλοντας, in Mk 1:16.
4:20   οἱ ὁδὲ: the definite article is used as a pronoun with ὁδὲ to mark a change of subjects in narratives (§712): they.

4:22   the parallelism of word order and wording between 4:20 and 4:22 is striking. Indeed, 4:21-22 seems to be a doublet of 4:18-20.

D. The Synoptic Problem. Matthew, Mark and Luke are called the Synoptic Gospels because they contain many similar, even identical, passages. New Testament scholars of the past century have proposed a number of hypotheses which attempt to account for the literary interrelationships among these three Gospels. One way to gain a picture of the complexity of this problem is to compare the wording of passages which occur in two or three of the Synoptics. Place Mk 1:16-20 beside Mt 4:18-22 and underline with a solid line those words which are identical and with a broken line those words which are similar (merely a difference of case, tense, word order, etc.).

ex.: ἐκάκα λέγει αὐτοῖς...(Mt 4:19) //καὶ εἶπεν αὐτοῖς (Mk 1:17)