

Lesson 42: Function Words/Conjunctions

A. The particle *καί* may be used both as a conjunction meaning *and* (§621) and as an adverb meaning *also, too, likewise, even* (§623). When used as a conjunction, *καί* connects two elements of the same grammatical order (§621). On the basis of this criterion, indicate whether *καί* is a conjunction (= C) or an adverb (= A) in the following sentences and, where a conjunction, underline the two connected elements:

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| _____ 1. | Φιμώθητι <u>καὶ</u> ἔξελθε ἐξ αὐτοῦ | Mk 1:25 |
| _____ 2. | ἐπέειπεν αὐτοῖς <u>καὶ</u> οἱ μετ' αὐτοῦ | Mk 2:25 |
| _____ 3. | ἔδωκεν <u>καὶ</u> τοῖς σὺν αὐτῷ οὖσιν | Mk 2:26 |
| _____ 4. | ἀπεκρίθη Ἰησοῦς <u>καὶ</u> εἶπεν αὐτῷ | Jn 3:3 |
| _____ 5. | Ἐὰν μὴ σημεῖα <u>καὶ</u> τέρατα ἴδῃτε | Jn 4:48 |
| _____ 6. | ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος <u>καὶ</u> φαίνων | Jn 5:35 |
| _____ 7. | Ὦν <u>καὶ</u> ἀνεΐλαν κρεμάσαντες ἐπὶ ξύλου | Acts 10:39 |
| _____ 8. | ὅτι οὗτός ἐστιν ὁ...κριτῆς ζώντων <u>καὶ</u>
νεκρῶν | Acts 10:42 |
| _____ 9. | ὅτι <u>καὶ</u> τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ
θεοῦ | Acts 11:1 |
| _____ 10. | ἤκουσα δὲ <u>καὶ</u> φωνῆς | Acts 11:7 |

B. Diagram the following sentences, including adverbials, negatives and conjunctions. See Appendix IV, Volume III, for the complete parsing code.

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| 1. | καὶ οὐκ ἤθελον ἐλθεῖν | Mt 22:3 |
| 2. | ...οἱ δοῦλοι ἐκεῖνοι...συνήγαγον πάντας] οὖς | |

- εὔρον, πονηρούς τε καὶ ἀγαθοῦς Mt 22:10
3. Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας Lk 18:9
4. μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ
ὄνομα Παύλου ἐβαπτίσθητε; 1 Cor 1:13
5. οὐ γὰρ ἀπέστειλὲν με Χριστὸς βαπτίζειν
ἀλλὰ εὐαγγελίζεσθαι 1 Cor 1:17
- C. Prepare Mk 1:21-28//Mt 7:28-29//Lk 4:31-37 (Huck §12) for
class translation (Selection #11, "The Demoniac").

Notes

Mk 1:21-28

- 1:23 ἐν πνεύματι ἀκαθάρτῳ: the associative dative (§892.6): *with an unclean spirit* [cf. Bl-D §§198(2), 203, 219(4), 272].
- 1:24 Τί ἡμῖν καὶ σοί: the predicate of an S-II without the copula and subject; the pronominal adjective τί heads a complex cluster with two attributive datives (cf. §§695.5, 703): *What (is there) between us and you?* This is a standard phrase which also occurs in Mt 8:29; 27:19 (Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ); Mk 5:7 (Τί ἐμοὶ καὶ σοί); Lk 4:34; 8:28 (//Mk 5:7); and Jn 2:4 (Τί ἐμοὶ καὶ σοί). There is also a corresponding Hebrew expression which means, *Why are you meddling with us?* (for references, see Bauer, s.v. ἐγὼ end).
- οἶδά σε τίς εἶ: a mixture of constructions: the indirect discourse after οἶδα begins with the accusative plus infinitive construction (cf. Group VI verb chains), but shifts to an indirect question with the nominative and indicative mood (agnate to a ὅτι-clause; cf. §§585.4, 648; Moule, p. 154).
- ὁ ἅγιος τοῦ θεοῦ: an articular adjective used as

a substantive (§715.1): *the holy (one) of God.*

- 1:26 φωνῆ μεγάλῃ: an associative dative (§892.6):
with a loud voice.
- 1:27 ὥστε συζητεῖν: a result clause with ὥστε and the
infinitive (§880.2; since the "subject" of the
infinitive is the same as the subject of the
main verb, it is not repeated in the accusative
case).

ἐπιτάσσει...ὕπακούουσιν: both these verbs take
dative objects (§593).

Lk 4:31-37

- 4:32 ἐν ἐξουσίᾳ: another associative dative [§892.6;
cf. B1-D §198(2)]: *with authority.*
- 4:35 ῥίψαν: aorist participle from ῥίπτω (class II).
μηδὲν βλάψαν αὐτόν: a circumstantial participle
(from βλάπτω, class II) with two accusatives
in an embedded S-VI (§523): *injuring him
nothing.*
- 4:36 Τίς ὁ λόγος οὗτος: the copula must be supplied
for this S-II: *What (is) this word?*
- ὅτι: causal ὅτι (§651).
- καὶ ἐξέρχονται: καὶ is used with consecutive
force (§0880): *so that, with the result that
(they come out).*