

Lesson 43: Function Words/Sentence Connectors

A. Find at least one example of the following conjunctions and sentence connectors in Mt 22:1-10:

1. consecutive οὖν (§634.1): _____
2. καὶ as a conjunction (§621): _____
3. καὶ as a sentence connector (§630.1): _____
4. correlative τε καί (§635.2): _____
5. δέ plus an article to signal a change of speakers (§635.1):

6. correlative μέν...δέ... (§635.2): _____
7. transitional δέ (§632): _____

B. Diagram the following verses from 1 Cor 1:10-31, marking sentence connectors with a *D* (see Appendix IV, Volume III for the complete code):

1. λέγω δὲ τοῦτο,

ὅτι ἕκαστος ὑμῶν λέγει,

Ἐγὼ μὲν εἶμι Παύλου,

Ἐγὼ δὲ Ἀπολλῶ,

Ἐγὼ δὲ Κηθᾶ,

Ἐγὼ δεῖ Χριστοῦ.

1 Cor 1:12

2. Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν

ἀπολλυμένοις μωρία ἐστίν,

τοῖς δὲ σφζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. 1 Cor 1:18

3. ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον,

Ἰουδαίοις μὲν σκάνδαλον

ἔθνεσιν δὲ μωρίαν,

αὐτοῖς δὲ τοῖς κλητοῖς,

Ἰουδαίοις τε καὶ Ἕλλησιν,

Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. 1 Cor 1:
23-24

- C. Prepare selection #12, "The Healing of a Leper," for class translation. This healing miracle occurs in all three Synoptic Gospels: Mk 1:40-45//Mt 8:1-4//Lk 5:12-16 (Huck §45).

Notes

Mk 1:40-45

1:40 ὅτι: one way to introduce indirect discourse is with ὅτι plus the optative or indicative; in the NT, especially in Mark, ὅτι is also frequently used to introduce direct discourse in which case it functions like quotation marks and is called ὅτι *recitativum* [§§647-650; B1-D §470(1)]: *saying to him, "If...."*

δύνασαί με καθαρίσαι: a Group Ib verb chain (§571).

1:41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα: two embedded sentences headed by participles in the nominative case; the shift in speakers from the leper to Jesus is not formally indicated, but must be inferred from the context.

αὐτοῦ ἥψατο: ἄπτομαι takes a genitive object (§596.1); αὐτοῦ can thus be taken as either the object of ἥψατο or as a genitive modifier of τὴν χεῖρα (cf. the word order in Mt 8:3).

1:43 ἐμβριμησάμενος αὐτῷ: from ἐμβριμάομαι (class I.2a) with a dative object (§593).

1:44 Ὅρα μηδενὶ μηδὲν εἴπης: the present imperative of ὀράω followed by the aorist subjunctive of λέγω and the negative pronominal adjectives beginning with μή to express prohibition (§810); if ὄρα is taken as an attention-getting particle (§821), the sentence is an S-IV [cf. B1-D §364(3)].

μηδενὶ...ἀλλά: the negative pronominal adjectives are also functioning as adversative conjunctions (§617).

δεῖξον: aorist imperative from δείκνυμι (class IV.4).

προσένεγκε: aorist imperative from προσ-φέρω (class VI).

περὶ τοῦ καθαρισμοῦ σου: περὶ plus the genitive usually means *concerning*; here it is close to ὑπέρ: *for, on account of, because of* [B1-D §229(1)].

ὃ προσέταξεν Μωϋσῆς: from προσ-τάσσω (class III.2); the relative clause is the object of προσ-ένεγκε; it has no expressed antecedent (§643.2; cf. Mt 8:4).

εἰς μαρτύριον αὐτοῖς: a prepositional phrase with εἰς to express purpose (Smythe §1686); an agnate construction for εἰς with the infinitive of purpose (cf. §883.2).

1:45 ὁ δὲ: the leper (§635.1).

ἤρξατο κηρῦσσειν...καὶ διαφημίσειν: a Group Ia verb chain with two infinitives (§570).

τὸν λόγον: a reference to the healing miracle: *the matter*.

ὥστε μηκέτι αὐτὸν δύνασθαι...εἰσελθεῖν: a Group Ib verb chain (§571) in which the catenative,

δύναμαι, is also an infinitive because the whole clause follows ὥστε to express the actual result of the preceding action (§880.2); the infinitive δύνασθαι requires the negative μή (§615.1) and an accusative "subject," αὐτόν: *so that he was no longer able to enter....*

μηκέτι...ἀλλ': a negative adverb functioning as an adversative conjunction with ἀλλά (§617).

ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν: an S-II with two adverbials functioning as predicate complements.

Mt 8:1-4

8:1 Καταβάντος δὲ αὐτοῦ: a genitive absolute construction (§847), even though the subject of the participle (from κατα-βαίνω; class IV.5) is referred to in the main clause [αὐτῷ; §8470.2; B1-D §423(1)].

ἠκολούθησαν αὐτῷ: ἀκολουθέω with a dative object (§593.1).

8:2 προσελθών: from προσ-έρχομαι (class VI).

προσεκύνει αὐτῷ: προσ-κυνέω with a dative object (§593).

Lk 5:12-16

5:12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτόν: the formulaic καὶ ἐγένετο (*and it came to pass*) to indicate a transition in the narrative, followed by the dative of time (ἐν plus the dative; §893.2) and the infinitive with an accusative "subject": *as he was....*

ἄνθρωπος πλήρης λέπρας: a nominative absolute [§886.4; as a Semitic construction which places the substantive in the nominative in front of its clause, see B1-D §466(2)] if καὶ ἐγένετο is taken as formulaic or, possibly, the grammatical subject of ἐγένετο: *And, behold, a man full of leprosy came as he was....*

πεσών: aorist participle from πίπτω.

ἐπὶ πρόσωπον: the article is omitted from this prepositional phrase (it is obviously definite, referring to his face!).

ἔδεήθη: from δέομαι, a deponent verb with an active meaning, followed by a genitive object, αὐτοῦ.

5:14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν: indirect discourse (Group VI verb chain), but with a dative "subject" of the infinitive rather than an accusative since παρ-αγγέλλω requires a dative object.

δεῖξον...καὶ προσένεγκε: a reversion to direct discourse [cf. B1-D §470(2)].

5:15 συνήρχοντο...ἀκούειν καὶ θεραπεύεσθαι: a Group II verb chain: an intransitive verb of motion with two infinitives of purpose (§575).

5:16 ἦν ὑποχωρῶν...καὶ προσευχόμενος: a compound Group Ia verb chain (§568).