

Lesson 53: Nominal Word Clusters/The Participle

- A. Locate all *attributive participles* which are functioning as *substantives* (§775), including their complements (§776), in the two accounts of "The Beatitudes" in Mt 5:1-12 and Lk 6:20-23:

	<i>g-cluster</i> (§775)	<i>verse</i>
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____

- B. Diagram the following sentences from Jn 3:1-21, indicating the syntactical function of the *g-clusters* (§778), and state the sentence types in the blanks at the left:

_____	1. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν	3:6
_____	2. ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον	3:15
_____	3. ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται	3:16
_____	4. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται	3:18
_____	5. ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς	3:21

- C. Since each *g-cluster* is agnate to a relative clause (§773), the *attributive participle* contains an embedded subject and verb which may take the same complements as the corresponding finite verb (§776). Diagram the following *g-clusters* (placing

διενέγκη: from δια-φέρω (class VI); subjunctive following ἵνα (cf. §655).

11:17 κληθήσεται: fut. pass. of καλέω in an S-VP (§521.2). Note that the accusative object of the active form has become the subject of the passive sentence (Ὁ οἶκος μου) and the predicate accusative has been changed to a nominative (οἶκος προσευχῆς), indicating that the two accusatives in an S-V represent an embedded S-II.

πᾶσιν τοῖς ἔθνεσιν: πᾶς in first predicate position (§741.1).

αὐτὸν/σπήλαιον: two accusative objects in an S-V with ποιέω (cf. §521.1). Mark uses the perfect tense to indicate the continuing effect in the present of a past act (§794).

11:18 πῶς αὐτὸν ἀπολέσωσιν: an included question as the object of ἐζήτουν in an S-III (§601.1). The subjunctive is used with questions of deliberation (Smythe §2639): *and they were deliberating how they might destroy him*. Verbs of *striving* and *planning* like ζητέω, however, are frequently followed by a final/purpose clause with ὅπως and the subjunctive (§878.1; cf. Burton, §§205-207). If πῶς is taken as a substitute for ὅπως in a purpose clause, the meaning would be: *and they were plotting so that they might destroy him*.

ἀπολέσωσιν: from ἀπόλλυμι.

11:19 καὶ ὅταν ὀψὲ ἐγένετο: ὅταν plus the imperfect indicative, ἐγένετο, indicates repeated action in past time (§870; cf. Bl-D, §§367, 382(4)).

ἔξεπορεύοντο: The variant, ἔξεπορεύετο, is also strongly attested.

Lk 19:45-48

19:46 ἔσται: future of εἶμι (§378). Note the use of ἔσται instead of κληθήσεται (Mk 11:17): the cases of the subject and predicate are the same, but the sentence type is II, instead of VP.

19:47 ἦν διδάσκων: periphrasis for the imperfect (§§568, 792.5).

τὸ καθ' ἡμέραν: *every day*; this temporal adverbial enforces the iterative sense of the periphrastic form.

οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς...καὶ οἱ πρῶτοι τοῦ λαοῦ: three subjects, separated by the predicate.

ἐζήτουν αὐτὸν ἀπολέσαι: an infinitive of purpose with a direct object, αὐτόν, in an S-III. This construction is agnate to ἵνα or ὅπως plus the subjunctive (cf. §§574-576, 656, 833, 0878-878.1). Bl-D §392(1) calls this a complementary infinitive and distinguishes it from the infinitive of purpose (cf. Burton, §387). The distinction depends on whether one translates ἐζήτουν as an intransitive verb, *striving*, or a transitive verb, *seeking*.

19:48 τὸ: the article is used to substantivize the following indirect question, τί ποιήσωσιν, which signals that the indirect question is the object (s⁴) of εὐρισκον in an S-III (§715, esp. 715.4; cf. Turner, 182).

ποιήσωσιν: indirect discourse retains the same mood and tense as the speaker's actual words in Greek; therefore, this subjunctive is the mood of the direct speech (cf. Turner, 116f.)

ἐξεκρέματο: from ἐκ-κρεμάννυμι (class IV.4).

αὐτοῦ: genitive object of the person with ἀκούω (§595.2).

ἀκούων: two explanations are possible: (1) a circumstantial participle in a temporal clause (§846.1): (*for all the people were very attentive*) while listening to him; (2) a supplementary participle with ἐξεκρέματο (§572): (*for all the people*) were attentively listening to him. The second explanation is supported by the variant reading in uncial D which contains a supplementary infinitive, ἀκούειν: (*for all the people*) were very attentive to hear him [Bl-D §392(1a), s.v. Κρέμασθαι].