A Graded Reader

of

Biblical Greek

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MOUNCE

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Chapter 1

ΙΩΑΝΝΟΥ Α´ 1:1-2:2; 2:28-3:10

If you have not yet learned conditional sentences, be sure you do so before working through this passage. See *BBG*, p. 330, and Wallace. Commentary references are to I. H. Marshall, *The Epistles of John*, in The New International Commentary on the New Testament (Eerdmans, 1978).

These two passages are a powerful discussion of the place of sin in the believer's life as well as the believer's assurance. It is a helpful exercise to count all the ways in which John shows us our assurance. In these two passages John also holds in tension the fact of our assurance and the fact of our need for vigilance, lest we fall into complacency and allow sin to have an ongoing role in our lives.

Prologue (1:1-4)

1:1 Ὃ ἦν ἀπ᾽ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς <u>ὀφθαλμοῖς</u> ἡμῶν,

ὃ <u>ἐθεασάμεθα</u> καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν[1] περὶ τοῦ λόγου τῆς ζωῆς -

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[1] ψηλαφάω, *I feel (about for), touch* (4).

Exegetical Discussion

(1) 1:1   V 1. Note carefully the theological significance of the verb tenses in this verse. Marshall (107-8) summarizes the two basic concerns being addressed in this prologue.

Note also the word order. We don't meet the main verb until v 3. A grammatical diagram of vv 1-3 is helpful.

When Greek wants to emphasize a word, it puts it in an unusual place in the sentence, such as putting a direct object at the beginning. What is the significance of word order in vv 1-2?

(2) 1:1 *   ὀφθαλμοῖς is an **instrumental dative**. It describes the instrument by which an action is accomplished. You can use the key words "by" or "with." There are many nuances to this use of the dative. See *Gram Sum*.

(3) 1:1   ἐθεασάμεθα. What is the difference in nuance between ὁράω and θεάομαι? Is the difference intended here? See Marshall, 101n8.

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1:2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν καὶ <u>μαρτυροῦμεν</u> καὶ ἀπαγγέλλομεν

ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἥτις[1] ἦν <u>πρὸς</u> τὸν πατέρα καὶ ἐφανερώθη ἡμῖν -

1:3 ὃ <u>ἑωράκαμεν καὶ ἀκηκόαμεν,</u> ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς

<u>κοινωνίαν</u>[2] <u>ἔχητε</u> μεθ’ ἡμῶν. [3]καὶ ἡ κοινωνία <u>δὲ</u> ἡ ἡμετέρα[4] μετὰ τοῦ πατρὸς

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[1] You probably learned this word as an indefinite relative pronoun. As you can see from this context, it can lose the indefiniteness and simply be translated as the relative pronoun "which," and not the indefinite relative "whichever." See *BAGD*.

[2] κοινωνία, ας, ἡ, *communion, fellowship; generosity; participation* (19).

[3] Assume the verb "is" in this part of this verse.

[4] ἡμέτερος, α, ον, *our* (7).

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(4)   1:2   μαρτυροῦμεν. Why do you think John shifts his tenses with μαρτυροῦμεν?

(5)   1:2   πρός has a basic meaning of "toward" (*BBG*, 62). Here it may picture the pre-incarnate Christ facing the Father in eternal fellowship.

(6)   1:3   ἑωράκαμεν καὶ ἀκηκόαμεν. The first two and one-half verses have been emphasizing the historical reality of the gospel, that it actually occurred and the apostles are witnesses to the facts. What is the significance of this? How does it relate to Paul's understanding of the resurrection? How does it compare with other religions?

(7)   1:3   ἀπαγγέλλομεν. To see and to hear is to tell–the irresistible necessity of Christian witness.

(8)   1:3   κοινωνίαν. This word makes an interesting word study (Marshall, 104).

(9)   1:3   ἔχητε. What is the significance of the tense of ἔχητε? How would it be different if John wrote σχῆτε?

(10) 1:3   δέ here is the fourth word from the beginning of the sentence. It is unusual to find a postpositive (*BBG*, 42n14) so far from the beginning of the sentence.

καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. <u>1:4</u> καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ

<u>χαρὰ ἡμῶν ἦ πεπληρωμένη</u>.

Walk in the Light (1:5-2:2)

1:5 Καὶ ἔστιν αὕτη ἡ ἀγγελία[1] ἣν ἀκηκόαμεν ἀπ᾽ αὐτοῦ καὶ

ἀναγγέλλομεν[2] ὑμῖν, ὅτι ὁ θεὸς <u>φῶς</u> ἐστιν καὶ σκοτία[3] ἐν αὐτῷ οὐκ ἔστιν

<u>οὐδεμία</u>. 1:6 Ἐὰν <u>εἴπωμεν</u> ὅτι <u>κοινωνίαν</u> ἔχομεν μετ᾽ αὐτοῦ καὶ ἐν τῷ σκότει

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[1] ἀγγελία, ας, ἡ, *message* (2).
[2] ἀναγγέλλω, *I report; announce, proclaim* (14).
[3] σκοτία, ας, ἡ, *darkness, gloom* (16).

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(11) 1:4   V 4. In 1 John 5:13 John states his main reason for writing the epistle. This verse gives us another reason indicated by the ἵνα clause.

(12) 1:4   χαρά. Cf. the opening of the Westminster Shorter Catechism –"The chief end of man is to glorify God and enjoy him forever." Do you think of Scripture as the source of constant joy?

(13) 1:4   ἡμῶν. There is a weak textual variant ὑμῶν (cf. John 16:24).

(14) 1:4 * ἦ πεπληρωμένη. Does context support giving this **periphrastic construction** its historical force? What is the force of a periphrastic construction? (*BBG*, §30.10) Cf. Mark 1:6 for an explanation.

(15) 1:5   φῶς. Qumran scrolls have provided abundant evidence that contrasts such as light/darkness do not reflect a gnostic influence on the NT but were part of Semitic thought (e.g., 1QS 1:5, 9-10).

(16) 1:5 * οὐδεμία. Contrary to English grammar, double negations in Greek do not negate each other. The second strengthens the first (*BBG*, §31.16).

(17) 1:6   εἴπωμεν. On this use of the subjunctive see *Gram. Sum.*, "Subjunctive in Conditional Sentences." It occurs four more times in the paragraph.

(18) 1:6   κοινωνίαν. Since God is light, there is no possible way for us to have fellowship with him if we are walking in darkness. It is a logical impossibility. For John issues of spiritual importance are all black and white. Not to walk the talk is to lie.

περιπατῶμεν, ψευδόμεθα[1] καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· **1:7** ἐὰν δὲ ἐν τῷ φωτὶ

περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ᾽ ἀλλήλων καὶ τὸ

αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. **1:8** ἐὰν

εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν

ἐν ἡμῖν. **1:9** ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα

ἀφῇ[2] ἡμῖν τὰς ἁμαρτίας καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. **1:10** ἐὰν

εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην[3] ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ

ἔστιν ἐν ἡμῖν.

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[1] ψεύδομαι, *I lie* (12).
[2] This is a compound μι verb (*MBG*, §52.4, p. 133).
[3] ψεύστης, ου, ὁ, *liar* (10).

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(19) 1:6   περιπατῶμεν. How does the aspect of περιπατῶμεν, and the meaning of the word, add to your understanding of the verse?

(20) 1:6   ποιοῦμεν τὴν ἀλήθειαν. Does the idiom ποιοῦμεν τὴν ἀλήθειαν help you understand how John thinks of the truth?

(21) 1:7   μετ᾽ ἀλλήλων. To be in fellowship with the Father places us in fellowship with one another. To be at odds with other believers indicates we are not in fellowship with God.

(22) 1:7   καθαρίζει. In what sense does the blood of Christ keep on cleansing (present tense) us from every sin? Were we not completely forgiven when we first turned to him in faith?

(23) 1:8   ἁμαρτίαν οὐκ ἔχομεν. ἁμαρτίαν ἔχειν means "to possess a sinful nature" (*BAGD*, 2, on ἁμαρτία). If this is correct, how does it affect your exegesis? Had John intended here to refer to individual sinful acts, what verb would he probably have used?

(24) 1:9   ὁμολογῶμεν. The verb tenses in v 9 (ὁμολογῶμεν, present; ἀφῇ and καθαρίσῃ, aorist) suggest that confessing sin is an ongoing responsibility of the believer and that every time we confess God forgives and cleanses.

(25) **1:9** *   ἀδικίας. When Greek wants to negate a word, it adds an alpha to the beginning of the word, much like English prefixes "ir-"or "un-." In Greek, this is called an **alpha privative**.

2:1 <u>Τεκνία</u>[1] μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε. καὶ ἐάν τις

ἁμάρτῃ, <u>παράκλητον</u>[2] ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν <u>δίκαιον</u>·

2:2 καὶ αὐτὸς <u>ἱλασμός</u>[3] ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων

δὲ μόνον ἀλλὰ καὶ περὶ <u>ὅλου</u> τοῦ κόσμου.

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[1] τεκνίον, ου, τό, *little child* (8).
[2] παράκλητος, ου, ὁ, *advocate* (5).
[3] ἱλασμός, οῦ, ὁ, *atoning sacrifice, propitiation, expiation* (2).

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(26) **2:1** *   Τεκνία is the **diminutive** form of the more common τέκνον. A diminutive is a form indicating something smaller. For example, in German "Frau" is a "woman" while the diminutive "Fraülein" ("-lein" forms a diminutive in German) is a "young woman."

(27) **2:1**   παράκλητον. Be sure to do a word study on παράκλητος (see Marshall, 116-17).

(28) **2:1** *   δίκαιον. When Greek wants to use a noun to explain another noun, it places the second noun in **apposition** to the first. It is the same as placing "i.e." or "namely" before the second noun. There are two ways to place a noun in apposition. The way we see here is to put it in the same case as the main word. One interpretation of δίκαιον is as a title, "Jesus Christ the Just," in which case δίκαιον is in apposition. However, if δίκαιον merely qualifying Ἰησοῦν Χριστὸν, then it is used adjectivally.

(29) **2:2** *   ἱλασμός. Be sure you also do a word study on ἱλασμός. What is the difference between "expiation" and "propitiation"? What are the limitations of the imagery? See Marshall, 117-19.

(30) **2:2**   ὅλου. Cf. the discussion of Marshall (119) with Grudem, *Systematic Theology*, 594-600. How do you feel about "limited atonement" ("particular atonement")?

The Children of God (2:28-3:3)

2:28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν[1]

<u>παρρησίαν</u> καὶ μὴ αἰσχυνθῶμεν[2] <u>ἀπ</u> αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. **2:29** ἐὰν

εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ

<u>αὐτοῦ</u> γεγέννηται. **3:1** ἴδετε[3] ποταπὴν[4] ἀγάπην <u>δέδωκεν</u> ἡμῖν ὁ πατήρ, ἵνα

τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, <u>ὅτι</u> οὐκ

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[1]   What are the two hints as to the mood of this verb?
[2]   αἰσχύνω, *I am ashamed; put to shame, disgraced* (5). In our literature it is always middle/passive.
[3]   This verb has lost its augment and therefore must be a nonindicative form (*MBG*, §72.1).
[4]   ποταπός, ή, όν, *what sort/manner* (7).

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(31) 2:28   παρρησίαν. Be sure to do a word study on παρρησία (Marshall, 165-66). How does knowing its secular usage help to understand what John is saying here?

(32) 2:28   ἀπ can mean either "before" or "by" (Marshall, 166n9). What is the difference here and which best fits the context?

(33) 2:29   V 29 has a close association with v 28. What is it? How does v 29 help you understand v 28?

(34) 2:29   αὐτοῦ. What is the antecedent of αὐτοῦ, God or Christ?

(35) 3:1   δέδωκεν. What does the tense of δέδωκεν suggest about the continuing influence of God's love in adopting us into his family?

(36) 3:1   ὅτι is causal. The reason the world does not know us is that it did not know him, i.e., God, or perhaps God incarnate. Cf. John 15:18-19. If you can't recognize the father, you certainly can't recognize his children.

ἔγνω αὐτόν. **3:2** Ἀγαπητοί, νῦν <u>τέκνα</u> θεοῦ ἐσμεν, καὶ οὔπω <u>ἐφανερώθη</u> τί

<u>ἐσόμεθα</u>. οἴδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν

καθώς ἐστιν. **3:3** καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ᾽[1] <u>αὐτῷ ἁγνίζει</u>[2] ἑαυτὸν,

καθὼς ἐκεῖνος ἁγνός[3] ἐστιν.

The Sinlessness of God's Children (3:4-10)

3:4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν[4] ποιεῖ, καὶ ἡ ἁμαρτία

ἐστὶν ἡ ἀνομία. **3:5** καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ,

καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. **3:6** πᾶς ὁ ἐν αὐτῷ μένων οὐχ <u>ἁμαρτάνει·</u> πᾶς

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[1] One of the meanings of ἐπί is to state "that upon which a state of being, an action, or a result is based," whether it be an emotion, a fear, etc. (*BAGD*, 287).

[2] ἁγνίζω, *I purify*; middle: *purify oneself* (7).

[3] ἁγνός, ή, όν, *pure, holy* (8).

[4] ἀνομία, ας, ἡ, *lawlessness* (15).

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(37) 3:2   τέκνα. In his first epistle John uses τέκνον at 3:1, 2, 10 and 5:2. He uses the diminutive τεκνίον at 2:1, 12, 28; 3:7, 18; 4:4 and 5:21. Study all the occurrences and determine whether he intends a difference in the two terms.

(38) 3:2   ἐφανερώθη. What is the subject of ἐφανερώθη? Jesus, or the following phrase? See Marshall, 172n29.

(39) 3:2 *   τί ἐσόμεθα is an **indirect question** (see "indirect discourse" in *BBG*, §32.14-15; Wallace).

(40) 3:3   αὐτῷ. What is the antecedent of αὐτῷ ?

(41) 3:3   ἁγνίζει. Note the important relationship between 3:2 and 3:3. It is the hope of seeing God and becoming like him that provides the incentive for living a holy life until he comes. Eschatology is not pointless speculation about the future but a powerful impetus for godly living.

(42) 3:6 *   ἁμαρτάνει. Be sure to struggle with the meaning and implications of this word. For a discussion of the possible interpretations see Marshall, 178-83, and compare it with Grudem, *Systematic Theology*, 750-53.

ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν. **3:7** Τεκνία, μηδεὶς

πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός

ἐστιν· **3:8** <u>ὁ ποιῶν τὴν ἁμαρτίαν</u> <u>ἐκ τοῦ διαβόλου</u> ἐστίν, ὅτι ἀπ᾽ ἀρχῆς ὁ

διάβολος ἁμαρτάνει. <u>εἰς τοῦτο</u> ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα

τοῦ διαβόλου. <u>**3:9**</u> Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι

σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ

γεγέννηται. **3:10** ἐν τούτῳ φανερά[1] ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ

διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν

τὸν ἀδελφὸν αὐτοῦ.

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[1]   φανερός, ά, όν, *visible, clear, plain, evident* (18).

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(43) **3:8** *   ὁ ποιῶν τὴν ἁμαρτίαν. Note the emphasis John places on doing: τὴν
            ἀλήθειαν (1:6), τὸ θέλημα τοῦ θεοῦ (2:17), τὴν δικαιοσύνην (2:29), τὴν
            ἁμαρτίαν (3:4). Theology, for John, inevitably leads to action. How you
            move yourself and those around you from theology to practice is cru-
            cial in your life and ministry. How do you plan to do this?

(44) **3:8**   ἐκ τοῦ διαβόλου. The ἐκ of origin indicates the satanic origin of all who
            continue to sin. Cf. ἐκ τοῦ θεοῦ in 3:9-10. Our allegiance is either to God
            or to the devil. There is no room for compromise.

(45) **3:8** *   εἰς τοῦτο is an idiom meaning *for this reason*. The author can have just
            stated the reason and the idiom refers back to it, or the author can be
            preparing to state the reason and the idiom points forward to it.

(46) **3:9** *   V 9. Very important! Be able to explain the tenses of all the verbal
            forms in 3:9!

Grammar Summary

1. An *instrumental dative* describes the instrument by which an action is accomplished. You can use the key words "by" or "with."

2. A *periphrastic construction* uses a form of εἰμί and the participle of the verb. Originally it stressed the linear aspect of the verb.

3. *Double negations* in Greek do not negate each other. The second strengthens the first.

4. The *alpha privative* is an alpha added to the beginning of the word that negates the word, much like English prefixes "ir-"or "un-."

5. A *diminutive* is a form indicating something smaller.

6. When Greek wants to use a noun to further explain another noun, it places the second noun in apposition to the first. Greek often puts the second word in the same case as the first word.

7. One of the meanings of ἐπί with the dative is to state "that upon which a state of being, an action, or a result is based," whether it be an emotion, a fear, etc.

8. *Indirect question* is the repeating of a question but not claiming to use the exact words of the speaker. Like *indirect discourse*, Greek retains the verbal tense of the direct question/discourse.

9. εἰς τοῦτο is an idiom meaning *for this reason*.

Phrasing

If you are going to be phrasing, be sure to have read the discussion of phrasing in the *Introduction*. At the end of the first several chapters, we will discuss phrasing as it relates directly to the passage. In *Appendix B* we have included phrasing for six of the the first seven passages. Please do yourself a favor and do not look at them, except to check your work. Do not miss the enjoyment of first-hand Bible study. After the seventh passage, you are on your own.

Remember too that phrasing is personal and is based on your exegesis. Yours may differ from our phrasing, and that is fine.

1 John 1 is a good passage for you to start phrasing. For example, here is verse 3.

1:3   ὃ ἑωράκαμεν
        καὶ
        ἀκηκόαμεν,
     ἀπαγγέλλομεν καὶ ὑμῖν,
       ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε
          μεθ' ἡμῶν.

      καὶ ... δὲ
     ἡ κοινωνία ... ἡ ἡμετέρα
        μετὰ τοῦ πατρὸς
          καὶ
        μετὰ τοῦ υἱοῦ αὐτοῦ
          Ἰησοῦ Χριστοῦ.

John's main statement is that he is announcing something (ἀπαγγέλλομεν καὶ ὑμῖν). His announcement is based on two facts (ὃ ἑωράκαμεν; ἀκηκόαμεν) and has a desired result (ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε). We also learn that his fellowship is with two persons (πατρὸς; υἱοῦ), the second receiving a further description (Ἰησοῦ Χριστοῦ).

It is best to start with relatively simple verses. Try phrasing 1:9 and 3:6. If you are comfortable with those, try 1:5 and 3:9. Of course, you can phrase the entire passage if you would like to.

The answers are given in *Appendix B*, but please do not cheat yourself. Try the exercise and then check your work.

I had a suggestion from a colleague. His students did not quite grasp what phrasing was all about, so he printed out the text and had the students cut the text into phrases. Then they arranged the pieces in a way that made sense to them. If this would help you get started, then by all means do it.

Reflections on the Text

Introduction

The outline for this sermon grows out of the structure of 1:9-10. Look at the phrasing diagram and you will see that the unit consists of two basic conditional sentences, each of which includes a twofold response in the apodosis. Analysis also shows the interrelatedness between the two verses. They each deal with how a person reacts when faced with the responsibility of owning up to sin. V 9 adds the clause about God's being faithful and just–a point that is equally applicable to v 10.

Sermon introductions are not simply ways to gain the attention of the audience. They should lead the listener into the major theme of the sermon by way of an analogous relationship between introduction and sermon.

Make sure you understand exactly what the Greek text is saying. You will also want to do word studies on ὁμολογέω, ἁμαρτία, δίκαιος, and ἀδικία in order to provide a larger and more accurate contextual background for the message you want to communicate.

Before preaching the sermon, come to grips with whether or not you yourself have submitted to the specific terms of your message. To communicate truth you must have allowed that truth free access to your own personal life.

Caught In The Act

(1 John 1:9-10)

Introduction

Down deep it is a "John Wayne" world: there is right and there is wrong.

Good writers know that clarity is a number one concern.

The Apostle John was a black-and-white person, without shades of gray.

One place you see it is in his attitude about sin.

A. Two possibilities when facing the fact of sin in your life

1. Deny that you have sinned (v. 10a).

2. Confess that you have sinned (v. 9a).

B. The results of your decision about sin

1. If you deny that you have sinned (10b).
   a. You are guilty of making God a liar.
   b. You show that God's word is not in you.

2. If you confess your sin (9b).
   a. You are forgiven of your sin.
   b. You are cleansed from all unrighteousness.

C. The twofold basis for God's action

1. He is absolutely faithful.
   a. He will hold the one who denies responsible.
   b. He will forgive and cleanse the one who confesses.

2. He is absolutely just: He will always do what is right.
   a. Withhold his favor from the proud.
   b. Shower his favor upon the humble.

Conclusion

1. Denial obstructs spiritual growth.

2. Confession nourishes spiritual growth.

If God is black and white about sin, should that not be our response as well?

How do you maintain absolute standards in a relativistic world?

Chapter 2

ΚΑΤΑ ΙΩΑΝΝΗΝ 15:1-27

In this passage you will see the value of watching shifts in tenses very carefully. It also illustrates the importance of recognizing that even in the indicative, the primary significance of a tense is its aspect, not its time. You will need to understand the force of the subjunctive in conditional statements, especially when the subjunctive indicates a general (axiomatic) truth. Be careful that your translation does not make the truth of the statement conditional. What is conditional is whether or not you will do the action described in the "if" clause. Typically in John, the vocabulary is simple and repetitive.

Theologically, note carefully the necessity of abiding and the implications if you do not, especially in terms of one's fruit. What does this passage teach about "Carnal Christians"?

Much of this passage is enjoyable to phrase. You may want to look especially at 15:7-8 and 15:15-16.

Commentary references are to Leon Morris, *The Gospel According to John*, in The New International Commentary on the New Testament (Eerdmans, 1971).

Jesus, the True Vine; God the Father, the Vine-Dresser (15:1-4)

15:1 Ἐγώ εἰμι ἡ <u>ἄμπελος</u>[1] ἡ ἀληθινὴ καὶ ὁ πατήρ μου ὁ γεωργός[2] ἐστιν.

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[1] ἄμπελος, ου, ἡ, *vine* (9).

[2] γεωργός, οῦ, ὁ, *farmer; vine-dresser, tenant farmer* (19).

Exegetical Discussion

(1) 15:1 ἄμπελος. What is the Old Testament imagery behind this word? See Morris, 668.

15:2 πᾶν κλῆμα[1] ἐν ἐμοὶ <u>μὴ φέρον</u> καρπὸν <u>αἴρει</u> αὐτό, καὶ πᾶν[2] τὸ καρπὸν φέρον

<u>καθαίρει</u>[3] αὐτὸ ἵνα <u>καρπὸν</u> πλείονα[4] φέρῃ. **15:3** ἤδη ὑμεῖς καθαροί ἐστε διὰ

τὸν λόγον ὃν <u>λελάληκα</u> ὑμῖν· **15:4** μείνατε[5] ἐν ἐμοί, <u>κἀγὼ</u> ἐν ὑμῖν. καθὼς τὸ

κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ᾽[6] ἑαυτοῦ ἐὰν μὴ μένῃ[7] ἐν τῇ ἀμπέλῳ,

οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.

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[1] κλῆμα, ατος, τό, *branch* (4). Used especially of vine branches. There are three words/phrases modifying this word. What are they?

[2] The trick to translating the phrase πᾶν τὸ καρπὸν φέρον is to correctly parse φέρον, and then to see why πᾶν and καρπόν are in the case they are.

[3] καθαίρω, *I make clean;* when used of a vine: *I clean, prune* (1).

[4] πλείονα is the comparative of πολύς (*MBG*, p. 221).

[5] Before parsing this form, pay close attention to the stem vowels and compare them to the lexical form of the word (*MBG*, §72.3).

[6] The following word begins with a vowel and rough breathing (*MBG*, §14.7; §6.5).

[7] The key to translating μένῃ is the preceding expression ἐὰν μή and knowing what you can expect to follow it.

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(2) 15:2   μὴ φέρον. What are the implications, if any, of this concept on the doctrine of the perseverance of the saints? See Morris, 669.

(3) 15:2 * αἴρει could be an **iterative present**, which describes an ongoing action as a series of events, much like waves lapping against the side of a boat. It could also be a **gnomic present**, which describes something that is always true.

(4) 15:2 * καθαίρει occurs only once in the New Testament. We call this a **hapax legomenon** (ἅπαξ λεγόμενον), meaning "spoken only once." It can be abbreviated "hapax."

(5) 15:2   καρπόν. To what does καρπόν refer? See Morris, 670.

(6) 15:3 * λελάληκα. The perfect tense can place its emphasis on the beginning of the action or on its ongoing results. When it is the latter we call it an **intensive perfect**, which is the case here.

(7) 15:4   κἀγώ. Is the verbal idea linked with this word an imperative or a promise? What is the difference? See Morris, 670.

Jesus Is the Vine; We Are the Branches (15:5-11)

15:5 ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν

αὐτῷ <u>οὗτος</u> φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

15:6 ἐὰν μή τις μένῃ ἐν ἐμοί, <u>ἐβλήθη</u> ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη[1] καὶ

<u>συνάγουσιν</u> αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ <u>καίεται</u>.[2] **15:7** ἐὰν μείνητε ἐν

ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε <u>αἰτήσασθε</u>, καὶ γενήσεται

---

[1] ξηραίνω, *I wither, dry up* (15).
[2] καίω, *I burn* (12). What is the subject of this verb? It explains why the verb is singular.

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(8) 15:5   οὗτος. It is typical for John to use a phrase as the subject of the sentence and then to repeat the subject as a pronoun.

(9) **15:6** *   ἐβλήθη. Did you notice that although ἐβλήθη is a past tense form, it does not describe a past action? The same is true of the following ἐξηράνθη. The problem of interpreting this tense is compounded by the fact that it occurs in the apodosis of a third class condition, stating a present general truth, and this fact governs much of the verb's meaning.

It may be an **immediate past (dramatic) aorist**, which is the use of the aorist to describe an event that has just occurred. You can use the key phrase "just now." However, it just occurred in reference to the three final verbs in the verse that are present. The branches must be cast outside and wither before they can be gathered together, thrown into the fire, and burned.

(10) **15:6** *   συνάγουσιν is a **customary present**, describing an event that regularly occurs or an ongoing state.

(11) **15:6** *   καίεται can be **transitive** or **intransitive**. A "transitive" verb is one that takes a direct object. An "intransitive" verb does not take a direct object. Sometimes Greek verbs can have subtle differences in meaning depending on whether they are transitive or intransitive. For example, καίω can mean "burn (up)" as an active transitive or "be burned" as a passive intransitive.

(12) 15:7   αἰτήσασθε. Is αἰτήσασθε middle or passive? What is the significance of its voice? What is the relationship between remaining in Christ and prayer? How does "my words" affect your understanding of this verse and prayer in general?

ὑμῖν. **15:8** ἐν τούτῳ <u>ἐδοξάσθη</u> ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ

<u>γένησθε</u> ἐμοὶ μαθηταί. **15:9** καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα·

μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. **15:10** ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε[1] ἐν

τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου <u>τετήρηκα</u> καὶ μένω

αὐτοῦ ἐν τῇ ἀγάπῃ. **15:11** Ταῦτα λελάληκα ὑμῖν ἵνα ἡ <u>χαρὰ</u> ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ

ἡ χαρὰ ὑμῶν πληρωθῇ.

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[1] Did you notice that this is a liquid verb? Does that help you determine the
tense? (*MBG*, §43.3)

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(13) **15:7** * ὑμῖν is called the **dative of advantage**. It means that the action of the
word, which the dative form modifies, is done for the advantage of the
word in the dative. When the same construction specifies that an
action is done for the disadvantage of something, the dative is called
the **dative of disadvantage**. It is exactly the same construction; context
determines whether it is *advantage* or *disadvantage*. You can use the key
phrase "for the advantage of" or "for the disadvantage of," depending
upon the context. If you can find a smoother way of translating that
carries the same force, such as "for," then do it. It is listed under *dative
of interest* in the *Gram Sum*.

(14) **15:8** * ἐδοξάσθη. Somewhat like the *dramatic aorist,* ἐδοξάσθη is called the **gno-
mic aorist**. It describes something that is eternally true, and the unde-
fined nature of the aorist lends itself to this meaning. As you can see,
this aorist has lost all time significance.

(15) **15:8**   γένησθε. What exactly does this phrase mean? See Morris, 672-73.

(16) **15:10**   τετήρηκα. Note the emphatic use of the personal pronoun ἐγώ (*BBG*,
§11.8) and the perfect tense of τετήρηκα. What is the point Jesus is
emphasizing?

(17) **15:11**   χαρά. See Morris (674) for an encouraging discussion of the believer's
joyous life.

Love One Another (15:12-25)

15:12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα[1] ἀγαπᾶτε ἀλλήλους καθὼς

<u>ἠγάπησα</u> ὑμᾶς. **15:13** μείζονα[2] ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν

αὐτοῦ θῇ[3] ὑπὲρ τῶν φίλων αὐτοῦ. **15:14** ὑμεῖς φίλοι μού ἐστε <u>ἐὰν</u> ποιῆτε ἃ ἐγὼ

ἐντέλλομαι[4] ὑμῖν. **15:15** οὐκέτι <u>λέγω</u> ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί

ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα <u>φίλους</u>, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ

---

[1] Remember that ἵνα can mean both "that" and "in order that." The two meanings are definitely different, and be sure to choose between the two.

[2] μείζων is always followed by what is called the **genitive of comparison**. The word following μείζων will be in the genitive and you use the key word *than* after you translate μείζων. (If you have learned the eight-case system, it is an *ablative,* and it is listed as such on the *Cheat Sheet.*) There are several other words that will also be followed by the genitive of comparison.

[3] The stem of this word is *θε, and it is in a ἵνα clause (*MBG,* §52.4).

[4] ἐντέλλω occurs only as a middle deponent, meaning *I command, order* (15).

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(18) 15:12   ἠγάπησα. What is the significance of the tense shift from ἀγαπᾶτε to ἠγάπησα? See Morris, 674.

(19) 15:14   ἐάν. What are the implications of this type of conditional friendship in today's cultural environment?

(20) **15:15** * λέγω. In this context λέγω requires two direct objects to make complete sense, and hence the two objects are called a **double accusative**. Usually, one of the words in the accusative refers to a person and the second to a thing, although both can refer to things.

As you can see, λέγω is flexible in its meaning.

(21) 15:15   φίλους. What is the essential difference between a δοῦλος and a φίλος in this context? See Morris, 675.

πατρός μου ἐγνώρισα[1] ὑμῖν. **15:16** <u>οὐχ</u> ὑμεῖς με ἐξελέξασθε,[2] ἀλλ᾽ ἐγὼ

ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ

καρπὸς ὑμῶν μένῃ, ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῷ[3] ὑμῖν.

15:17 <u>ταῦτα</u> ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

15:18 <u>Εἰ</u> ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον[4] ὑμῶν

<u>μεμίσηκεν</u>. **15:19** εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ

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[1] This is not from γινώσκω.

[2] If a compound verb is formed with ἐκ, when it augments, the κ turns into a ξ (*MBG*, §19.3). This is common, so be aware of it.

[3] There is a word earlier in the sentence that tells you what mood to expect. As far as the word itself, the root of the verb is *δο. If you know your μι verb rules, the rest should be easy (*MBG*, §52.4).

[4] πρῶτον is an adverb acting as a preposition and requires the genitive for its object.

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(22) 15:16 V 16. Here is one for you Calvinists/Arminians. What is the scope of v 16? Who is the "you"? If it is the disciples, do any of the implications of this verse affect anyone who is not one of the twelve apostles?

Also, be sure to note the tense of the verbs. How are they significant?

(23) 15:16 οὐχ. Note the emphatic form of the negation as well as its emphatic placement in word order. What is the point?

(24) 15:17 V 17 can go with vv 1-16 or with vv 18-21. Which option makes the best sense to you, and why?

(25) 15:17 ταῦτα. Why is ταῦτα plural? See Morris, 678-9.

(26) 15:18 Εἰ. Does the occurrence of εἰ indicate that there is some question as to whether or not the world might hate the disciples? Cf. first class conditional statements (*BBG*, p. 330).

(27) 15:18 μεμίσηκεν. Did you notice the tense shift from μισεῖ to μεμίσηκεν? "It is not without its significance that the disciples are to be known by their love, the world by its hatred" (Morris, 678).

(28) 15:19 V 19 contains all the parts of a contrary-to-fact conditional sentence. There are two more in this passage but they are missing parts.

τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ <u>ἐξελεξάμην</u> ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ

ὑμᾶς ὁ κόσμος. **15:20** μνημονεύετε[1] τοῦ λόγου <u>οὗ</u> ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν

δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν

λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον[2] τηρήσουσιν. **15:21** ἀλλὰ ταῦτα πάντα

ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.

15:22 εἰ <u>μὴ</u> ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν·[3] νῦν δὲ

πρόφασιν[4] οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. **15:23** ὁ ἐμὲ μισῶν καὶ τὸν

πατέρα μου μισεῖ. **15:24** εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος

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[1] μνημονεύω can take a direct object in the genitive or accusative.

[2] ὑμέτερος, α, ον, *your(s)* (11).

[3] The augment shows this is the imperfect of ἔχω. However, instead of the usual third plural ending (εἶχον), this word has borrowed the third plural ending from μι verbs. Why did John use the imperfect?

[4] πρόφασις, εως, ἡ, *motive, reason, valid excuse; falsely alleged motive, pretext* (6).

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(29) 15:19 ἐξελεξάμην. Parse the tense of ἐξελεξάμην and μισεῖ carefully. They are significant to the theology of the verse.

(30) 15:20 οὗ. Did you notice that the relative pronoun οὗ was *attracted* (BBG, §14.15) to the case of its antecedent? In what case "should" it have been?

(31) 15:22 V 22. Is ignorance of God's law permission to sin?

(32) 15:22 μή. Did you notice that μή is followed by an indicative verb? This is unusual and is due to the fact that it occurs in a contrary-to-fact conditional sentence (cf. BDF §428.2). See also v 24.

ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ

ἐμὲ καὶ τὸν πατέρα μου. **15:25** ἀλλ᾽ ἵνα πληρωθῇ ὁ λόγος ὁ[1] ἐν τῷ νόμῳ αὐτῶν

γεγραμμένος ὅτι **Ἐμίσησάν με δωρεάν.**[2]

The Holy Spirit (15:26-27)

15:26[3] Ὅταν ἔλθῃ ὁ <u>παράκλητος</u>[4] ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ

πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, <u>ἐκεῖνος</u>

μαρτυρήσει περὶ ἐμοῦ· **15:27** καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ᾽ ἀρχῆς μετ᾽ ἐμοῦ

ἐστε.

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[1] Locate the word this article is modifying.

[2] δωρεάν, *as a gift, gratis; undeservedly* (19). It is the accusative singular form of δωρεά, which was used adverbially and eventually became an adverb. The bold type indicates that the editors feel an Old Testament passage is being quoted.

[3] The structure of v 26 can be a little difficult to see. Identify the subject. Remember, the subject of a subordinate clause, such as a relative clause, grammatically cannot be the subject of the main verb. Phrasing will help you here.

[4] παράκλητος, ου, ὁ, *intercessor, mediator, advocate* (5).

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(33) 15:26 παράκλητος. Be sure to do a word study on παράκλητος. See Morris, 662-66. We have already meet this word in 1 John 2:1.

(34) 15:26 ἐκεῖνος. Why is ἐκεῖνος masculine and not neuter as might be expected from τὸ πνεῦμα.

Grammar Summary

1. The *iterative present* describes an on-going action as a series of events.

2. The *gnomic present* describes something that is always true.

3. A word that occurs only once in the New Testament is called a *hapax legomenon* (ἄπαξ λεγόμενον), or simply a "*hapax.*"

4. The *intensive perfect* tense places its emphasis on the on-going results of the action.

5. The *immediate past (dramatic) aorist* is the use of the aorist to describe an event that just occurred.

6. A *customary present* describes (1) an event that regularly occurs or (2) an ongoing state.

7. A *transitive* verb is one that takes a direct object. An *intransitive* verb does not take a direct object.

8. The *dative of advantage* is used when the action of the word, which the dative form modifies, is done for the advantage of the word in the dative. When the same construction specifies that an action is done for the disadvantage of something, the dative is called the *dative of disadvantage*.

9. The *gnomic aorist* describes something that is eternally true.

10. Some words are always followed by a genitive and you use the key word *than*. This genitive is called the *genitive of comparison*.

11. Some verbs require two direct objects to make complete sense, and the two objects are called *double accusatives*, indicating a person and a thing or two things.

On Bearing Fruit

John 15:4-5

Introduction

Much of what we learn in life we learn by analogy.

Jesus was a master teacher.

He teaches about Christian maturity and outreach by using an analogy of the relationship between a vine and its branches.

A. Exhortation (v. 4a)

Maintain a relationship of continuing awareness of and fellowship with the person of Christ.

B. Explanation (v. 4b-c)

Note the graciousness of God in explaining why we are to remain in Christ.

1. An obvious truth from nature.

   Branches don't have the power in themselves to bear fruit. They must remain attached to the vine.

2. An obvious corollary in the spiritual realm.

   We cannot bear fruit unless we remain "attached" to Christ.

C. Expansion (v. 5)

1. Vine and branches identified (v. 5a).

   Christ is the vine.

   We are the branches.

2. Believers who bear "much fruit" identified (v. 5b).

   Those who "remain" in Christ.

   (Goes without saying that Christ will "remain" in them.)

Note: NIV makes 5b a conditional sentence. The Greek text merely describes the kind of person who bears fruit.

Conclusion

A warning and an encouragement (v. 5c).

No one can bear fruit unless that person is abiding in Christ.

Corollary: Those who do abide will bear much fruit.

Chapter 3

KATA MAPKON 1:1-28

Many of the exercises in *The Basics of Biblical Greek* were drawn from the initial chapters of Mark. There are a large number of comments in the *Exegetical Discussion* section for this chapter, but the text is narrative and quite easy. There is no phrasing for this chapter, as it is mostly narrative. Commentary references are to C.E.B. Cranfield, *The Gospel According to Saint Mark*, in The Cambridge Greek Testament Commentary (Cambridge, 1977).

John the Baptist (1:1-8)

1:1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [¹υἱοῦ θεοῦ]. 1:2 Καθὼς

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1 The square brackets means there is a question as to whether the enclosed words belong in the text, but the editors agree that they probably do. Sometimes the textual apparatus discusses the manuscript evidence of bracketed words, but sometimes not. See discussion in Cranfield, 38.

Exegetical Discussion

(1) 1:1 Ἀρχή. Notice the lack of the definite article. This is typical in titles, salutations, and common phrases. Does that give you a hint as to the function of v 1? For a discussion of the relationship of v 1 to the following see Cranfield, 34-35.

(2) 1:1 εὐαγγελίου. For an interesting word study see Cranfield, 35-36.

(3) **1:1** * Ἰησοῦ could be either a subjective genitive or an objective genitive. These are extremely important categories to master. If a word is a **subjective genitive**, it is the *subject* of the action implied by the word it is modifying and therefore *produces* the action. It is the gospel that Jesus proclaims. If a word is an **objective genitive**, it is the *object* of the action implied by the word it is modifying and therefore *receives* the action (cf. *Workbook BBG*, 170n5). The gospel proclaims Jesus.

Sometimes it is not an "either/or" situation but a "both/and." Cranfield comments, "We take it therefore that the basic idea in εὐαγγέλιον here is that of the announcement of good news by Jesus (Ἰησοῦ Χριστοῦ subjective genitive). But Jesus was not only the herald of good tidings; he was also himself the content of the good tidings he announced, as every section of Mark is eloquent to proclaim.... Ἰησοῦ Χριστοῦ is best explained as a subjective genitive; but an objective genitive is in fact implicit here" (36).

23

<u>γέγραπται</u> ἐν τῷ Ἠσαΐᾳ τῷ προφήτῃ,

  Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν[1] μου πρὸ προσώπου σου,

    ὃς κατασκευάσει[2] τὴν ὁδόν σου·

1:3   <u>φωνὴ</u> βοῶντος[3] <u>ἐν</u> τῇ ἐρήμῳ,

    Ἑτοιμάσατε τὴν ὁδὸν κυρίου,

    εὐθείας[4] <u>ποιεῖτε</u> τὰς τρίβους[5] αὐτοῦ.

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[1] Note the range of meaning of this word in a lexicon. Which one is correct here?

[2] κατασκευάζω, *I prepare, make ready; build* (11).

[3] βοάω, *I break forth and shout; declare* (12). Did you notice that this word cannot be modifying φωνή since it is not the same gender or case? You need to assume something like "a voice *of a person* (ἀθρώπου)" that βοῶντος modifies.

[4] εὐθύς, εῖα, ύ, genitive ἑως, *straight* (8). This is not the adverb εὐθύς, meaning *immediately*.

[5] τρίβος, ου, ἡ, *(beaten) path* (3).

Cranfield also comments how this common name dropped out of use at the beginning of the second century, "Jews avoiding it out of hatred for Jesus, and Christians avoiding it as a common name out of reverence for him" (37).

(4) 1:2 * γέγραπται. Why is γέγραπται in this tense? Is the emphasis more on the completion of the action or the ongoing effects of the action? How would your translation differ, depending on your answer?

When the perfect emphasizes the inception of the action, it is called an **consummative perfect** and is here translated *has been written*. As we saw in the last chapter (John 15:3), when the perfect emphasizes the ongoing implications of the action, it is called an *intensive perfect*. In this context an intensive perfect would be translated *is written*.

(5) 1:3   φωνή. Why is φωνή nominative?

(6) 1:3   ἐν. Does this prepositional phrase go with the preceding or following? What would be the difference. See Cranfield, 40.

(7) 1:3   ποιεῖτε. Is ποιεῖτε indicative or imperative? Does the parallel structure of the verse help? ποιέω has a wide range of meaning. Spend some time looking through the options in your lexicon.

1:4 ἐγένετο[1] Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων

βάπτισμα[2] μετανοίας εἰς[3] ἄφεσιν[4] ἁμαρτιῶν. **1:5**[5] καὶ ἐξεπορεύετο πρὸς αὐτὸν

πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἰεροσολυμῖται[6] πάντες, καὶ ἐβαπτίζοντο ὑπ'

αὐτοῦ ἐν τῷ Ἰορδάνῃ[7] ποταμῷ[8] ἐξομολογούμενοι[9] τὰς ἁμαρτίας αὐτῶν. **1:6** καὶ

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[1] γίνομαι basically means *to be* (in the sense of existing), or *to come into being*. Most specific usages fall into one of these two basic meanings.

[2] βάπτισμα, ματος, τό, *baptism* (19).

[3] One of the meanings of εἰς is *with reference to*.

[4] ἄφεσις, έσεως, ἡ, *release; pardon, forgiveness* (17).

[5] It might help you to diagram this sentence. Be sure to identify the subject, main verb, and qualifiers.

[6] This word is not Ἰεροσόλυμα. It is from Ἰεροσολυμίτης, ου, ὁ, a word occurring only twice in the New Testament meaning *a native of Jerusalem*.

[7] Ἰορδάνης, ου, ὁ, *Jordan* (15).

[8] ποταμός, οῦ, ὁ, *river* (17).

[9] ἐξομολογέω, *I promise*; in the middle, *I confess, admit* (10).

Did you notice the shift in tense between ἐτοιμάσατε and ποιεῖτε? A shift in tense is usually significant, but is it here? Remember the nature of Hebraic poetry and parallelism. Remember that these are not finite verbs, so their only significance is aspect, not time!

(8) **1:4** * [ὁ]. If the article is part of the text, the participle is probably attributive and belongs in the subject as a title: "John the Baptizer." If the article is not original, then the participle is **circumstantial** and belongs in the predicate: "John appeared baptizing...." A "circumstantial" participle describes a circumstance that accompanies another event.

(9) 1:4   βάπτισμα μετανοίας. A study on the origin of John's baptism and the significance of requiring God's "chosen" people to be baptized can be fascinating (Cranfield, 43-44). You should also do a word study on "repentance" (Cranfield, 44-46).

(10) 1:5   ἐξεπορεύετο. What is the significance of the tense of ἐξεπορεύετο? What picture is it creating in your mind's eye?

(11) **1:5** * ἐξομολογούμενοι is a participle of **attendant circumstances**, a strange term that means the participle tells you the circumstances surrounding the action of the verb. You usually must translate this type of participle with a finite verb.

ἦν ὁ Ἰωάννης <u>ἐνδεδυμένος</u> τρίχας[1] καμήλου[2] καὶ ζώνην[3] δερματίνην[4] περὶ τὴν

ὀσφὺν[5] αὐτοῦ καὶ ἐσθίων ἀκρίδας[6] καὶ μέλι[7] ἄγριον.[8] **1:7** καὶ ἐκήρυσσεν

<u>λέγων</u>, Ἔρχεται ὁ <u>ἰσχυρότερός</u> μου ὀπίσω μου, <u>οὗ</u> οὐκ εἰμὶ ἱκανὸς <u>κύψας</u>[9]

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[1] θρίξ, τριχός, ἡ, *hair* (15). The θ becomes a τ in every case except dative plural (θρίξι). The Greeks did not like the two θ ... ξ sounds in a row. The stem is actually *θριξ (*MBG*, p. 193n1).

[2] κάμηλος, ου, ὁ and ἡ, *camel* (6).

[3] ζώνη, ης, ἡ, *belt* (8).

[4] δερμάτινος, η, ον, *leather* (2).

[5] ὀσφῦς, ύος, ἡ, *waist* (8).

[6] ἀκρίς, ίδος, ἡ, *locust, grasshopper*, (4).

[7] μέλι, ιτος, τό, *honey* (4).

[8] ἄγριος, ία, ιον, *wild* (3).

[9] κύπτω, *I bend (myself) down* (2).

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(12) 1:6   ἐνδεδυμένος. Did you notice how Greek can separate the two words in a periphrastic construction with several words? Is there any significance as to how John was dressed? See Cranfield, 47.

(13) **1:7** *   λέγων. It is common to find a finite verb that describes some sort of speaking activity followed by λέγων. It is a reflection of a Hebraic idiom. The participle can be translated as an English participle or a finite verb. Check with your teacher. It is called a **redundant participle**.

(14) **1:7** *   ἰσχυρότερος. Adjectives have a **positive, comparative**, and **superlative** form, or what is called its *degree*. Some are formed regularly (e.g., in English, *big, bigger, biggest*), while others modify their stems (e.g., in English, *good, better, best*).

-τερος is added to a Greek adjective to form the comparative degree (e.g., ἰσχυρότερος). In biblical times the superlative form could be used for the comparative, and vice versa. -τατος is added to a Greek adjective to form the superlative degree (e.g., ἁγιώτατος). See *MBG*, pp. 219-21.

Comparative and superlative adjectives that are formed regularly are often not listed in lexicons, so you must look up the normal adjective. ἰσχυρότερός is from ἰσχυρός, which means *strong, mighty, powerful*.

Notice also that the accent from μου has come forward onto ἰσχυρότερός. This is because μου is an **enclitic**, has no accent of its own, and so it "leans back" on the preceding word (*MBG*, §28.23).

(15) 1:7   οὗ. What is the antecedent of οὗ?

λῦσαι τὸν ἱμάντα[1] τῶν ὑποδημάτων[2] αὐτοῦ. **1:8** ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι,

αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

Jesus' Baptism and Temptation (1:9-13)

1:9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ[3]

τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. **1:10**[4] καὶ εὐθὺς

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[1] ἱμάς, ἱμάντος, ὁ, *strap, thong* (4).

[2] ὑπόδημα, ματος, τό, *sandal* (10).

[3] Ναζαρέτ, *Nazareth* (4). It is indeclinable and has several spellings (cf. *BAGD*, 532).

[4] It would be helpful to diagram this sentence. Find its subject and two direct objects.

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(16) **1:7** * κύψας. The aorist (undefined) participle denotes an undefined action occurring before the time described by the main verb. In some cases, even though this **relative time significance** makes sense, it does not make proper sounding English and you can translate with a finite verb (*BBG*, §28.17-18).

Cranfield (48) cites Rabbi Joshua b. Levi, "All services which a slave does for his master a pupil should do for his teacher, with the exception of undoing his shoes" (*b Ket. 96a*).

(17) **1:8** * ἐγώ. This verse is a good example of the emphatic use of pronouns to provide contrast. On the relationship between the two baptisms see Cranfield, 50-51.

(18) **1:8** * ὕδατι. Is ὕδατι **dative of place** ("in"), or **dative of means** ("by") indicating the means or instrument by which something happens?

(19) **1:8** * ἐν πνεύματι ἁγίῳ. Note that there is no article in the prepositional phrase ἐν πνεύματι ἁγίῳ. The article frequently drops out in prepositional phrases.

(20) **1:9** Καὶ ἐγένετο is a common construction in the NT (sixty times) that usually introduces a new topic. It may be a reflection of the similarly common Hebraic וַיְהִי.

(21) **1:9** ἀπὸ Ναζαρέτ. Does the prepositional phrase ἀπὸ Ναζαρέτ modify ἦλθεν or Ἰησοῦς? How does your decision here affect the theological meaning of the verse?

(22) **1:9** εἰς. What does εἰς mean in this context? Can it mean *into*? By biblical time, εἰς was taking over the function of ἐν.

ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν <u>σχιζομένους</u>[1] τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς

περιστερὰν[2] καταβαῖνον εἰς αὐτόν· **1:11** καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ

εἶ ὁ υἱός μου ὁ <u>ἀγαπητός</u>, ἐν σοὶ <u>εὐδόκησα</u>.

     1:12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν <u>ἐκβάλλει</u> εἰς τὴν ἔρημον. **1:13** καὶ ἦν

ἐν τῇ ἐρήμῳ τεσσεράκοντα <u>ἡμέρας</u> <u>πειραζόμενος</u> ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ

τῶν θηρίων, καὶ οἱ ἄγγελοι <u>διηκόνουν</u> αὐτῷ.

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[1] σχίζω, *I split, divide* (11).
[2] περιστερά, ᾶς, ἡ, *dove, pigeon* (10).

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(23) **1:10** σχιζόμενους. What word is σχιζόμενους modifying? Usually participles come after the word they modify.

(24) **1:11** ἀγαπητός. Why is ἀγαπητός in this case? Is it appositional used as a title or adjectival?

(25) **1:11** * εὐδόκησα. Can you translate εὐδόκησα as a simple aorist? The context says "No!" If you learned that the main significance of a verb is its temporal meaning (past, present, and future), then you are not going to be able to explain why this verb is in the aorist. Does this mean that God was pleased with Jesus in the past, but not in the present? Even in the indicative mood, the main significance of the Greek verb is its aspect.

It is debatable as to the specific meaning of the aorist here. It could be a **constative aorist**, in which the aorist is used to summarize the totality of Christ's life up to this point–since the aorist looks at the action as a whole–and over all of it God pronounces his pleasure. It could also be a reflection of a Semitic idiom with a stative meaning (cf. Fanning, *Verbal Aspect*, 278).

(26) **1:12** ἐκβάλλει. Did you notice the time shift in ἐκβάλλει from the previous verses? It is an historic present (cf. John 15:27). Cranfield says this word describes a "strong compulsion" (56). What does he mean?

(27) **1:13** * ἡμέρας. When Greek wants to specify how long an action occurs, it puts the time designation in the accusative. This is called **accusative of measure**.

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