

“But when the goodness and loving kindness of God our Savior appeared, not because of works of righteousness that we did but according to his mercy, he saved us, through the washing of regeneration and renewal of the Holy Spirit.”

δὲ

ὅτε ... ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη  
τοῦ σωτῆρος ἡμῶν θεοῦ,

οὐκ ἐξ ἔργων

τῶν ἐν δικαιοσύνῃ

ἃ ἐποιήσαμεν ἡμεῖς

ἀλλὰ

κατὰ τὸ αὐτοῦ ἔλεος

ἔσωσεν ἡμᾶς

διὰ λουτροῦ παλιγγενεσίας

καὶ

ἀνακαινώσεως πνεύματος ἁγίου

## CHAPTER 9: GREEK VERBS (NONINDICATIVE)

1. See textbook, p. 56.
2. Subjunctive verbs and their meaning
  - a. Matthew 17:20  
ἔχητε in a conditional clause
  - b. Matthew 1:22  
πληρωθῆῖ indicates purpose in a ἵνα clause
  - c. Mark 1:40  
θέλης is conditional (“if” clause)
3. Used words
  - a. Matthew 5:31  
“let him” (δότηω)
  - b. Matthew 11:15  
“let him” or “let them” (ἀκουέτω)
  - c. Matthew 16:24  
“he must” or nothing in the NIV (ἀπαρνησάσθω, ἀράτω, ἀκολουθείτω)
  - d. Matthew 6:10  
“may” or nothing in most translations (ἐλθέτω, γενηθήτω)

4. Complementary or purpose infinitives
  - a. Mark 4:3  
purpose (σπειραι)
  - b. Matthew 2:2  
purpose (προσκυνησαι)
  - c. Matthew 4:17  
complementary (κηρυσσειν and λεγειν)
5. Adverbial participles are always anarthrous; adjectival participles are usually articular.
6. Participles used adverbially, adjectivally, or substantively
  - a. Mark 1:10  
ἀναβαίνων is adverbial, modifying εἶδεν  
σχιζομένουσ is attributive, modifying οὐρανοῦσ  
καταβαίνον is attributive, modifying πνεῦμα
  - b. Mark 1:14  
κηρυσσων is adverbial, modifying ἦλθεν
  - c. 1 Timothy 1:3  
πορευόμενοσ is adverbial, modifying παρεκάλεσα, translated with “while”
  - d. Mark 1:38  
ἐχομένασ is attributive, modifying κωμοπόλεισ
  - e. Mark 4:3  
σπειρων is substantival (with ὁ), functioning as the subject of σπειραι

### Translate and Phrase

#### 7. Matthew 5:11

Blessed you are when they revile you and persecute and say every evil against you falsely because of me.

“You are blessed when they revile you and persecute you and falsely say every manner of evil thing against you because of me.”

μακάριοι is a predicate nominative following ἐστε.

μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶσ καὶ  
διώξωσιν καὶ  
εἴπωσιν πᾶν πονηρὸν  
καθ’ ὑμῶν  
[ψευδόμενοι]  
ἕνεκεν ἐμοῦ.

You could put the two uses of *καί* on their own line if you find that helpful, as below.

μακάριοί ἐστε ὅταν ὄνειδίσωσιν ὑμᾶς  
καὶ  
διώξωσιν  
καὶ  
εἴπωσιν πᾶν πονηρὸν  
καθ' ὑμῶν  
[ψευδόμενοι]  
ἕνεκεν ἐμοῦ.

8. John 1:51

You will see the heaven opening and the angels of God going up and going down on the Son of Man.

“You will see heaven standing open and the angels of God ascending and descending on the Son of Man.”

ὄψεσθε τὸν οὐρανὸν ἀνεωγῶτα  
καὶ  
τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ  
καταβαίνοντας  
ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

9. Romans 1:16

Not for I am ashamed of the gospel, power for of God it is into salvation to each the believing, Jew and first then Greek.

“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”

*δύναμις* is a predicate nominative following *ἐστίν*.

γὰρ  
Οὐ ... ἐπαισχύνομαι τὸ εὐαγγέλιον,  
γὰρ  
δύναμις ... θεοῦ ἐστίν  
εἰς σωτηρίαν  
παντὶ τῷ πιστεύοντι,  
Ἰουδαίῳ τε πρῶτον  
καὶ  
Ἑλληνι