

Exercise 22

Parsing

<p>1. ἦλθομεν</p>	<p>Parsing: 2Aor / Act / Ind / 1 / Pl / ἔρχομαι Translation: “we went”</p> <p>The stem of this verb would not be recognizable if we had only learned the lexical form of this verb. Thus this is one of the verbs where it is necessary to memorize the 3rd principal part – the aorist active tense – in order to immediately recognize this verb as a 2nd Aorist form of the verb ἔρχομαι. Remember that 2nd aorist verbs have a distinct stem from the present tense. In the case of the verb ἔρχομαι, the roots of the present and aorist stems are not even the same! With the form recognized, we now need to discern which secondary tense ending is on this verb. Don’t forget that 2nd aorist verbs take <i>secondary</i> and not primary tense endings. The ending of this verb in this case is easily recognizable as the 1st person plural secondary active ending. Notice that the 2nd aorist form of this verb is not deponent (active meaning with middle/passive ending) while the present form of this verb is deponent. One must look at the principal parts to see which tenses of a verb are deponent, because if one tense is deponent that does not mean that every tense for that verb is deponent. Finally, the connecting vowel is omicron and not epsilon because the ending begins with mu. In translating, we use a translation that sets forth simple past time and undefined aspect because we have no context to shape the time and aspect of the verb.</p>
<p>4. εἰσῆλθες</p>	<p>Parsing: 2Aor/ Act / Ind / 2 / Sg / εἰσέρχομαι Translation: “you (singular) went into”</p> <p>The first thing we see when looking at this verb is the preposition εἰς attached as a prefix on this verb. This is a compound verb – a verb with another word prefixed to it that forms a new vocabulary word. Setting this prefix aside for a moment, we see in what is left a 2nd Aorist form of the verb ἔρχομαι – a form that we have committed to memory. With the prefix εἰς, we have the vocabulary word εἰσέρχομαι that is built on the same stem as ἔρχομαι. We now go to the end of the word, knowing to look for a secondary ending (because this is an aorist verb) and we find a sigma ending there. This we recognize as the 2nd singular secondary active ending with the connecting vowel epsilon coming right before it.</p>
<p>8. εὔρον</p>	<p>Parsing: 2Aor / Act / Ind / 1 / Sg / εὕρισκω <i>or</i> 2Aor/ Act / Indi / 3 / Pl / εὕρισκω Translation: “I found” <i>or</i> “they found”</p> <p>Once again, the stem of this verb is not recognizable if we have only learned the lexical form of this verb. As a 2nd Aorist verb, it is necessary to memorize the 3rd principal part – the aorist tense – in order to immediately recognize this verb as a form of the verb εὕρισκω. In this case, the present tense and the aorist tense are built on the same root, but have distinct stems. The 2nd aorist stem for εὕρισκω is εὕρ. But where is the augment? We must remember that, according to Mounce 21.10, “verbs beginning with εὐ often do not augment.” Once we realize that this is a 2nd aorist form of εὕρισκω, we can look at the end of the verb for the secondary ending and connecting vowel where we find a bit of an issue. The connecting vowel omicron with the nu ending is the construction of</p>

	both the 1 st singular and 3 rd plural secondary active endings. This is not a big challenge. In our case here, we have no context and so both parsings must be given. In a sentence, we would be able to determine from context whether this is a 1 st singular or 3 rd plural verb.
10. ἐγινόμην	<p>Parsing: Impf / Dep / Ind / 1 / Sg Translation: “I was (becoming)”</p> <p>We first see the augment at the front of the verb and realize that this must be a verb in the secondary tense. The question comes in whether this is an aorist or imperfect tense verb. The key is to look at the stem. Taking away the augment, connecting vowel, and ending, we are left with γιν-. This stem is <i>not</i> the aorist tense stem, but the present tense stem of the word γίνομαι. Thus we are dealing with an imperfect and not aorist tense verb here – the imperfect of γίνομαι. In looking at the end of the verb, we see the 1st person, singular secondary middle/passive ending with the connecting vowel. This is definitely a secondary ending because imperfect verbs take secondary endings. It is a middle/passive ending, yet it is translated as an active verb. Why? Because this is a deponent verb. Remember that deponent verbs have middle/passive endings but are translated as an active verb.</p>

Warm-up

γ. ἔβαλεν αὐτοὺς εἰς τὴν γῆν.

ἔβαλεν	<p>Parsing: 2Aor / Act / Ind / 3 / Sg Translation: “he/she/it threw”</p> <p>This verb has an augment and so right away we know we do not have a present or future tense verb. Remember, the augment is a prefix added to the front of verbs to indicate certain tenses. We are left with two choices because of the augment – either this is an imperfect tense verb or an aorist tense verb. When we look at ἔβαλεν and ignore the augment for a moment, we see what looks like a form of βάλλω – and indeed it is. Now remember, the imperfect tense is built on the present tense stem. Thus if this were to be an imperfect tense form of βάλλω, the double lambda would be present in the form. But it is not and thus this cannot be an imperfect tense verb. This realization reminds us once again that all tenses of verbs are not built off of the present tense stem! Rather, verbs often have different stems built from the root of the verb. The root of the verb βάλλω is βαλ. The aorist stem of the root βαλ is βαλ. Hence ἔβαλεν is a second aorist tense verb with the stem βαλ. Knowing that it is a second aorist tense verb, we now have to determine its voice and person/number. Looking at the end of the verb, we see -εν. We have the connecting vowel epsilon, but the nu cannot be the ending. This is because if the nu was the ending, the connecting vowel would have to be omicron. We therefore must have this nu as a movable nu and in reality have no ending on the verb. This means that ἔβαλεν is the 3rd person, singular active form of the verb βάλλω.</p>
αὐτοὺς	<p>Parsing: Masc / Pl / Acc Translation: “them”</p>
εἰς	<p>Translation: “to”</p>

τὴν γῆν	Parsing: Fem/ Sg / Acc Translation: “the earth”
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Translation: “She threw them to the earth.”

Summary: We first scan the sentence for verbs. We find one verb right at the beginning of the sentence - ἔβαλεν. From the explanation above, we realize we have the 3rd person, singular aorist active form of the verb βάλλω. A 3rd person verb can have an implied masculine, feminine, or neuter subject, but we have no context here to guide us to which gender the subject should be. Nor do we see an explicit subject in this clause to help us. Therefore, we can simply choose how we would like to translate the implied subject in this sentence. Let us use a feminine subject for this sentence. Now we have “She threw...” We next look for any direct objects. We find three words in the accusative, but two of them are an article/noun pair (τὴν γῆν) that come immediately after a prepositional phrase and thus can be ruled out as a direct object. That leaves us with αὐτούς, a form of αὐτός. We know that αὐτός can be used in three ways. Do you remember the three ways? One way is as an intensive adjective (“the man himself”). The second way is as an identical adjective (“the same man”). The third way is as a pronoun (“he, she, it, they”). Here we have αὐτός used without the article and without an associated noun and so automatically we know that it is being used as a pronoun here. As a pronoun, it is the direct object. “She threw them...” Finally we find a prepositional phrase. The preposition is εἰς which only takes its object in the accusative case, and we find τὴν γῆν in the accusative because it indeed is the object of the preposition εἰς. Now we have all parts of the clause and can set forth the translation.

η. εὗρες γὰρ χάριν παρὰ τῷ θεῷ.

εὗρες	Parsing: 2Aor / Act / Ind / 2 / Sg Translation: “you found” The stem of this verb is not recognizable if we have only learned the lexical form of this verb. As a 2 nd Aorist verb, it is necessary to memorize the 3 rd principal part – the aorist tense – in order to immediately recognize this verb as a form of the verb εὕρισκω. In this case, the present tense and the aorist tense are built on the same root, but have distinct stems. The 2 nd aorist stem for εὕρισκω is εὕρ and is a recapturing of the root of this verb. But where is the augment? You must remember that, according to Mounce 21.10, “verbs beginning with εὔ often do not augment.” Once you realize that this is a 2 nd aorist form of εὕρισκω, you can look at the end for the secondary ending and connecting vowel and you will discover that it has a 2 nd person, singular secondary active ending with the appropriate epsilon connecting vowel.
γὰρ	Translation: “for”
χάριν	Parsing: Fem / Sg / Acc Translation: “grace”
παρὰ	Translation: “in the presence of”
τῷ θεῷ	Parsing: Masc / Sg / Dat Translation: “God”

Translation: “For you found grace in the presence of God.”

Summary: We first scan for verbs in the clause. We find one verb – εὗρες – and know from the explanation above that it is a 2nd aorist verb that can be translated “you found” - undefined aspect with past time. We next look for a direct object in the clause. We find one word in the accusative (χάριν) that is indeed the direct object. Thus we now have, “You found grace...” Next we look for indirect objects.

We do have an article/noun pair in the dative, but it comes immediately after the preposition *παρὰ* and thus is functioning as the object of that preposition. That leaves us with no indirect object. We can go ahead and translate the prepositional phrase now, realizing that when *παρὰ* has its object in the dative it can be translated as “in the presence of.” Now we have “you found grace in the presence of God.” We find that we have one word left, the particle *γάρ*. This is a postpositive (comes second in a Greek clause but is translated first) and can be translated as “for” in this clause. Thus the final translation of the clause is “For you found grace in the presence of God.”

Translation

3. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός.

καὶ	Translation: “and”
φωνή	Parsing: Fem / Sg / Nom Translation: “voice”
ἐγένετο	Parsing: 2Aor / Dep / Ind / 3 / Sg Translation: “it came” Explanation: Here we have a verb that requires us to memorize its 2 nd aorist stem. If we have done our memory work, we will recognize the γεν stem as the 2 nd aorist stem of the verb γίνομαι, after looking past the initial augment (which tipped us off that this is either an imperfect or aorist verb). Both the present and 2 nd aorist stems are built off of the same root, but the 2 nd aorist stem looks exactly like the root while the present stem has been modified. After determining that this is a 2 nd aorist form of γίνομαι, we look to the ending and find the 3 rd person singular secondary middle/passive ending and connecting vowel. We know that the 3 rd principal part of γίνομαι is ἐγενόμην - a deponent form. Thus this verb is a deponent verb that can be translated “he/she/it came.”
ἐκ	Translation: “from”
τῶν οὐρανῶν	Parsing: Masc / Pl / Gen Translation: “heaven”
σὺ	Parsing: 2 / Sg / Nom Translation: “you”
εἶ	Parsing: Pres / Act / Ind / 2 / Sg Translation: “are” Explanation: We recognize this from our memorization of εἶμι and its forms.
ὁ υἱός	Parsing: Masc / Sg / Nom Translation: “son”
μου	Parsing: 1 / Sg / Gen Translation: “my”
ὁ ἀγαπητός	Parsing: Masc / Sg / Nom Translation: “beloved”

Translation: “And a voice came from heaven, ‘You are my beloved son.’”

Summary: We first scan the sentence to see how punctuation breaks up the sentence. We find, besides a period at the end, the Greek semicolon and therefore know that we have two independent clauses in this sentence. Looking at the first clause, we find one verb – γίνομαι in its 2nd aorist form. We next look to see if an explicit subject is associated with this verb. We find φωνή in the clause, a noun that agrees with the verb in person and number (3rd Person / Singular) and is in the nominative, and thus “voice” must be the explicit subject in the clause – thus so far we have “a voice came.” Now we look for any direct objects and indirect objects. Seeing none, we move on to prepositional phrases and find that we do have a prepositional phrase. Τῶν οὐρανῶν is in the genitive because it is the object of the preposition ἐκ which takes the genitive object. With this taken care of, we are left with the conjunction καὶ that leads off the clause which can be translated “and.” The first clause is now complete – “and a voice came from heaven.”

Moving on to the second clause, we find once again one verb (εἶ) that we translate “you are.” We next look for an explicit subject and find that we do have one – the pronoun σὺ. This addition of this explicit subject (“you”) when this subject is already implicit can indicate either emphasis or is being used for stylistic reasons. Here it seems likely to be for emphasis. At this point we have, “*You* are.” Since we are working with the equative verb εἰμί, we are looking not for a direct object (a word in the accusative) but for a predicate nominative. We find we have two articular words in the nominative – one a noun and one an adjective. And in between these two pairs is a 1st person pronoun in the genitive (“of me”). The question then is this: “Can we take the article/adjective to be the modifier of the article/noun?” First we ask if they agree in gender, number, case, and definiteness. We find that this is true. But then the question arises, “What about the μου between the noun and the adjective? Do the noun and adjective need to be right next to each other for the adjective to modify the noun?” **The answer is no.** So we have the predicate nominative being “beloved son” and by adding the genitive we have “my beloved son.” But how do we know that this is the predicate nominative and not the subject of the sentence? Remember that pronouns come before regular nouns in the hierarchy of which word gets to be the subject of an equative verb. So we end up with, “You are my beloved son.”

4. διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια.

διδάσκαλε	Parsing: Masc / Sg / Voc Translation: “Teacher”
εἶδομέν	Parsing: 2Aor / Act / Ind / 1 / Pl Translation: “we saw” Here we have a 2 nd Aorist form that we must commit to memory, a form associated with the word ὄραω.
τινα	Parsing: Masc / Sg / Acc Translation: “someone”
ἐν	Translation: “in”
τῷ ὀνόματί	Parsing: Neut / Sg / Dat Translation: “the name”
σου	Parsing: 2 / Sg / Gen Translation: “of you”
ἐκβάλλοντα	Translation: “who was casting out” Do not worry about parsing this word for now. This is a participle and participles will be discussed in a later chapter.
δαιμόνια	Parsing: Neut / Pl / Acc Translation: “demons”

Translation: “Teacher, we saw someone who was casting out demons in your name.”

Summary: This translation is quite straightforward. The participle (which we will cover in a later chapter) is functioning attributively in this sentence, giving us more information about the “someone.” Also it is important to note that the first word is a vocative and is being used for direct address – in this case to address the “teacher.”

5. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

δὲ	Translation: “but”
ὁ Ἰησοῦς	Parsing: Masc / Sg / Nom Translation: “Jesus”
εἶπεν	Parsing: 2Aor/ Act / Ind / 3 / Sg Translation: “he said” Explanation: Here we have a verb that requires us to memorize its 2 nd aorist stem. If we have done our memory work, we will recognize this as a 2 nd aorist form of the verb λέγω. This is an instance where the present tense stem and the aorist tense stem come from different roots. Looking at the end of the verb, we see the connecting vowel epsilon and the movable nu. This nu is not the ending. We are tipped off to this fact because if nu was the ending, then the connecting vowel would be omicron. Thus we have a connecting vowel with no ending – the 3 rd person singular secondary active ending.
αὐτῷ	Parsing: Masc / Sg / Dat Translation: “to him” Explanation: While without context, αὐτῷ could be either masculine or neuter, we know from the context of this text in the New Testament that Jesus is speaking to a man and thus this is a masculine dative.
τί	Parsing: Neut / Sg / Acc Translation: “why”
με	Parsing: 1 / Sg / Acc Translation: “me”
λέγεις	Parsing: Pres / Act / Ind / 2 / Sg Translation: “you are calling” Explanation: The default translation for the verb λέγω is “to say.” It is better here, however, to use the translation “to call” in order to capture the meaning of the text in English.
ἀγαθόν	Parsing: Masc / Sg / Acc Translation: “good”
οὐδεὶς	Parsing: Masc / Sg / Nom Translation: “no one”
ἀγαθός	Parsing: Masc / Sg / Nom Translation: “good”
εἰ μὴ	Translation: “except” Explanation: Remember that literally εἰ μὴ translated together are “if not.” It is best to render the two together idiomatically in the one English word “except.”
εἷς	Parsing: Masc / Sg / Nom Translation: “one”
ὁ θεός	Parsing: Masc / Sg / Nom Translation: “God”

Translation: “But Jesus said to him, ‘Why are you calling me good? No one is good except one, namely God.’”

Summary: First we look for punctuation and see that the text can be divided into three clauses. The first clause begins at the beginning of the text and ends at the Greek semicolon and that is the first clause we will tackle. As usual, we scan for the verb first and find one - εἶπεν. We have already worked through the parsing of this verb and have translated it, “he said.” We next look for any explicit subjects in the sentence. We find one article/noun pair in the nominative - ὁ Ἰησοῦς - and indeed is the explicit subject to the verb. Thus we now have, “Jesus said...” We next look for any direct objects (words in the accusative) and find that there is none. Moving on to look for any indirect objects (words in the dative case), we find the pronoun αὐτῷ. We thus do have an indirect object and adding it to our translation we have “Jesus said to him.” We now have one word left in the sentence, the postpositive δὲ which can be translated as “and.” At this point, we have a translation for the first clause, “And Jesus said to him.”

Moving on to the second clause (after the Greek semicolon to the Greek question mark), we first scan the clause for any verbs. We find one verb (λέγεις) that can be translated “you are calling.” Looking for direct objects, we find two words in the accusative, both με and ἀγαθόν. It looks as if we have two direct objects, but this is not actually the case. Certain verbs that have to do with naming, calling, making, etc... often take a direct object *and* a predicate accusative (cf. H.W. Smyth *Greek Grammar, Section 1613*, HUP, Cambridge, 1984). Our translation now reads, “you are calling me good.” With the addition of the interrogative τί and the realization that this clause ends in a question mark, it is translated, “Why are you calling me good?”

In the third clause, we look for verbs and find...none! This is not a problem as a verbless independent clause is allowable in Greek. What we do find are several words in the nominative case, and so we must decide how they work together in this clause. In translating literally word-for-word here, we get “No one good except one the God.” What we have then, are three key parts. The first part is the heart of the clause. We have two nominatives here, and remembering the “pecking order” of which nominative gets to be the subject in a verbless clause, we go with the pronoun. This gives us “no one is good...” The next part is an exception added to the clause, indicating “no one is good *except one*.” Finally, an apposition is added to further describe the “one.” By the apposition, we learn that the “one” is “God.” To indicate that an apposition is taking place, it is appropriate to translate this last part into English as “namely God.”

12. οἱ ὄχλοι προσῆλθον τὴν πόλιν καὶ ἐν τῇ συναγωγῇ συνήγαγον ὅτι ὁ Παῦλος ἐδίδασκε τὴν ἀληθειάν περὶ Ἰησοῦ τοῦ Χριστοῦ τε καὶ τοῦ κυρίου.

οἱ ὄχλοι	Parsing: Masc / Pl / Nom Translation: “the crowds”
προσῆλθον	Parsing: 2Aor / Act / Ind / 3 / Pl Translation: “they went to” Here we have not only a compound verb, but also a 2 nd aorist form of the verb. We must have the 2 nd aorist form of προσ-έρχομαι memorized! How do we know this is not a 1 st singular form of the verb? The plural nominative, οἱ ὄχλοι, lets us know...and thus the great value of context.
τὴν πόλιν	Parsing: Neu / Sg / Acc Translation: “the city”
καὶ	Translation: “and”
ἐν	Translation: “in”
τῇ συναγωγῇ	Parsing: Fem / Sg / Dat Translation: “the synagogue”

συνήγαγον	Parsing: 2Aor / Act / Ind / 3 / Pl Translation: “they gathered” This 2 nd aorist verb actually is a compound verb with the preposition σύν on front. Setting that aside for a moment, we have an interesting form of ἄγω. A reduplication of the stem takes place, along with a lengthening of the initial alpha because of augmentation. Once again, context lets us know that this is a 3 rd plural, and not 1 st singular, verb.
ὅτι	Translation: “because”
ὁ Παῦλος	Parsing: Masc / Sg / Nom Translation: “Paul”
ἐδίδασκε	Parsing: Imp / Act / Ind / 3 / Sg Translation: “was teaching” This is an imperfect. Notice that it is built on the present stem. If it were aorist, we would see a xsi in the stem.
τὴν ἀληθείαν	Parsing: Fem / Sg / Acc Translation: “the truth”
περὶ	Translation: “about”
Ἰησοῦ	Parsing: Masc / Sg / Gen Translation: “Jesus”
τοῦ Χριστοῦ	Parsing: Masc / Sg / Gen Translation: “the Christ”
τε	Translation: “both” Postpositive conjunction.
καὶ	Translation: “and”
τοῦ κυρίου	Parsing: Masc / Sg / Gen Translation: “the Lord”

Translation: “The crowds went to the city and gathered in the synagogue because Paul was teaching the truth about Jesus, both the Christ and the Lord.”

Summary: The sentence breaks nicely into three clauses, the first break at the first καὶ and the second break at the ὅτι – the indicator of a dependent clause. The first two clauses are quite simple to translate, the second taking implicitly the subject of the first. The dependent ὅτι clause is also quite straightforward to translate. The multiplicity of genitives at the end serve as apposition to Ἰησοῦ, letting us know more about this “Jesus.” What are we to make of the τε at the end of this sentence? While τε is a postpositive conjunction that means “and,” when it is used together with καὶ (τε always precedes καὶ), it shows that the two words are meant to be taken together as a unit, and the phrase is best translated “both...and....”

17. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

ἐν	Translation: “in”
τῷ κόσμῳ	Parsing: Masc / Sg / Dat Translation: “the world”
ἦν	Parsing: Imp / Act / Ind / 3 / Sg Translation: “he was” We must memorize the imperfect forms of εἶμι.
καὶ	Translation: “and”
ὁ κόσμος	Parsing: Masc / Sg / Nom Translation: “the world”
δι’	Translation: “through”

αὐτοῦ	Parsing: Masc / Sg / Gen Translation: “him”
ἐγένετο	Parsing: 2Aor / Dep / Ind / 3 / Sg Translation: “it became, happened” This is a form of γίνομαι. The root of this word is *γεν and it is deponent.
καὶ	Translation: “but”
ὁ κόσμος	Parsing: Masc / Sg / Nom Translation: “the world”
αὐτὸν	Parsing: Masc / Sg / Acc Translation: “him”
οὐκ	Translation: “not”
ἔγνω	Parsing: 2Aor / Act / Ind / 3 / Sg Translation: “it knew” This is a form of γινώσκω. The root of this word is *γνω with the omicron lengthening to omega in the aorist tense.

Translation: “He was in the world, and the world became through him, but the world did not know him.”

Summary: The commas divide this sentence nicely into three clauses. The first clause has a “to be” verb with the subject found implicitly in the verb. Key in this sentence is to be able to correctly translate the three verbs.

20. εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφήται, καὶ σὺ λέγεις· ἂν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.

εἶπον	Parsing: 2Aor / Act / Ind / 3 / Pl Translation: “they said” Explanation: From our memory work, we recognize this as a 2 nd aorist form of the verb λέγω (built off a different root). The nu in this case is the secondary ending and not the movable nu.
[οὖν]	Translation: “then”
αὐτῷ	Parsing: Masc / Sg / Dat Translation: “to him”
οἱ Ἰουδαῖοι	Parsing: Masc / Pl / Nom Translation: “the Jews”
νῦν	Translation: “now”
ἐγνώκαμεν	Parsing: Per / Act / Ind / 1 / Pl Translation: “we know” Explanation: This is a verb in the perfect tense. Do not worry about the formation of this verb yet in your studies.
ὅτι	Translation: “that”
δαιμόνιον	Parsing: Neu / Sg / Acc Translation: “a demon”
ἔχεις	Parsing: Pres / Act / Ind / 2 / Sg Translation: “you are having”
Ἀβραὰμ	Parsing: Masc / Sg / Nom Translation: “Abraham”
ἀπέθανεν	Parsing: 2Aor / Act / Ind / 3 / Sg

	Translation: “he died” This word is the 2 nd aorist form of ἀποθνήσκω with the root of the word being *αποθαν.
καὶ	Translation: “and”
οἱ προφῆται	Parsing: Masc / Pl / Nom Translation: “the prophets”
καὶ	Translation: “but”
σὺ	Parsing: 2 / Sg / Nom Translation: “you”
λέγεις	Parsing: Pres / Act / Ind / 2 / Sg Translation: “you are saying”
ἐάν	Translation: “if”
τις	Parsing: Masc / Sg / Nom Translation: “anyone” Explanation: The indefinite pronoun should be taken as masculine here as it is functioning in a generic sense.
τὸν λόγον	Parsing: Masc / Sg / Acc Translation: “the word”
μου	Parsing: 1 / Sg / Gen Translation: “of me”
τηρήσει	Translation: “he/she/it might keep”
οὐ μὴ	Translation: “surely not”
γεύσεται	Translation: “he will taste”
θανάτου	Parsing: Masc / Sg / Gen Translation: “death”
εἰς	Translation: “into”
τὸν αἰῶνα	Parsing: Masc / Sg / Acc Translation: “eternity”

Translation: “[Then] the Jews said to him, ‘Now we know that you are having a demon. Abraham and the prophets died, but you are saying, ‘If anyone might keep my word, he will surely not taste death forever.’””

Summary: With such a large piece to translate, our first step of breaking the sentence up into clauses according to punctuation and SAP words become very important. In doing so, we end up with seven clauses! Seeing the divisions according to punctuation are not difficult, but did you also see the ὅτι?

Now that we have smaller pieces to work with, let’s take a look at the first clause. First we search for verbs and find one - εἶπον. As explained above, this is a 2nd aorist form of λέγω and is translated “they said.” We next look for any explicit subjects. We find οἱ Ἰουδαῖοι as our explicit subject at the end of the sentence. This is a good example of the fact that word order is not the primary key to finding an explicit subject, but finding word(s) in the nominative case. At this point we have “the Jews said.” Upon looking for direct and indirect objects, we find one indirect object that is translated “to him.” This leaves us with only one word to translate – the conjunction οὖν. This can be translated as “then.” Our first clause is now complete – “[Then] the Jews said to him.”

In the second clause, we find one verb. This verb is a perfect tense verb, something we have not studied yet, so let us just translate it as “we know.” The only other word in the clause is “now” (the Greek word νῦν) that gives us, “Now we know...” Now we know what? The ὅτι starts another clause (albeit subordinate) that gives us the content (translate ὅτι as “that”) of the Jews’ knowledge. In the ὅτι clause we

find a regular present tense verb that is translated “you are having.” There seems to be no explicit subject, so we move on to look for direct and indirect objects. We discover one word in the accusative in the clause that is the direct object – “demon.” When we put the two clauses together, we end up with the statement, “Now we know that you are having a demon.”

Moving on to the next clause, we come across one verb – the 2nd aorist form of ἀπέθανεν. In looking for explicit subjects, we find two, Ἀβραάμ and οἱ προφῆται, ...or do we? We seem to have a singular and plural subject, but a singular verb. This is an example of Greek emphasizing the first noun of the subjects. According to Daniel Wallace in his book, *Greek Grammar Beyond the Basics*, biblical Greek can emphasize a subject in a group by putting that subject first and having the verb be singular in number (401). Thus we can translate as “Abraham and the prophets died....”

The next clause is straightforward, a simple, “...but you are saying.” This is followed by a quote which is a conditional statement. We will not look at conditional statements for several chapters, so we need concern ourselves only with a basic translation here. The first clause has a subjunctive verb translated for us and thus we can arrive quickly at the translation, “If anyone might keep my word....” The following clause, or “then” statement, contains another verb in which we are given the translation and a note in the workbook letting us know that it take a direct object in the genitive. Key to note here is the use of οὐ μή. This double negative does not equal a positive, but rather makes an emphatic statement. Thus, “he will *surely not* taste death forever.” The final words of the sentence, εἰς τὸν αἰῶνα, literally say “into the age,” but the phrase is best translated as a figure of speech indicating “forever.”