

second edition

Philemon Zachariou, Ph.D.

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Philemon Zachariou graduated from high school in Greece and from a Bible school in England, and holds a B.A. and M.A. in applied linguistics and a Ph.D. in religious education. Retired, he writes and teaches Greek and English. During most of his career as an educator and public school administrator he taught, among other college subjects, Greek at California State University, the Golden Gate Baptist Theological Seminary, Adult Education, and Capital Bible College. He is currently adjunct professor of English at Northwest University and New Testament Greek Teaching Fellow for BibleMesh Institute.

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Preface

THIS BOOK was culled from a larger writing project on the development, phonology, and grammar of NT Greek. Over the years, and thanks to valuable feedback from colleagues and students, that project morphed into three books:

- 1. *Reading and Pronouncing Biblical Greek: Historical Pronunciation versus Erasmian* (Eugene, OR: Wipf and Stock, Publishers, 2020), formerly Vol. I.
- 2. *Reading and Pronouncing Biblical Greek*, Vol. II: *Orthography and Phonetics Workbook*.
- 3. Biblical Greek, Vol. III: Grammar Essentials.

Prior to the formation into these three volumes, the project was reviewed by a number of individuals to whom I hereby wish to express my gratitude.

First, I am indebted to my students at Capital Bible College (later Northwest University) for their enthusiasm about learning Greek and their excitement about seeing this work taking shape as their questions, comments, and feedback kept driving me back to the drafting table for adjustments.

I am grateful to Dr. Gus Plessas, Professor Emeritus at California State University, whose early assessment of my work, combined with his passion for the Greek language, served as a reassuring compass.

Many thanks to Ben Lohrbach, a lover of Greek, for valuable suggestions.

Likewise, I wish to express my gratitude to Dr. Harvey C. Pittman, Professor of New Testament Greek, for his intense involvement in examining the manuscript and for his excitement about seeing this book in the hands of many students.

A word of appreciation is particularly due in memory of the late Dr. Clayton K. Harrop, Chair of the Greek Department at Golden Gate Baptist Theological Seminary in Mill Valley, California, whose first words in inviting me to teach New Testament Greek for the seminary were, "Here we teach the Modern Greek way," as the pronunciation key in his New Testament Greek manual attests.

I am particularly indebted to Dr. George Gunn of Shasta Bible College and Graduate School for his thorough examination of the manuscript that resulted into substantial corrections and adjustments, and for his student-oriented ideas that rendered this work a better learning and teaching tool.

I am no less indebted to the nine colleagues and endorsers acknowledged in the first volume of this project (#1 above) for their valuable feedback which, directly or indirectly, contributed to the nature and quality of the other two volumes.

Second Edition

This *second edition* is the result of an ongoing revision process over a number of years and is thus characterized by several adjustments and changes: (a) additional sound files, (b) coordination of related grammatical areas and aspectual references, and (c) expansion of the appendixes, including an excursus on verbal aspect. Feedback is always welcome.

Introduction



FOUNDATIONAL part of theological education in the majority of Bible colleges and seminaries today is the requirement to master the various forms of Greek verbs and the functions of their tenses. In elementary New Testament Greek, students are taught in a relatively very short time the forms of the Greek tenses along with other basic grammatical features and translational glosses.

Those who advance to the second level of Greek grammar and syntax will spend time on a variety of verbal aspect labels that supposedly reflect the uses and meanings of the various Greek tenses. Labels such as iterative, perfective, punctiliar, stative, conative, etc. dominate the presentation of tenses in virtually every intermediate and advanced New Testament Greek grammar book today. And advanced students, still sorting out the grammatical technicalities from previous levels, are now expected to also learn to attach an appropriate aspectual label to each verb in a text.

At the same time, trendy theories regarding the relationship between aspect and tense and related issues in connection with Bible exegesis are in a state of flux and the subject of much scholarly debate, with progress toward bringing today's leading theorists' views to a consensus being far from promising.

The topic of tense and aspect is not a modern novelty. In fact, it antedates the great Alexandrian grammarian Dionysios Thrax (170-90 BC), who distinguished Greek tenses according to time and aspect. Today, more than two millennia since Dionysios, Neohellenic (Modern Greek) still uses the same tense names, and Greek speakers still perceive verbal aspect in their language intuitively. This is of course true among native speakers of any language. But it is when intuitively perceived linguistic concepts in a host language are viewed through the lens of a guest language that questions arise. It is in great part for this reason that in the past few decades intense scholarly discussions and debates surrounding verbal aspect and exegesis have been in the forefront of Bible scholarship.

Verbal aspect certainly has its place in New Testament exegesis. But aspect should be viewed not as a complex matter—at least not as complex as some theorists make it sound. One therefore not adequately familiar with the essential structure and nature of Greek—and, yes, with its historical sounds—risks being caught in a web of subjectively and tendentiously presented aspectual theories rather than be on a path to greater degrees of intimacy with the language.

With the above considerations in mind, *Grammar Essentials* was designed to help learners develop close familiarity with verbal and non-verbal structures, inflectional forms, and the supple syntax of Greek, all at the accompaniment of the historical sounds of this fascinating tongue. The book may be used for self-study or in a group setting.

Key features of the book are as follows:

- Study sections and exercises are phonetically transliterated to sustain audio-visual association of text with sound, with sound files interspersed among study sections to reinforce reading fluency and pronunciation and to bring the text to life.
- The Greek verb is dissected to demonstrate the dynamic interplay between tense morphology and aspect of action, with exegetical tips given throughout.
- The last chapter features additional reading passages, recaps key grammatical points, and provides syntactical and parsing exercises and translational insights.
- The appendixes provide additional support in the area of grammar, vocabulary, and exegetical insights.
- An *excursus* demonstrates the connection between Neohellenic (Modern Greek) and NT Greek, and how Neohellenic can shed light on NT exegesis.

An all-in-one grammar book, pronunciation guide, and workbook, *Grammar Essentials* is a unique collection of practical, hands-on lessons I have shared with learners of Greek over many years. Its main thrust therefore is not to provide exhaustive varieties of views and ideas, paradigms, or at any rate details such as featured in some grammars. Rather, it is to provide a sure, direct, and effective approach to becoming acquainted with the text of the Greek NT through translation exercises, and with the morphosyntactic structure of the Greek language and its historical sounds. Through this holistic method, *Grammar Essentials* may be used at the mid-beginning/intermediate level, though it can also be used as an ancillary source at more advanced levels.

Please note:

For a more effective use of this book (Vol. III), it is strongly recommended that one be first or concurrently acquainted with *Biblical Greek, Vol. II: Reading and Pronunciation Workbook*. (See last page.)

Greek text

Greek passages are from Nestle-Aland's *Novum Testamentum Graece*, 28th edition. A few passages, such as "The Lord's Prayer," are from 'H Kauvỳ $\Delta \iota \alpha \theta \eta' \kappa \eta$ "The New Testament" (The Textus Receptus), Tyndale House, England, 2009.

A word to the wise

IT HAS BEEN my personal experience, both as a learner of English as a second language (starting at age 19) and as an instructor of Greek and English, that one of the most effective ways to become closely familiar with the structure of a language is translating. To that end, this book provides ample opportunity to practice equivalency in translation.

It is hoped that you will enjoy the lasting rewards of working on the reading, writing, and pronunciation sections in this book, as the ultimate goal for studying NT Greek is to become increasingly familiar with the word of truth.

-PZ

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The Historical Greek Pronunciation

GROWING NUMBER of scholars today advocate the adoption of the *Historical* Greek Pronunciation (HGP).¹ The HGP is a sound system whose origins are traceable to the inscriptional record of Classical Attic, especially to the mid-5th century BC, when Athens began to switch from the older Attic script to the more efficient 24-letter Ionic alphabet. The Ionic alphabet was ratified in Athens as the official Attic script in 403 BC under Archon Eucleides and is thus known as ή μετ' Eὐκλείδην γραμματική "the post-Eucleidean grammar."

The use of the post-Eucleidean grammar was to leave an unbroken trail of evidence of the development of the sounds of Greek from classical through Hellenistic and Byzantine times down to Neohellenic (Modern Greek). Part of the evidence comes from official public records, but mostly from the private epigraphic and papyrical records by the less literate subjects whose acoustically-guided spelling led them to substitute one letter for another letter (or letters) that stood for the same sound (e.g., $\tau\eta\iota$ βουλει for $\tau\eta\iota$ βουληι, κιτε for κειται, τον for των, ημυσυ for ημισυ).

This nearly 2,500-year-old unbroken record of misspellings, judged by the same standard—the same historical 24-letter alphabet and spelling system—is the strongest evidence of the development of the historical Greek sounds. The record helps us follow the mainstream Greek sounds that were established or initiated within the classical period and then prevailed through the centuries over all other peripheral pronunciations of Greek and evolved into Hellenistic Koivή "Koine" and subsequently into what it is today. Neohellenic therefore preserves the still-living historical Greek sounds with a pronunciation that is not theoretical or reconstructed, but authentic, real, natural, consistent, and euphonic, ² so it is naturally closer to the pronunciation of the first Greek-speaking Christians.

Grammar Essentials follows the HGP, thus it also serves as a pronunciation guide for those interested in the Neohellenic pronunciation.

¹ The term is most notably used by Prof. Chrys C. Caragounis, author of *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Grand Rapids, MI: Baker Academic, 2006).

² The development of the Historical Greek Pronunciation is described in Philemon Zachariou's new book, *Reading and Pronouncing Biblical Greek: Historical Pronunciation versus Erasmian* (Eugene, OR: Wipf & Stock Publishers, 2020), formerly Vol. I of his three-volume series on New Testament Greek.

The 24-letter Greek Alphabet and Transliteration Key

From around the mid-5th century BC, but officially since 403 BC, Greek has used the same historical 24-letter Ionic alphabet. From about the 12th c. AD, the same alphabet features also lowercase letters. Both the upper and lowercase letters, along with a phonetic transliteration key, are shown below.

Capital and Transliteration a lowercase pronunciation			nd	Letter name trans- literated phonetically			
А	α	а	are			alfa	"alpha"
В	β	v	vet			vita	
Γ	γ	g			e-thru g ' = continuous g Span. ami g o	g ama	"gamma"
		У	yes	•	fore i, e as in yield, yes		
Δ	δ	d	the	'strik	e-thru d '	d elta	
E	8	е	end			epsilon	
Ζ	ζ	Z	Z 00			zita	
Н	η	i	ski	betw	een deed / did	ita	
Θ	θ	th	th in			thita	
Ι	l	i	ski	betw	een deed / did	iota, yota	
Κ	κ	k	eek	unas	pirated 'dry' k	kapa	"kappa"
Λ	λ	Ι	lee			lam d a	"lambda"
М	μ	m	me			mi	
Ν	ν	n	n o			ni	
[1]	ξ	ks	than ks	5		ksi	
Ο	0	0	or			omikron	"omicron"
Π	π	р	p ea	unas	pirated 'dry' p	pi	
Р	ρ	r	raw	trilled	d r or tapped t as in butter	ro	
Σ	σ,ς	S	S 0			si g ma	
Т	τ	t	to	unas	pirated 'dry' t	taf	
Y	υ	i	ski	betw	een deed / did	ipsilon	
Φ	φ	f	fee			fi	
Х	χ	h	he	Spar	n. Mexico, ojo 'continuous k'	hi	
Ψ	ψ	ps	00 ps			psi	
Ω	ω	0	or			ome g a	
Digra	aphs	Pho	netic tra	ansl.	Pronounced as in…		
αυ		av,	af		br av o, pil af		
ευ		ev,			level, left		
ηυ		iv,			bel ieve , bel ief		

ευ	ev, et	level, left
ηυ iv, if believe, l		bel ieve , bel ief
αι	е	s ai d
ου	ou	y ou
ει οι υι	i	ski (between deed / did)

Part One

NON-VERBAL ESSENTIALS

The icon



signals that a sound file goes with the text on that page as indicated.

— Chapter 1 —

INFLECTION AND SYNTAX

1.1 Syntax



Syntax $\sigma \dot{\nu} \tau \alpha \xi \iota \varsigma$ [sintaksis] ($\sigma \dot{\nu} \nu$ 'with' + $\tau \dot{\alpha} \xi \iota \varsigma$ 'order') is the study of rules that govern the way words in a phrase or sentence are arranged.

English syntax is fixed. The main characteristic of English syntax is its subject-verb-object (SVO) pattern, which defines the function of each word in a sentence by its prescribed *position*. In a Greek sentence the function of a word is identified not by its position but by its morphological properties or *form*. This allows Greek syntax great flexibility.

1.1.2 Active voice

In how many ways can the words $\delta \pi \alpha \tau \eta \rho \tau \iota \mu \hat{q} \tau \delta \nu \upsilon i \delta \nu$ [o patir tima ton ion] *The father honors the son* be arranged in the active voice without altering the essence of the sentence? The subject (S) is $\delta \pi \alpha \tau \eta \rho$ *the father*, the verb (V) is $\tau \iota \mu \hat{q}$ *honors*, and the object (O) is $\tau \delta \nu \upsilon i \delta \nu$ *the son*. These words are arranged in six different ways (below), and each way is followed by its literal translation. While all six variant readings in Greek are correct and convey the same core sense, only one variant reading (No. 1) fits the SVO pattern of English syntax:

Track 1, p. 3-4

	Greek word order	Literal translation	English word order	
1.	ό πατὴρ τιμậ τὸν υἱόν	The father honors the son.	SVO ፍ	normal usage in English
2.	ό πατήρ τὸν υἱὸν τιμậ	The father the son honors.	SOV	
3.	τὸν υἱὸν ὁ πατήρ τιμậ	The son the father honors.	OSV	unclear or
4.	τὸν υἱὸν τιμậ ὁ πατήρ	The son honors the father.	OVS	wrong meaning
5.	τιμᾶ τὸν υἱὸν ὁ πατήρ	Honors the son the father.	VOS	in English
6.	τιμậ ὁ πατήρ τὸν υἱόν	Honors the father the son.	VSO	

1.1.3 Passive voice

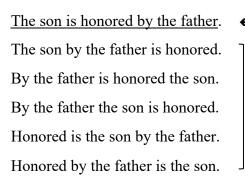
Similar observations can be made with regard to the translation of the same sentence in the passive voice: O $\upsilon i \delta \zeta \tau \iota \mu \hat{\alpha} \tau \alpha \iota \upsilon \hat{\sigma} \hat{\sigma} \tau \sigma \hat{\sigma} \zeta$ [o ios timate ipo tou patros] *The son is honored by the father*. All six variant readings in Greek (below) are acceptable, but only one variant reading matches the English passive voice word order:

Greek word order



Literal translation

- 1. δ υίδς τιμάται ύπό τοῦ πατρός
- 2. ὁ υἱὸς ὑπὸ τοῦ πατρὸς τιμᾶται
- 3. ὑπὸ τοῦ πατρὸς τιμᾶται ὁ υἱός
- 4. ὑπὸ τοῦ πατρὸς ὁ υἱὸς τιμᾶται
- 5. τιμάται ό υίος ύπο του πατρός
- 6. τιμάται ύπὸ τοῦ πατρὸς ὁ υἱός



normal usage in English

> unclear or wrong meaning in English

1.1.4 Inflection

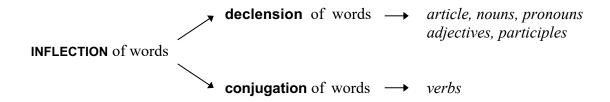
In the active voice example, the definite article δ in the *nominative* (subject) case is identified with $\pi \alpha \tau \eta \rho$, whose form shows that it, too, is in the nominative case; and the definite article $\tau \delta \nu$ in the *accusative* (object) case is identified with $\nu \delta \nu$, whose form indicates that it, too, is in the accusative case.

In the passive voice example the preposition $\upsilon \pi \dot{\sigma}$ (5.1-5.3) cannot be used with a noun in the nominative case, the case of $\dot{\sigma}$ $\upsilon \dot{\upsilon} \dot{\sigma} \zeta$. This precludes the pairing up of $\upsilon \pi \dot{\sigma}$ and $\dot{\sigma}$ $\upsilon \dot{\upsilon} \dot{\sigma} \zeta$. Instead, $\upsilon \pi \dot{\sigma} \dot{\sigma} \dot{\sigma} \dot{\sigma}$ and $\dot{\sigma}$ $\upsilon \dot{\sigma} \dot{\sigma} \dot{\sigma}$. Instead, $\upsilon \pi \dot{\sigma} \dot{\sigma} \dot{\sigma} \dot{\sigma}$. It is this unfailing identification of sentence elements by case and number agreement that allows the Greek sentence great syntactic flexibility. The Apostle Paul was able to select one sentence structure over another in order to net the semantic nuance desired.

Because in English *the father* and *the son* remain uninflected, they must be identified by their position in the sentence. Even in examples in which the subject and object can be identified by inflection, as in *I saw him*, the sentence cannot be changed to *him saw I* or *I him saw*. Thus, whereas the English sentence relies on syntax, the Greek sentence relies on inflection. <u>This is one of the foundational differences between Greek and English grammar</u>.

To *inflect* means to *bend*, hence, *change*. To bend a piece of metal, for instance, means to change its shape. Thus, *to inflect* is to change the form of a word (gender, number, case, person, tense, etc.) to show a grammatical category. *Inflect* overlaps with a second term, *decline*. To decline a noun, for instance, typically means to render that noun in all its inflectional forms.

A third term, *conjugate*, also means to *inflect* or *decline*. *Conjugate*, however, is exclusively associated with the inflectional forms of verbs. Thus, while words, including verbs, are *inflected*, only *verbs* are *conjugated*. Thus, whether you *decline* or *conjugate* a word, you *inflect* it. The following diagram shows this:



1.1.5 Syntactic flexibility

Actual NT text

Consider the sentence $\delta \delta \tau \eta v \, \dot{\alpha} \gamma \alpha \pi \hat{\alpha} \, \dot{\delta} \, \Theta \epsilon \delta \varsigma$ [dotin agapa o theos] (lit. [the*] giver loves the God) = God loves [the] giver. This sentence can be rendered in six ways, as already shown. But with the inclusion of an additional word, e.g., the adjective $i\lambda\alpha\rho\delta\nu$ [ilaron] cheerful, an author can rearrange the five words $i\lambda\alpha\rho\delta\nu$ $\delta \delta \tau\eta\nu \, \dot{\alpha}\gamma\alpha\pi\hat{\alpha} \, \dot{\delta} \, \Theta \epsilon \delta \varsigma$ (2 Cor. 9:7) in 24 ways without altering the essential meaning of the sentence (see below). This intrinsic flexibility of the Greek sentence often requires considerations that transcend dictionary definition. (The order in which the 24 options are listed below is arbitrary.)

Track 2

Word order closest

word order Flexibility of Greek syntax: 24 variant readings – one translation to Engl. sentence

- 1. <u>ίλαρὸν δότην ἀγαπậ ὁ Θεός</u>
- 2. ίλαρὸν δότην ὁ Θεὸς ἀγαπậ
- 3. ίλαρὸν ὁ Θεὸς δότην ἀγαπậ
- 4. ίλαρὸν ὁ Θεὸς ἀγαπῷ δότην
- 5. ίλαρὸν ἀγαπậ δότην ὁ Θεός
- 6. ίλαρὸν ἀγαπῷ ὁ Θεὸς δότην
- 7. δότην ίλαρὸν ἀγαπῷ ὁ Θεός
- 8. δότην ίλαρὸν ὁ Θεὸς ἀγαπậ
- 9. δότην άγαπậ ίλαρὸν ὁ Θεός
- 10. δότην άγαπậ ὁ Θεὸς ἱλαρόν
- 11. δότην ὁ Θεὸς ἱλαρὸν ἀγαπậ
- 12. δότην δ Θεός ἀγαπῷ ἱλαρόν

- 13. <u>ό Θεός ἀγαπῷ ἱλαρὸν δότην</u>
- 14. δ Θεός ἀγαπῷ δότην ἱλαρόν
- 15. ὁ Θεὸς δότην ἱλαρὸν ἀγαπậ
- 16. δ Θεός δότην άγαπậ ίλαρόν
- 17. ὁ Θεὸς ἱλαρὸν δότην ἀγαπậ
- 18. δ Θεός ίλαρον άγαπῷ δότην
- 19. ἀγαπῷ ὁ Θεὸς ἱλαρὸν δότην
- 20. ἀγαπῷ ὁ Θεὸς δότην ἱλαρόν
- 21. ἀγαπῷ ἱλαρὸν ὁ Θεὸς δότην
- 22. ἀγαπῷ ἱλαρὸν δότην ὁ Θεός
- 23. ἀγαπῷ δότην ἱλαρὸν ὁ Θεός
- 24. ἀγαπῷ δότην ὁ Θεὸς ἱλαρόν

"Cheerful" at the beginning of the thought draws attention to the giver's attitude, hence Paul's choice of option #1. Regardless of the choice, the English translation would still be the same, i.e., #13, for English syntax allows only the option that fits its subject-verb-object pattern. Now, consider the following comparison:

Paul's syntax:	Translator's syntax:
 <u>ίλαρὸν δότην ἀγαπῷ ὁ Θεός</u> 	13. <u>ὁ Θεὸς ἀγαπῷ ἱλαρὸν δότην</u>
ilaron d otin a g apa o Theos (lit.) cheerful giver loves the God	o Theos a g apa ilaron d otin (lit.) the God loves cheerful giver
	Equivalent translation: $\frac{God}{S} \frac{loves}{V} \frac{the^* cheerful giver}{O}$

^{*} English translations use the indefinite article a (a cheerful giver). Greek, however, does not have an indefinite article, only a definite article: \dot{o} (m), $\dot{\eta}$ (f), $\tau \dot{o}$ (n) = the (2.4). This article may be expressed or implied and used in a specific or in a generic sense. The Greek equivalent to the English indefinite article a/an is $\epsilon i \zeta$ (m), $\mu i \alpha$ (f), ϵv (n) = one, or $\tau i \zeta/\tau i$ (m,f/n) = a certain (one) (2.6-7). In the above example the implied definite article $[\tau o v]$ (m, acc, sg), used in a generic sense, is rendered [the] rather than [a]. In other words, the translation God loves the cheerful giver is a more justifiable rendition than the "traditional" rendition, God loves a cheerful giver.

2.4 The definite article

To better identify and understand Greek cases, an examination of the definite article is necessary. The Greek article is spelled eighteen different ways and has twenty-four different identities (combined total of gender, case, and number forms), each of which is translated *the*.

	5	Singular			Plural		
		Fem.	Neut.		Fem.	Neut.	_
nom.	ò	դ	τό	૦ં	αί	τά	the
gen.	τοῦ	τῆς	τοῦ	τŵν	τῶν	τῶν	of the
dat.	τŵ	τĝ	τŵ	τοῖς	ταῖς	τοῖς	to/for/in/by the
acc.	τόν	τήν	τό	τούς	τάς	τά	the of the to/for/in/by the the

2.5 Reading exercise Track 3

- Υμείς ἐκ τῶν κάτω ἐστέ, ἐγώ ἐκ τῶν ἄνω εἰμί imis ek ton kato este, ego ek ton ano imi you from the down are I from the above am You are from the (things) below, I am from the (things) above (Jn 8:23)
- 2. ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσης κύριον τὸν θεὸν σου ο de efi afto, agapisis kirion ton theon sou he and said (to) him you will love Lord the God your And he said to him, You shall love the Lord your God (Mt 22:37)
- οι δε λέγουσιν αὐτῷ
 i de legousin afto they and say (to) him and they say to him (Mt 14:17)
- λέγει αὐτῆ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; leyi afti o lisous, Yine, ti kleis? says (to) her the Jesus Woman what you cry? Jesus says to her, Woman, why are you crying? (Jn 20:15)
- 5. ὁ λύχνος τοῦ σώματος ἐστιν ὁ ὀφθαλμός ο lihnos tou somatos estin ο ofthalmos the lamp of the body is the eye The lamp of the body is the eye (Lk 11:34)
- 6. Ιάκωβος ὁ τοῦ Ζεβεδαίου Iakovos ο tou Zevedeou Jacob the of the Zebedee James the [son] of Zebedee (Mt 10:2)
- τα περὶ τοῦ Ἰησοῦ ta peri tou Iisou the about of the Jesus the [things] about Jesus (Ac 18:25)

Exercise 2.b Track 4

The following passage is from Rev. 1:4-6. Underline each occurrence of the definite article. In the space at the end of the passage enter the total number of occurrences.

4 Ιωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῆ ἀΑσία· χάρις epta eklisies Asia: Ioanis tes tes en ti haris ύμιν και ειρήνη από ό ών και ό ήν και ό έρχόμενος. και imin irini apo o on ke o in o erhomenos ke ke ke άπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ. 5 pnevmaton а enopion thronou aftou apo ton epta tou και από Ιησού Χριστού, ό μάρτυς ό πιστός, ό πρωτότοκος Hristou o martis o pistos ke Iisou o prototokos apo τών νεκρών και ό άρχων τών βασιλέων της γης. Τω ton nekron ke o arhon ton vasileon tis yis. to άναπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν imas agapondi imas ke lisandi ek. ton amartion imon en τῶ αἴματι αὐτοῦ-6 καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῶ vasilian epiisen imas to emati aftou ke ieris to θεώ και πατρί αύτου-αύτώ ή δόξα και το κράτος είς τους kratos theo ke patri aftou afto. i doksa ke to tous αἰῶνας τῶν αἰώνων ἀμήν. eonas ton eonon amin

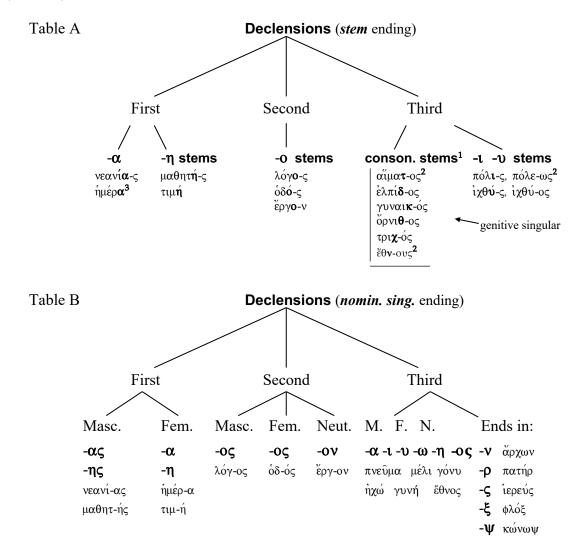
Exercise 2.c Looking at the same passage (above), find the article form that best matches the description below and enter it in the blank. Enter a different article form per blank.

1.	dat. pl.	 6.	gen. sing.	
2.	acc. pl.	 7.	gen. sing.	
3.	nom. sing.	 8.	gen. pl.	
4.	nom. sing.	 9.	dat. sing.	
5.	nom. sing.	 10.	dat. sing.	

DECLENSIONS OF NOUNS

3.1 The three declensions

Nouns fall under three categories or *declensions*. No special meaning is attached to a word for being in the first, second, or third declension. The two tables below present two ways of classifying nouns: by the noun's stem (Table A), or by the noun's nominative singular ending (Table B).



¹ If a third declension noun stem ends in a consonant, that consonant will appear in the genitive singular after subtracting -oς from the genitive singular (e.g., γυνή *woman*, gen. γυναικός > stem γυναικ-).

² If the gen. sing. of a noun ends in -0ς, $-\omega$ ς, or -0υς, that noun is a third declension noun: πατήρ *father* πατρός, ἱερεύς *priest* ἱερέ-ως, τεῖχος *wall* τείχ-ους.

³ When the stem vowel of a feminine noun is preceded by ρ - that vowel is an alpha - α : $\tilde{\omega}\rho\alpha$ hour, $\chi\omega\rho\alpha$ region, $\tilde{\eta}\omega\rho\alpha$ day, though in the NT $\mu\alpha\chi\alpha\rho\alpha$ sword occurs as $\mu\alpha\chi\alpha\rho\alpha\zeta$ (gen. sg.), - α (dat. sg.), or as $\mu\alpha\chi\alpha\rho\gamma\zeta$ (gn. sg.), - η (dat. sg.).

An adjective and the noun it	modifies must agree in	case, number, a	nd gender:)) Track 10
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M. the good man		man	F. the good soul / way			V	N. the good work		
n sg	ό καλὸς	άνθρωπος	ή	καλή	ψυχή /	 δδός	τò	ἀγαθὸν	ἔργον
g	τοῦ καλοῦ	ἀνθρώπου	της	καλης	ψυχης /	όδοῦ	τοῦ	ἀγαθοῦ	ἔργου
d	τῷ καλῷ	ἀνθρώπῳ	$ au \hat{\eta}$	καλη	ψυχη /	ဝ်စ်	τŵ	ἀγαθῷ	ἔργῳ
а	τὸν καλὸν	άνθρωπον	τὴν	καλήν	ψυχήν /	όδόν	τò	ἀγαθὸν	ἔργον
v	ὦ καλὲ	άνθρωπε	ώ	καλή	ψυχή /	οδέ	õ	ἀγαθὸν	ἔργον
n pl	οί καλοί	ἄνθρωποι	αί	καλαί	ψυχαί /	όδο ί	τὰ	άγαθὰ	ἔργα
g	τῶν καλῶν	ἀνθρώπων	τῶν	καλών	ψυχ $\hat{\omega}$ ν /	όδῶν	τῶν	ἀγαθῶν	ἔργων
d	τοις καλοις	ἀνθρώποις	ταις	καλαῖς	ψυχαις /	΄ ὁδοῖς	τοις	ἀγαθοῖς	ἔργοις
а	τοὺς καλοῦς	ἀνθρώπους	τὰς	καλὰς	ψυχάς /	όδούς	τὰ	ἀγαθὰ	ἔργα
	ὦ καλοὶ	ἄμθρωποι	õ	καλαὶ	ψυχαί /	όδα ί	ŵ	ἀγαθὰ	ἔργα

4.2 Types of adjectives

Adjectives can be used in three distinct ways: the <u>attributive</u>, the <u>substantive</u>, and the <u>predicate</u> way. Note: an adjective is said to be in the *restrictive* position when it is articular (#1, #2), or in the *ascriptive* position when it is anarthrous (#3, #4). In the table below, the adjective is $\pi \iota \sigma \tau \delta \varsigma$ *faithful* and the noun is $\epsilon \rho \gamma \alpha \tau \eta \varsigma$ *worker*.

Articular ad (Restricti	_	Anarthrous adjectives (Ascriptive)			
#1. Attributive #2. Substantive		[#] 3. Predicate	[#] 4. Attr./Subst./Pred.		
ἐργάτης ὁ πιστὸς		ό ἐργάτης πιστός or	ἐργάτης πιστὸς #1. Attr. <i>faithful worker</i>		
ό ἐργάτης ὁ πιστός ὑ πιστός		πιστὸς ὁ ἐργάτης	πιστός [#] 2. Subst. <i>faithful(one)</i>		
ὁ πιστός ἐργάτης		(no article in predicate, only in subject position)	πιστός ἐργάτης the worker [is] faithful [#] 3. Pred.		
ŧ	ŧ	ŧ	÷		
the faithful worker	the faithful	the worker [is] faithful	depending on context		

Note: Attributive or substantival adjectives may be articular or anarthrous.

4.2.1 Attributive

An adjective is used attributively when it attributes a quality to a noun. In our example, $\dot{o} \pi \iota \sigma \tau \dot{o} \varsigma$ attributes to $\dot{e} \rho \gamma \dot{\alpha} \tau \eta \varsigma$ the quality of $\pi \iota \sigma \tau \iota \varsigma$ *faith* or *faithfulness*. There are three possible positions (see #1) in which an articular adjective ($\dot{o} \pi \iota \sigma \tau \dot{o} \varsigma$) can be placed in relation to the noun; and in all three positions the adjective remains articular whether or not the noun has an article ([\dot{o}] $\dot{e} \rho \gamma \dot{\alpha} \tau \eta \varsigma$). Articular and anarthrous adjectives, whether in the restrictive or ascriptive attributive position, describe the noun the same way.

4.4 Comprehension buildup (John 14:5-6, 10) Track 15

5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις: πῶς δυνάμεθα τὴν leyi afto Thomas kirie ouk idamen pou ipayis pos dinametha tin όδὸν εἰδέναι; 6 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐμỳ ἐμὶ ἡ όδὸς καὶ ἡ ἀλήθεια καὶ ἡ odin ideme leyi afto o lisous ego imi i odos ke i alithia ke i ζωή οὐδεἰς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. 10 οὐ πιστενεις öτι ἐγὰ zoi oudis erhete pros ton patera i mi di emou ou pistevis oti ego έν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα ἂ ἐγὰ λαλῶ ὑμῖν ἀπ' em to patri ke o patir en emi estin ta rimata a ego lalo inin ap' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. emaflou ou lalo o de patir o en emi menon pii ta erga aftou δυνάμεθα -we can dynamite τὴν ὁδός - the way τὰ ἔργα - he work work ποιεῖ - does poem (ποίημα) τὰ ἔργα - he work work ποιεῖ - does poem (ποίημα) τὰ ἔργα - he work work ποιεῖ - does poem (ποίημα) τὰ ἔργα - he work work ποιεῖ - does poem (ποίημα) τὰ ἔργο - he work Exercise 4.C Supply what is missing: 1. λέγει αὐτῷ ὁ Θωμᾶς 2. λέγει αὐτῷ ὁ Θωμᾶς 3. λέγει αὐτῷ ὁ Θωμᾶς 3. λέγει ἀιτῷ ὁ ὁ Κύριος αὐτῷ 4. λέγεις αὐτῷ 5. λέγει αὐτῷ ὁ Θωμᾶς 7. πιστεν̃εις: 8. οἶδαμεν 9. οὐκ σίδαμεν τὴν ὁδὸ 10. οὐκ οἴδαμεν τὴν ὁδῶ 11. ποῦ ὑπάγεις: 12. οὐκ οἶδαμεν τὴν ὁδῶ 13. ἐγώ οἶῶ αὐτῶν 14. ἐγὼ εἰμί ἡ ζῶή 15. ἐγὼ εἰμί ἡ ζῶή 16. ἐνὼ εἰμί ἡ ζῶή 16. ἐνὼ εἰμί ἡ ζῶή 16. ἐνὼ εἰμί ἡ ζῶή 16. Thomas kira to μα τα μα ενώ εἰμ ἡ ζῶή 	leyi afto Thomas kirie ouk idan $\delta \delta \delta v \epsilon i \delta \epsilon v \alpha i; 6 \lambda \epsilon \gamma \epsilon i \alpha v \tau \phi \delta I \eta \sigma o v \zeta,$ odon idene leyi afto o Iisous $\zeta \omega \eta \cdot o v \delta \epsilon i \zeta \epsilon \rho \chi \epsilon \tau \alpha i \pi \rho \delta \zeta \tau \delta v \pi \alpha \tau \epsilon \rho \alpha \epsilon i$ zoi oudis erhete pros ton patera i $\epsilon v \tau \phi \pi \alpha \tau \rho i \kappa \alpha i \delta \pi \alpha \tau \eta \rho \epsilon v \epsilon \mu o i \epsilon \sigma \tau$	nen pou ipayis Ἐγώ εἰμὶ ἡ ὁδὸς κα ego imi i odos ke ἰ μὴ δι' ἐμοῦ. 10 οὐ mi di' emou ou τιν; τὰ ρήματα ἅ ἐγ n ta rimata a eg οἱ μένων ποιεῖ τὰ ἔρ	pos dinametha tin $\dot{\mathbf{x}}$ ή αλήθεια καὶ ή i alithia ke i πιστεύεις ὅτι ἐγὼ pistevis oti ego $\dot{\mathbf{x}}$ ω λαλῶ ὑμῖν ἀπ' go lalo imin ap' γα αὐτοῦ.		
oden idene leyi afto o lisous ego imi i odos ke i alithia ke i ζ_{ω} n $\dot{\omega}$ $\dot{\delta}$ $\dot{\delta}$ $\dot{\epsilon}$	odon idene leyi afto o Iisous ζωή·οὐδεὶς ἔρχεται πρὸς τὸν πατέρα ε zoi oudis erhete pros ton patera i ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστ	ego imi i odos ke i μη δι' ἐμοῦ. 10 οὐ n mi di' emou ou ou τιν; τὰ ρήματα ὰ ἐγ n ta rimata a eg οι μένων ποιεῖ τὰ<	i alithia ke i πιστεύεις ὅτι ἐγὼ pistevis oti ego γὼ λαλῶ ὑμῖν ἀπ' go lalo imin ap' γα αὐτοῦ.		
zoioudiserheteprostonpateraimi di' emououpistevisotiego $\dot{\epsilon}$ νtoh $\bar{\rho}$ πατρ) $\dot{\epsilon}$ αἰ $\dot{\delta}$ πατὴρ $\dot{\epsilon}$ ν $\dot{\epsilon}$ μοί $\dot{\epsilon}$ στιν;từ $\dot{\rho}$ ματα $\ddot{\alpha}$ $\dot{\epsilon}$ γώ $\dot{\lambda}$ αλῶ $\dot{\psi}$ μν $\dot{\alpha}$ π'entohpatrien </td <td>zoi oudis erhete pros ton patera i εν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστ</td> <td>mi di' emou ou τιν; τὰ ρήματα ὰ ἐγ n ta rimata a eg οὶ μένων ποιεῖ τὰ ἔρ</td> <td>pistevis oti ego γῶ λαλῶ ὑμῖν ἀπ' 50 lalo imin ap' γα αὐτοῦ.</td>	zoi oudis erhete pros ton patera i εν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστ	mi d i' emou ou τιν; τὰ ρήματα ὰ ἐγ n ta rimata a eg οὶ μένων ποιεῖ τὰ ἔρ	pistevis oti ego γῶ λαλῶ ὑμῖν ἀπ' 50 lalo imin ap' γα αὐτοῦ.		
en to patri ke o patri en emi estin ta rimata a ego lalo imin ap' $i \mu \alpha \nu \tau o \hat{\nu} \lambda \alpha \lambda \hat{\omega} \hat{o} \delta i \tau \alpha \tau \eta p \hat{o} i \hat{v} \hat{v} \mu o \hat{\nu} \mu o \hat{\nu} \mu \sigma \nu \tau o \hat{v} \tau o \hat{v} \hat{v} \alpha \nu \tau o \hat{v} \hat{v} \hat{v} \mu \hat{v} \hat{v} \hat{v} \hat{v} \hat{v} \hat{v} \hat{v} \hat{v}$		n ta rimata a eg οὶ μένων ποιεῖ τὰ ἔρ'	o lalo imin ap' γα αὐτοῦ.		
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emaftou ou lalo o de patir o en emi menon pii ta erga aftou $\delta vu \dot{\alpha} \mu \epsilon 0 \alpha$ - $we can dynamite \dot{\eta} \dot{v} \dot{\delta} \delta \dot{v} - the way (acc.) odometer \dot{\eta} \dot{o} \delta \dot{v} - the way moté - l can \dot{\eta} \dot{v} \delta \dot{v} - the way moté - l can \dot{\eta} \dot{v} \delta \dot{v} - the way moté - l do, makeExercise 4.c Supply what is missing:1. \dot{\lambda} \dot{\epsilon} \gamma \epsilon i \alpha \dot{v} \tau \dot{v} \dot{v} \dot{\phi} \dot{o} \Theta \omega \mu \dot{\alpha}_{\zeta}2. \dot{\lambda} \dot{\epsilon} \gamma \epsilon i \alpha \dot{v} \tau \dot{v} \dot{v} \dot{\phi} \dot{o} \Theta \Theta \omega \dot{\alpha}_{\zeta}3. \dot{\lambda} \dot{\epsilon} \gamma \epsilon i \dot{v} \dot{v} \dot{v} \dot{v} \dot{v} \dot{v}4. \dot{\lambda} \dot{\epsilon} \gamma \epsilon i \dot{o} \dot{K} \dot{v} \rho i \phi5. \dot{\lambda} \dot{\epsilon} \gamma \epsilon i \dot{o} \dot{K} \dot{v} \rho i \phi5. \dot{\lambda} \dot{\epsilon} \gamma \epsilon i \dot{o} \dot{K} \dot{v} \rho i \phi6. o\dot{v} = no (before consonants) o\dot{v} πιστε \dot{v} \epsilon i \varsigma;7. \pi_{1} \sigma \tau \epsilon \dot{v} \dot{\epsilon} i \dot{\varsigma}10. o\dot{v} \kappa \dot{v} \delta \delta \mu \epsilon v \tau \dot{\eta} v \dot{\delta} \delta \dot{v}11. \pi o\hat{v} \dot{v} \pi \dot{v} \tau \epsilon i \epsilon \epsilon c c consonants) o\dot{v} \kappa \dot{v} \delta \delta \mu \epsilon v12. o\dot{v} \kappa \dot{v} \delta \delta \mu \epsilon v \tau \dot{\eta} v \dot{\delta} \delta \dot{v}13. \dot{\epsilon} \gamma \dot{w} \dot{v} \dot{i} \dot{\mu} \dot{\zeta} \omega \dot{\eta}14. \dot{\epsilon} \gamma \dot{w} \dot{\epsilon} i \dot{\mu} \dot{\zeta} \omega \dot{\eta}15. \dot{\epsilon} \gamma \dot{w} \dot{v} \dot{\mu} \dot{i} \dot{\zeta} \omega \dot{\eta}$	έμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμα				
δύναμαι – I can τά ξργα – the works $\dot{\eta}$ όδός – the way ποτει – does ποτει – does μοσεμ (ποίημα) ποτέω, ποιώ – I do, makeverb forms. Some hints: $\lambda έγ-εω I say\lambda έγ-εω you say\lambda έγ-εω s/he, it says\lambda έγ-εω say εἰμiExercise 4.cSupply what is missing:Thomas says to himThomas says to him1.\lambda έγει αὐτῶις ὁ Κύριος3.\lambda έγει αὐτῶις ὁ Κύριος αὐτῷ4.Thomas says to himThe Lord3.\lambda έγει αὐτῶις ὁ Κύριος αὐτῷ4.\lambda έγεις αὐτῷμίνThe Lord$			a aftou		
tò ἕργον – the work ποιέω, ποιῶ – I do, make Exercise 4.C Supply what is missing: 1. λ έγει αὐτῷ ὁ Θωμᾶς 2. λ έγει αὐτῷ ὁ Θωμᾶς 3. λ έγει αὐτῷ ὁ Gωμᾶς 4. λ έγεις αὐτῷ 4. λ έγεις αὐτῷ 5. λ έγω ὑμῖν 6. οὐ = no (before consonants) οὐ πιστεύεις; 8. οἰδαμεν 9. οὐκ = no (before vowels) οὐκ οἴδαμεν 10. οὐκ οἴδαμεν τὴν ὁδόν 11. ποῦ ὑπάγεις; 13. ἐγὼ οἶμί ἡ ζωή 15. ἐγὼ εἰμί ἡ ζωή	δύναμαι – $I can$ ἡ ὁδός – the	• • •			
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Exercise 4.cSupply what is missing:1. $\lambda \acute{e}\gamma \epsilon_{1} \alpha i t \tau \ddot{u} \acute{u} \acute{u} \acute{u} \acute{u} \acute{u} \acute{u} \acute{u} \acute$	to $epyon - the work$ $\pi oie\omega, \pi oi\omega$	– I do, make			
1. $\lambda \acute{\epsilon} \gamma \epsilon_{i} \alpha \dot{v} \tau \widetilde{q} \acute{o} \Theta \omega \mu \widetilde{a} \varsigma$ Thomas says to him $\dot{\epsilon} \dot{\mu} \iota$ $I am$ 2. $\lambda \acute{\epsilon} \gamma \epsilon_{i} \alpha \dot{v} \tau \widetilde{q} \acute{o} \kappa \acute{v} \rho_{i} \rho_{i} \varsigma$ The Lord	Exercise 4.c Supply what is missing:		• •		
2. $\lambda \dot{\epsilon} \gamma \epsilon i \ \alpha \dot{\upsilon} \tau \circ \tilde{i} \ \varsigma \ \delta \ K \dot{\upsilon} \rho i \circ \varsigma \ \lambda \dot{\epsilon} \gamma \epsilon i \ \delta \ K \dot{\upsilon} \rho i \circ \varsigma \ \alpha \dot{\upsilon} \tau \tilde{\omega}$ The Lord	1. λένει αὐτῶ ὁ Θωμᾶς Ι	Thomas says to him			
3. $\lambda \dot{\epsilon} \gamma \epsilon_i \dot{o} K \dot{\upsilon} \rho_i o_\zeta \alpha \dot{\upsilon} \tau \ddot{\omega}$ 4. $\lambda \dot{\epsilon} \gamma \epsilon_i \zeta \alpha \dot{\upsilon} \tau \ddot{\omega}$ 5. $\lambda \dot{\epsilon} \gamma \omega \dot{\upsilon} \mu \ddot{\upsilon} v$ 6. $\sigma \dot{\upsilon} = no$ (before consonants) $\sigma \dot{\upsilon} \pi_i \sigma \tau \epsilon \dot{\upsilon} \epsilon_i \varsigma;$ 7. $\pi_i \sigma \tau \epsilon \dot{\upsilon} \epsilon_i \varsigma;$ 8. $\sigma \check{\delta} \delta \alpha \mu \epsilon v$ 9. $\sigma \dot{\upsilon} \kappa = no$ (before vowels) $\sigma \dot{\upsilon} \kappa \sigma \check{\delta} \delta \alpha \mu \epsilon v$ 10. $\sigma \dot{\upsilon} \kappa \sigma \check{\delta} \delta \alpha \mu \epsilon v$ $\tau \dot{\upsilon} v \dot{\sigma} \delta \dot{\delta} v$ 11. $\pi \sigma \hat{\upsilon} \dot{\upsilon} \pi \dot{\alpha} \gamma \epsilon_i \varsigma;$ 12. $\sigma \dot{\upsilon} \kappa \sigma \check{\delta} \delta \alpha \alpha \dot{\upsilon} \tau \dot{\sigma} v$ 13. $\dot{\epsilon} \gamma \dot{\omega} \sigma \check{\delta} \delta \alpha \alpha \dot{\upsilon} \tau \dot{\sigma} v$ 14. $\dot{\epsilon} \gamma \dot{\omega} \epsilon \dot{\iota} \mu \dot{\iota} \dot{\tau} \zeta \omega \dot{\eta}$		-			
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$5.$ $\lambda \acute{\epsilon} \gamma \omega \dot{\upsilon} \mu \acute{\upsilon} v$ $to you$ $6.$ $o \acute{\upsilon} = no$ (before consonants) $o \acute{\upsilon} \pi \iota \sigma \tau \acute{\upsilon} \acute{\upsilon} \iota \iota \iota \iota \iota$;you do not believe? $7.$ $\pi \iota \sigma \tau \acute{\upsilon} \acute{\upsilon} \iota \iota$			to him		
6. $o\dot{v} = no$ (before consonants) $o\dot{v}$ πιστεύεις;you do not believe?7.πιστεύεις;8. $o\ddot{v}\delta \alpha \mu \epsilon v$ 9. $o\dot{v}\kappa = no$ (before vowels) $o\dot{v}\kappa o\check{v}\delta \alpha \mu \epsilon v$ 10. $o\dot{v}\kappa o\check{v}\delta \alpha \mu \epsilon v$ 10. $o\dot{v}\kappa o\check{v}\delta \alpha \mu \epsilon v$ 11. $\pi o\hat{v} \dot{v} \pi \dot{\alpha} \gamma \epsilon \iota \varsigma;$ 12. $o\dot{v}\kappa o\check{v}\delta \alpha \mu \epsilon v$ 13. $\dot{\epsilon}\gamma \omega o\check{v}\delta \alpha a \dot{v} t \dot{v}$ 14. $\dot{\epsilon}\gamma \omega \dot{\epsilon} i \mu \dot{i}$ 15. $\dot{\epsilon}\gamma \omega \dot{\epsilon} i \mu \dot{i}$					
8. $oĭδαμεν$ $9. oὐκ = no$ (before vowels) $oὐκ οἴδαμεν$ $10.$ we know10. $oὐκ οἴδαμεν τὴν ὑδόν$ $ποῦ ὑπάγεις;$ $12.$ we know not/don't know the way where are you going?12. $oὐκ οἴδαμεν ποῦ ὑπάγεις$ $13.$ $ἐγὼ οἶδα αὐτόν$ $ἐγὼ εἰμί 15.15.ἐγὼ εἰμἱ ἡ ζωή$		you do not believe?			
9. $o\dot{v}\kappa = no$ (before vowels) $o\dot{v}\kappa$ $o\ddot{i}\delta\alpha\mu\epsilon\nu$	7. πιστεύεις;				
10.οὐκ οἴδαμεν τὴν ὁδόν ποῦ ὑπάγεις;we know not/don't know the way11.ποῦ ὑπάγεις; ὑπάγειςwhere are you going?12.οὐκ οἴδαμεν ποῦ ὑπάγεις ἐγὼ οἶδα αὐτόν	8. οἴδαμεν	we know			
11. ποῦ ὑπάγεις; where are you going? 12. οὐκ οἴδαμεν ποῦ ὑπάγεις					
12. οὐκ οἴδαμεν ποῦ ὑπάγεις 13. ἐγὼ οἶδα αὐτόν 14. ἐγὼ εἰμί 15. ἐγὼ εἰμί ἡ ζωή	10. οὐκ οἴδαμεν τὴν ὁδόν	we know not/don't know	w the way		
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14. ἐγὼ εἰμί 15. ἐγὼ εἰμί ἡ ζωή	12. οὐκ οἴδαμεν ποῦ ὑπάγεις				
15. ἐγὼ εἰμί ἡ ζωή	13. ἐγὼ οἶδα αὐτόν				
	14. ἐγὼ εἰμί				
16 ຮັ້ນພີ່ ຮັບບໍ່ ກໍ່ ຜູ້ໄກ່Asig	15. ἐγὼ εἰμί ἡ ζωή				
	16. ἐγὼ εἰμὶ ἡ ἀλήθεια				
17. ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια	17. ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια				
	18. ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί				

Part Two

VERBAL ESSENTIALS



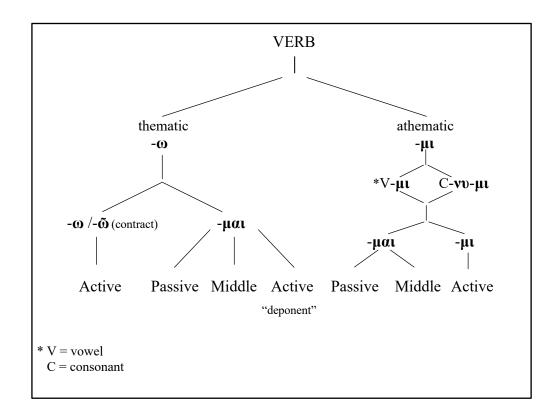
– Chapter 6 –

CONJUGATION OF VERBS

6.1 Conjugation



The term *conjugation* ($\nabla \zeta \forall \gamma (\alpha)$ refers to the way verb elements are put together and inflected. There are **two conjugations**: (1) verbs whose first person singular present indicative ends in - ω , and (2) verbs whose first person singular present indicative ends in - μ t. The - ω conjugation includes (a) verbs such as $\alpha \kappa \circ \psi \omega$ *I hear* and $\lambda \epsilon \gamma \omega$ *I say* whose - ω is *unaccented*, and (b) contract verbs such as $\alpha \gamma \alpha \pi \alpha \omega / \alpha \gamma \alpha \pi \omega$ *I love* and $\pi \circ \iota \epsilon \omega / \pi \circ \iota \omega$ *I do/make* whose - $\hat{\omega}$ in contracted form is *accented*. The - ω /- $\hat{\omega}$ conjugation is the **thematic** conjugation because personal endings are attached to the verb $\theta \epsilon \mu \alpha$ *thema* (= *stem*) by means of a thematic vowel (e.g., $\circ/_{\epsilon}$ in the present tense—even though $\circ/_{\epsilon}$ is not part of the verb stem). The - μ t conjugation is **athematic** because endings are attached directly to the verb stem, i.e., without the use of a thematic vowel. In a - μ t verb whose stem ends in a consonant, the morpheme - νv - is infixed before the personal ending ($\delta \epsilon \iota \kappa - \nu v - \mu \iota$, $\zeta \epsilon \upsilon \gamma - \nu v - \mu \iota$). The diagram below summarizes the two conjugations. (See - μ t verbs, App. G.)



Note: In the remaining chapters we will concentrate chiefly on the noncontract $-\omega$ verbs while incorporating contract $-\hat{\omega}$ and $-\mu i$ verbs. The reason is that (a) noncontract $-\omega$ verbs are more numerous, and (b) an understanding of their structure leads to an understanding of the other verb types. (Even so, the first two verbs we are going to examine are actually $-\mu i$ verbs: $\epsilon i \mu i$ *I am*, and $\varphi \eta \mu i I say$.)

ACTIVE INDICATIVE

8.1 Present active indicative (7.7 [#]1) $-\frac{\dot{\epsilon}v \epsilon \sigma \tau \dot{\omega} \varsigma}{\epsilon v} +$ ὕστημι *I stand close, am present*

The present consists of the verbal root $(\lambda \upsilon, \pi \alpha \iota \delta \varepsilon \upsilon)$ + connecting vowels ${}^{o}/{}_{\varepsilon}$ + primary personal endings. The $\lambda \dot{\upsilon}$ - ω column shows the morphological breakdown of the verb, while the $\pi \alpha \iota \delta \varepsilon \dot{\upsilon}$ - ω column shows the tense stem + all other components lumped together—conglomerated.

$\lambda \dot{\nu}$ -ω ¹	I loosen/am loosening	παιδεύ-ω ⁵	I discipline/am disciplining
$\lambda \dot{\upsilon}$ -ε-ι-ς ²	You loosen/are loosening	παιδεύ-εις	You discipline/are disciplining
$\lambda \dot{\upsilon}$ -ε-ι ³	S/he, it loosens/is loosening	παιδεύ-ει	S/he, it disciplines/is disciplining
λύ-ο-μεν	We loosen/are loosening	παιδεύ-ομεν	We discipline/are disciplining
λύ-ε-τε	You loosen/are loosening	παιδεύ-ετε	You discipline/are disciplining
$\lambda \dot{\upsilon}$ -ου-σι(ν) ⁴	They loosen/are loosening	παιδεύ-ουσι(ν)	They discipline/are disciplining

8.1.1 The English present

- a. The simple present expresses **iterative** (recurring or customary) action: *I <u>study</u> every day. The village doctor <u>makes</u> home visits.*
- b. The continuous or progressive present expresses **durative** action: *I <u>am studying</u> right now. She <u>is talking</u> on the phone.*
- c. The same constructions (a. and b.) are commonly used to express future action: *I work next week. He is going to college next year.*
- d. In animated narration, a past event is often transferred to the present (historical present): *Driver <u>gets out</u> of his burning overturned vehicle and <u>walks</u> unscathed to safety.*

Such constructions express the different uses of the present, not different present tenses. All such uses of the present are imperfective in aspect. The Greek present tense is likewise used in various ways. (See below.)

¹ The ω ending comes from older forms: $\lambda \dot{\nu} \omega \approx \lambda \dot{\nu} \omega \approx \lambda \dot{\nu} \omega$. This shows that the connecting vowel was -o, which became "lengthened" to - ω . Connecting vowels are seen as δ_{ϵ} in the light of older forms.

² From older form $\lambda \dot{\upsilon} \cdot \varepsilon \cdot \sigma \cdot \iota > \lambda \dot{\upsilon} \cdot \varepsilon \cdot \iota \cdot \varsigma$.

³ From older form $\lambda \dot{\upsilon}$ - ϵ - τ - $\iota > \lambda \dot{\upsilon}$ - ϵ - (τ) - $\iota > \lambda \dot{\upsilon}$ - ϵ - ι .

⁴ Euphonic "good-sounding" \mathbf{v} is movable and used before words beginning with a vowel.

8.1.2 The Greek present

The present tense form denotes both types of action, **iterative** and **durative** (8.1.1), depending on context. In one context $\lambda \dot{\upsilon} \omega$ can mean *I loosen*, expressing *iterative* (recurring) action, and in another context it can mean *I am loosening*, expressing *durative* action—in either case, **imperfective aspect**. For example, on one occasion Jesus rebukes his hypocritical critics by telling them that each $\lambda \dot{\upsilon} \varepsilon \iota$ *loosens* his ox and his donkey from the stall on the Sabbath and takes them out and $\pi \sigma \tau i \zeta \varepsilon \iota$ waters them (Lk 13:15). In this context $\lambda \dot{\upsilon} \varepsilon \iota$ and $\pi \sigma \tau i \zeta \varepsilon \iota$ express iterative action much like the English present simple.

Consider now the context of the following action. Philip is apparently close enough to the Ethiopian eunuch's chariot to hear the eunuch read a passage in Isaiah 57, so he asks the eunuch:

1. <u>γινώσκεις ἃ αναγινώσκεις</u>: (Ac 8:30) (Notice the attention-catching wordplay!)

Philip's question is an action in progress. Which translation should one then consider?

- a. Are you understanding what you are reading?
- b. Are you understanding what you read?
- c. Do you understand what you read?
- d. Do you understand what you are reading?

Question (a) is closest to Philip's wording but does not sound as "natural" in English as other choices. One would normally say, *Do you understand?* rather than *Are you understanding?* The same goes for (b). Some versions use (c), most use (d). *Understand,* as a mental activity, carries a durative sense, whereas *read*, compared to *reading*, does not, so (d) sounds more acceptable based on context and equivalency in translation.

8.1.3 Progressive (descriptive) present

The progressive present describes **a scene in progress** (*imperfective aspect*). Verbs relating to sensory or mental perception (*hear, see, understand, know*) may be rendered in English in the simple present without loss of the idea of progression:

Ιδού, θεωρῶ τοὺς οὐρανούς (Ac 7:56)

Look, **I behold** the heavens (sensory verb behold)

Standing before the Sanhedrin, Philip describes what he sees in a vision, which lasts a few moments (durative type of action) before it is interrupted. Here the progressive present is used to describe the unfolding of the scene.

2. πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδία διαλέκτω ἡμῶν; (Ac 2:8) (lit.)* how we are hearing each the own dialect of us?
= how is it that we hear each in his own dialect? (sensory verb hear)

On the Day of Pentecost multilingual crowds were amazed to hear the disciples speak in every bystander's own tongue. This durative action probably continued for a good part of the day until Peter stood up to speak.

^{*} Literal translation "(lit.)" will be provided in the next few sections for syntactical comparison. Though in Greek the subject (*I*, you, he, etc.) is implied, it may or may not be shown depending on clarity needed.

8.1.4 Iterative present

The iterative type of action of the present tense describes recurring action (*imperfective aspect*) whether at regular or at odd intervals. The iterative present is used in one of the examples we saw earlier: $\lambda \dot{v}$ *examples*, $\pi o \tau \dot{i} \zeta e i$ waters (Lk 13:15). Some examples:

- καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας (Mk 9:18) (lit.) and foams and gnashes the teeth = and he foams and gnashes his teeth
- μαθητὰς ποιεῖ καὶ βαπτίζει (Jn 4:1)
 (lit.) disciples makes and baptizes
 he makes disciples and baptizes them
- οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ (Rm 7:15) (lit.) not for what I wish this I practice, but what I hate this I do = for what I want to do I do not do, but what I hate I do

Paul essentially says that he, being made carnal and therefore a slave sold under sin (v. 14), does not recognize what he does as a thing he can approve, for he is an instrument of another's will, so he does not engage in the things he wants to do but rather does the very thing he hates (15). All action here is expressed in an iterative sense.

'Εγώ εἰμὶ 'Ιησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις (Ac 22:8)
 I am Jesus the Nazarene whom you persecute

8.1.5 Stative* present

The stative present expresses an ongoing, durative state rather than an action. It borders on being a *gnomic* present as well (see below). The stative present is usually associated with thinking and opinions and is translated in the simple tense form, not in its *-ing* form.

- ή δικαιωσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα (2 Cr 9:9) (lit.) the righteousness of him remaining in the age = his righteousness remains forever
- 2. πας ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει (1 Jn 3:6) (lit.) every the in him remaining not sinning = he who remains in him does not sin
- 3. πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ (Rm 6:8)
 (lit.) we believe (/are believing) that and will live with him
 = we believe that we will also live with him
- 4. πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει (1 Cr 13:7) (lit.) all covering, all believing, all hoping, all enduring
 = it bears all things, it believes all things, it hopes all things, it endures all things

^{*} See 8.5.2.

Exercise 8.a Translate the sentences/verses below, all of which are in the present indicative:

- έγω πιστεύω είς τον υίον του θεου 1. pistevo is ton ion tou theou ego
- 2. πιστεύομεν τὰ ῥήματα τοῦ κυρίου pistevomen ta rimata tou kiriou
- λέγουσιν ούν αὐτῶ, σὺ τί λέγεις περὶ αὐτοῦ; 3. legousin oun afto si ti leyis peri aftou?
- ό δε Ιησούς λέγει αυτοίς, τίνα ζητείτε; 4. o de Iisous leyi aftis tina zitite?
- την ψυχην μου τίθημι ύπερ των προβάτων 5. tin psihin mou tithimi iper ton provaton

την άγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς (Jn 5:42)

tou theou ouk ehete en eaftis

afton

Regarding your translation

It is perhaps better to make a literal translation at first until you are sure you understand what the Greek text says. When you are done trying, consult an interlinear GNT and one or two reputable translations for comparison. Translation exercises in this work are meant to help you develop your Greek language skills and at the same time become more closely familiar with the text.

7. εί οὐν Δαυίδ καλεί αὐτὸν κύριον, πῶς υίὸς αὐτοῦ ἐστιν; (Mt 22:45) i oun David kirion

pos ios

aftou

estin?

- 8. λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης ἐἰ σύ (Jn 4:19) afto i vini kirie theoro oti profotis levi i si
- 9. αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς (Jn 16:27) aftos gar o patir fili imas

kali

10. ακούετε και βλέπετε (Mt 11:4) akouete ke vlepete

6.

tin agapin

- 11. σύ ἄνθρωπος ών ποιείς σεαυτόν θεόν (Jn 10:33) si anthropos on piis seafton theon
- 12. σύ πίστιν ἕχεις, κάγὼ ἔργα ἕχω (Jm 2:18) si pistin ehis kago erga eho
- άγαπậς με πλέον τούτων; (Jn 21:15) 13. agapas me pleon touton?
- και οι άνεμοι και ή θάλασσα αυτώ ύπακούουσιν (Mt 8:27) 14. ke i anemi ke i thalasa afto ipakouousin
- 15. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις (Jn 3:8) to pnevma opou theli pni ke tin fonin aftou akouis

The vocabulary and notes below will help you work on the translation exercise that follows (Exercise 8.b).

Vocabulary

 $\ddot{\alpha}$ [a] (rel. pron) which (pl.) (13) iερόν, -ο \hat{v} , τό [ieron] temple (14) 'Ιουδαιος, -ου, ο [ioudeos] Jew (5) ἀκούω [akouo] *I hear* (2) αύξάνω [afksano] *I increase* (15) ίσχύω [is-hio] I am strong, well (15) $\beta \alpha \pi \tau i \zeta \omega$ [vaptizo] *I baptize* (8) λέγω [lego] I say, speak (6) γινώσκω [vinosko] I know(7)λόγος [logos] word (15) διδάσκω [didasko] *I teach* (1) $\mu\alpha\theta\eta\tau\eta\varsigma$ [mathitis]*learner "disciple"* (2, 8) διώκω [dioko] I persecute (11) $v\alpha \circ \zeta$, $-\circ \hat{\upsilon}$, $\circ [naos]$ temple (1) ἐκκλησία, -ας, ή [eklisia] church (11) $\pi \alpha v \tau \alpha(\zeta)$ [panta(s)] all (nt=nd) (2, 3, 4, 10) έρωτάω - $\hat{\omega}$ [erotao -o] *I ask* (12) περιπατέω - $\hat{\omega}$ [peripateo -o] *Iwalk about* (14) ερχόμενος, -ου, δ[erhomenos] the one coming (3)ποιέω - $\hat{\omega}$ [oieo -o] *I make*. do (13) εύρίσκω [evrisko] I find (5) $\pi \circ \rho \theta \dot{\epsilon} \omega - \hat{\omega}$ [portheo -o] *I ravage* (11) ζητέω - $\hat{\omega}$ [ziteo -o] *I seek* (5) σημείον, -ου, τό [simion] sign (13) θαυμάζω [thavmazo] *I marvel* (4, 10) σιωπάω - $\hat{\omega}$ [siopao -o] *I remain silent* (9) θεραπεύω [therapevo] *I heal* (3) ταῦτα [tafta] (demon. pron.) these (2) $\theta \epsilon \omega \rho \epsilon \omega - \hat{\omega}$ [theoreo -o] *I behold* (13) υίός, -οῦ, ὁ [ios] son (6)

Notes

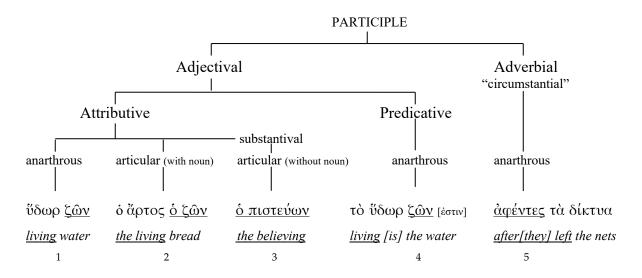
- 1-5 See answer key.
- ναός and ιερόν are translated alike, *temple* (KJV). However, ναός refers to the inner part of the temple, which consists primarily of the holy place and the most holy place, the inner sanctuary. Ἱερόν, on the other hand, refers to the entire precinct of the temple structure.
- 5. $\dot{\alpha}\lambda\lambda'$ oùk *but not*, a case of elision.
- 7. $\dot{\epsilon}v \tau \hat{\omega} \dot{\alpha}v \theta \rho \dot{\omega} \pi \omega$ in man, used in a general sense, e.g., every person.
- 8. Ἰησοῦς αὐτός Jesus himself.
- 9. Like $\tau \iota \mu \hat{\alpha} \omega$, $\tau \iota \mu \hat{\omega}$. A classic example of a descriptive imperfect.
- 13. Both verbs are contracted like $\pi oi\hat{\omega}$, $\pi oi\hat{\omega}$.
- 14. π ερι-ε-πάτ-ει, syllabic augment ε- is always prefixed with the verb stem (i.e., after the preposition. The preposition περί is not subject to elision, that is, it cannot be contracted.

Exercise 8.b Verbs in bold print are in the **imperfect** but you translate them in the **simple past**. For example, "I was working" (in Greek) is translated I worked (in English).

- 1. ο Ιησούς **εδίδασκεν** έν τῷ ναῷ ο Iisous edidasken en to nao
- 2. καὶ ἤκουον ταῦτα πάντα οἱ μαθηταὶ αὐτοῦ ke ikouon tafta panda i mathite aftou
- 3. και **έθεράπευε** πάντας τους έρχομένους προς αυτόν ke etherapeve pandas tous erhomenous pros afton
- 4. πάντες **έθαύμαζον** ἐπὶ τοῖς λόγοι αὐτοῦ pandes ethavmazon epi tis loyis aftou
- 5. και οι Ιουδαιοι έζήτουν αὐτὸν ἀλλ' οὐκ ηὕρισκον αὐτόν ke i Ioudei ezitoun afton al' ouk ivriskon afton
- 6. και ἕλεγον, οὐχὶ υἱός ἐστιν Ἰωσὴφ οὖτος; (Lk 4:22) ke elegon ouhi ios estin Iosif outos?
- 7. αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῷ (Jn 2:25) aftos gar eyinosken ti in en to anthropo
- 8. ['] Ιησοῦς αὐτὸς οὐκ εβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ (Jn 4:2) Iisous aftos ouk evaptizen al' i mathite aftou
- 9. ὁ δὲ Ἰησοῦς ἐσιώπα (Mt 26:63) ο θε Iisous esiopa
- 10. πάντες **έθαύμαζον** (Mk 5:20) pandes ethavmazon
- 11. **ἐδίωκον** τὴν ἐκκλησίαν τοῦ θεοῦ καὶ **ἐπόρθουν** αὐτήν (Gl 1:13) etiokon tin eklisian tou theou ke eporthoun aftin
- 12. ήρώτων (-ουν) αὐτὸν οἱ μαθηταί (Jn 4:31) iroton afton i mathite
- 13. ἐθεώρουν τὰ σημεία ἁ ἐποίει (Jn 6:2) etheoroun ta simia a epii
- 14. και περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ (Jn 10:23) ke periepati ο Iisous en to iero
- 15. ο λόγος ηύξανεν και ίσχυεν (Ac 19:20) ο logos ifksanen ke is-hien

2. Adverbial participle

a. The adverbial participle takes the place of an adverb and functions like the various types of adverbs expressing cause, condition, concession, purpose, result, means: ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ after leaving the nets, they followed him (Mt 4:20). Because the adverbial participle conveys the circumstance in which the finite verb takes place, the adverbial participle is also called *circumstantial* participle. The foregoing may be represented as follows:



Examples:

- παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν ἁγίαν εὐάρεστον τῷ θεῷ [that you] present your bodies [as] a living sacrifice, holy, acceptable to God (Rm 12:1)
- δ πατήρ σου δ βλέπων ἐν τῷ κρυπτῷ your Father <u>who sees</u> you in secret (Mt 6:4)
 δ λαὸς ὅ καθήμενος ἐν σκοτία φῶς εἶδεν μέγα the people <u>that are dwelling</u> in darkness saw a great light (Mt 4:16)
- εὐλογημένος ὅ ἐρχόμενος ἐν ὀνόματι κυρίου blessed is he <u>who comes</u> in the name of the Lord (Mt 23:39)

Ο ἔχων δύω χιτῶνας μεταδότω **τῷ μὴ ἔχοντι** <u>He who has</u> two cloaks let him give <u>to him who has not</u> (Lk 3:11)

Μακάριοι οἱ πενθοῦντες ... μακάριοι οἱ πεινῶντες καὶ διψῶντες... Blissful are <u>those who mourn</u> ... blissful [are] <u>those who hunger</u> and <u>thirst</u>... (Mt 5:4, 6)

- 4. ζών [ἐστιν] ὁ λόγος τοῦ θεοῦ <u>living</u> [is] the word of God (Hb 4:12)
- Παραλαβών δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ So, (<u>after</u>) <u>taking</u> [=gathering] the twelve he said to them, Look, we are going up into Jerusalem (Lk 18:31)

13.5 Present participle

The dual function of the participle as a verbal adjective can now be seen in the present participle examples below.

- Adjectival. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων¹ ἤδη κέκριται. <u>He</u> <u>who believes</u> (=the believing) in him is not judged; but <u>he who does not believe</u> has already been judged. (Jn 3:18). Here the articular participle ὁ πιστεύων is used as a noun, yet acts as an adjective in that it attributes a quality to an unexpressed noun. Built on the present tense stem of πιστεύω, it expresses **durative** action, hence it is imperfective in aspect.
- 2. Adverbial. (i) περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς. [While he was] walking by the sea of Galilee he saw two brothers. (Mt 4:18). The anarthrous participle acts as the verb περιπατῶ I walk in that its timing is synchronized with that of the main verb εἶδεν. The context therefore shows a temporal (time) relationship between the participle and the main verb.

(ii) Other contexts show the various uses of the adverbial participle (cause, condition, concession, purpose, result, or means). Example: Iωσήφ,...δίκαιος ῶν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αυτήν. A literal translation is: Joseph,...being just and not wishing to expose her, he intended to release her in secret (Mt 1:19). The relationship between the participle phrases and ἐβουλήθη is**causal**in that the context expresses the reason for Joseph's intended action. So we may translate this passage Because Joseph was just and did not wish to expose her...

Declined below is the present active *and* middle/passive participle of $\lambda \dot{\upsilon} \omega$. Compare the present active participle with $\dot{\omega} v$, ο $\dot{\upsilon} \sigma \alpha$, $\ddot{\sigma} v$ (4.5).

	 ACTIVE Track 21, p. 142, 145 • one² (who is) loosening/one who loosens • while loosening 		 PASSIVE / MIDDLE • one (who is) being loosened / • one (who is) loosening himself • while being loosened / • while loosening himself 			
	М	F	Ν	М	F	Ν
Sg n g d a Pl n g d	λύ ων ³ λύοντος λύοντι λύοντα λύοντες λυόντων λύουσι ⁴	λύ ουσα λυούσης λυούση λύουσαν λύουσαι λυουσῶν λυούσαις	λῦ ον λύοντος λύοντι λῦον λύοντα λυόντων λύουσι	λυόμενος λυομένου λυομένφ λυόμενον λυόμενοι λυομένων λυομένως	λυομένη λυομένης λυομένη λυομένην λυόμεναι λυομένων λυομένωις	λυόμενον λυομένου λυομένφ λυόμενον λυόμενα λυομένων λυομένωις
а	λύοντας	λυούσας	λύοντα	λυομένους	λυομένας	λυόμενα

¹ Participles are negated by $\mu \dot{\eta}$ (rarely with oⁱ): ὑ μη ἀκούων τὸν λόγον μου.

³ Declined like ἄρχων *ruler* in 3.5 [#]5.

² The masculine gender is purely grammatical and therefore all-inclusive, i.e., it applies to every person.

⁴ λύουτ- σ ι > λύου[τ]- σ ι > λύου- σ ι.

3. Accusative + infinitive



λέγουσιν αὐτὸν ζην they say that <u>he is alive</u> (Lk 24:23)

έλεγον αύτον είναι θεόν they were saying that he was god (Ac 28:6)

4. Negation with $\mu\eta$

If the original statement has $\mathbf{o}\mathbf{v}$ *no*, it is replaced by $\mathbf{\mu}\mathbf{\eta}$ when converted into an accusative + infinitive construction:

Σαδδουκαιοι λέγουσιν $\mu \dot{\eta}$ είναι ἀνάστασιν (Ac 23:8) The Sadducees say that there is no resurrection

14.3 Aspect in the infinitive

A distinction of aspect is seen between the present and aorist infinitives. (The same distinction is seen in the present and aorist subjunctive and imperative.)

1. Present infinitive

ἕπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς βόσκειν χοίρους (Lk 15:15) He sent him into the fields to feed pigs

Here the prodigal son feeds the pigs not on a single occasion but on a repeated, ongoing basis as may be required. (Iterative action.)

2. Aorist infinitive

τίς ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας; (Rv. 5:2) Who (is) worthy to open the book and loosen the seals?

Here we have two aorist infinitives, $\dot{\alpha}$ voîtat and $\lambda \hat{\upsilon} \sigma \alpha \iota$, each describing a single happening. (Undefined, momentary action.)

3. Present and Aorist combined

The aspectual distinction between the durative and momentary action expressed by a present infinitive and an aorist infinitive respectively becomes particularly evident when Paul says: $\dot{\epsilon}\mu o \dot{\gamma} \dot{\alpha}\rho \tau \dot{\delta} \zeta \hat{\eta}\nu$ Xριστ $\dot{\delta}\varsigma \kappa a \dot{\tau} \dot{\delta} \dot{\alpha} \pi \sigma \theta a \nu \epsilon \hat{\iota}\nu$ κέρδος (Php 1:21). Here $\tau \dot{\delta} \zeta \hat{\eta}\nu$ (pres. ac. ind.) conveys the durative aspect of living on as opposed to $\dot{\alpha}\pi\sigma\theta\alpha\nu\epsilon\hat{\iota}\nu$ (2 aor ac ind), which expresses a one-time action at death. Paul intentionally and appropriately chooses momentary $\dot{\alpha}\pi\sigma\theta\alpha\nu\epsilon\hat{\iota}\nu$ over durative $\dot{\alpha}\pi\sigma\theta\nu\dot{\eta}\sigma\kappa\epsilon\iota\nu$ (pres. ac. ind).

The Greek infinitive is translated in English as a one-time action (*to feed, to open, to loosen, to live, to die*), with the aspectual distinction between the present and aorist infinitives, along with other possible semantic nuances, being lost.

- Chapter 15 -

APPLICATION: SELECT PASSAGES

15.1 Self-test

This chapter is a combination of exercises from areas discussed. Following the passage below, a number of words are parsed. Parse the words on the left column on your own and then consult the answers to check your progress.

15.2 1 John 1:1-4

1 [•]O [†]ν ^dπ['] ^dρχης, ^ö ^dκηκόαμεν, ^ö ^{έωράκαμεν} τοις ^dφθαλμοις [†]μῶν, ^ö ^o ⁱⁿ ap['] arhis ^o akikoamen ^o eorakamen ^{tis} ofthalmis ^{imon} ^o

έθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς etheasametha ke e hires imon epsilafisan peri tou logou tis zois

2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν καὶ μαρτηροῦμεν καὶ ἀπαγγέλομεν ke i zoi efanerothi ke eorakamen ke. martiroumen ke apangelomen

ύμιν την ζωην την αιώνιον ητις ην πρός τον πατέρα και έφανερώθη ημιν imin tin zoin tin eonion itis in pros ton patera ke efanerothi imin

3 δ έωράκαμεν και άκηκόαμεν άπαγγέλλομεν και ύμιν, ίνα και ύμεις o eorakamen ke akikoamen apangelomen ke imin ina ke imis

κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ kinonian ehite meth' imon ke i kinonia de i imetera meta tou. patros ke

μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4 καὶ ταῦτα γράφομεν ἡμεῖς ἴνα ἡ meta tou iou aftou lisou Hristou ke tafta grafomen imis ina i

χαρὰ ἡμῶν ἦ πεπληρωμένη.

hara imon i pepliromeni

Verb(al)s:

2		2	2	T
ην	was	3 pers. sg. imprf. ind.	ειμι	I am
ἀκηκόαμεν	we have heard	1 pers. pl. perf. act. ind.	ακούω	I hear
έωράκαμεν	we have seen	1 pers. pl. perf. act. ind.	όράω -ῶ	I see
έθεασάμεθα	we beheld	1 pers. pl. aor. mid. dep. ind.	θεάομαι -ῶμαι	I behold
έψηλάφησαν	they touched	3 pers. pl. aor. act. ind.	ψηλαφάω -ῶ	I touch
έφανερώθη	was revealed	3 pers. sg. aor. pass. ind.	φανερόω -ῶ	I reveal
μαρτηροῦμεν	we witness	l pers. pl. pr. act. ind.	μαρτυρέω -ῶ	I witness
ἀπαγγέλλομεν	we report	1 pers. pl. pr. act. ind.	ἀπαγγέλλω	I report
ἔχητε	that you may have	2 pers. pl. pr. act. subj.	ἕχω	I have
γράφομεν	we are writing	1 pers. pl. pr. act. ind.	γράφω	I write
້ຳ	that [one] may be	3 pers. sg. pr. subj.	εἰμί	I am
πεπληρωμένη	full, fulfilled	nom. sg. f. perf. pass. part.	πληρόω -ῶ	I fulfill

Other words:

ő	nom. sg. neut. rel. pron.	ő	that which
ἀρχῆς	gen. sg. f. n. (n. = noun)	ἀρχή	beginning
ὀφθαλμοῖς	dat. pl. m. n.	ὀφθαλμός	eye
ήμῶν	gen. pl. 1 pers. persnl. pron.	έγώ	Ι
χειρες	nom. pl. f. n.	χείρ	hand
περί	prep. (with a gen.)	περί	about, around
λόγου	gen. sg. m. n.	λόγος	word
ύμιν	dat. pl. 2 pers. persnl. pron.	σύ	уои
ζωή	nom. sg. f. n.	ζωή	life
αιώνιον	acc. sg. f. adj.	αἰώνιος	eternal
ນ ໂວນີ	gen. sg. m. n.	υίός	son
χαρά	nom. sg. f. n.	χαρά	joy
κοινωνία	nom. sg. f. n.	κοινωνία	communion, fellowship, partnership
ίνα	conj.	ίνα	(so) that

15.3 1 John 2:12-14 Track 22

12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. grafo imin teknia oti afeonde imin e amartie dia. to onoma aftou

13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, grafo imin pateres oti egnokate ton ap' arhis grafo imin neaniski

ὅτι νενικήκατε τὸν πονηρόν. 14 ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸνoti nenikikateton ponironegrapsaiminpediaotiegrokateton

πατέρα. ἕγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἕγραψα ὑμῖν, patera egrapsa imin pateres oti egnokate ton ap' arhis egrapsa imin

νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ neaniski oti is-hiri este ke o logos tou theou en imin meni ke

νενικήκατε τὸν πονηρόν. nenikikate ton poniron

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Born Again or From Above? A Two-Pronged Question

The phrase "born-again Christian" has become almost cliché. Yet seen through a key Greek word in a dialogue between Jesus and Nicodemus, this common phrase can be clothed anew in meaningful truth. The word at issue is $\ddot{\alpha}v\omega\theta\varepsilon v$ [anothen] *from above*. The word is formed from $\ddot{\alpha}v\omega \ above + -\theta\varepsilon v$, a suffix denoting origin of motion from a locality, hence *from above*. In certain contexts, $\ddot{\alpha}v\omega\theta\varepsilon v$ can also mean *again*. The question is which meaning it carries in Jesus' conversation with Nicodemus.

Nicodemus, a Pharisee and secret admirer of Jesus, is resolved to find out for himself once and for all who Jesus truly is, so he visits Jesus privately at night and attempts to size up the Master (John 3:1-2). *Master*, Nicodemus says, *we know that you are a teacher come from God; for no man can do the wonders you do except God be with him* (2). Jesus brushes his visitor's introductory accolades aside and immediately brings into the discussion a topic unrelated to Nicodemus' inquiry, yet more relevant to his spiritual need: *Truly, truly, I say to you*, Jesus says, *unless one is born from above [anothen] he cannot see the kingdom of God* (3).

A thought instantly flashes in Nicodemus' mind, and possibly with an air of sanctimony he boldly queries, *How can a man, being old, be born? Is it possible for him to enter his mother's womb a second time and be born?* (4).

Let us pause a moment and put this dialogue in perspective. Jesus uses $\check{\alpha}v\omega\theta\varepsilon v$ early in the dialogue (3), that is, before Nicodemus really has had a chance to "test" Jesus and form a solid opinion of him. But while we could suppose that Nicodemus misunderstood Jesus' use of $\check{\alpha}v\omega\theta\varepsilon v$ and heard it as *again*, the likelihood cannot be discounted that his "misunderstanding" was intentional, particularly because the opportunity for a witty wordplay appeared too enticing at a moment in which Jesus appeared to have plunged himself into a difficult situation with the words he had uttered—a welcome opportunity for an audacious Nicodemus to choose to hear the word $\check{\alpha}v\omega\theta\varepsilon v$ not as *above* but as *a second time*, that is, *again*. We can reasonably conjecture that Jesus' primary meaning in employing $\check{\alpha}v\omega\theta\varepsilon v$ was *from above* because in Neohellenic $\check{\alpha}v\omega\theta\varepsilon v$ has preserved its classical and New Testament meaning of *from above*. (Informally, Neohellenic uses $a\pi \delta(\varepsilon)\pi \acute{\alpha}v\omega$ [apo (e)pano] to signify *from above*, both words having retained their classical and New Testament sense.)

Perceiving Nicodemus, Jesus patiently explains to him the need for every human being born from the womb (water) to be born also of the Spirit (5-8). But when Nicodemus makes a thwarted attempt to challenge Jesus a third time—though apparently awe-struck by the character of Jesus—and groping for words, he mutters, "How can these things be?" (9), he receives a jolting exclamation from Jesus, who tells him that as a leading teacher of Israel he should know better than to be puzzled by such truths (10).

While this view of Nicodemus' demeanor and wittiness at the beginning of his encounter with Jesus may sound somewhat conjectural, the likelihood of its accuracy is high; for Nicodemus, who turned out to be openly a staunch supporter of Jesus (John 7:50-51, 19:39), was a well-educated rabbinic Pharisee. Like Paul (and judging by his Greek name **Nukó-** $\delta\eta\mu\sigma\varsigma$ [nikodemos] *people's victor*, which is suggestive of strong Hellenistic influence) Nicodemus was a Hellenized Pharisee; as such, he was most capable of an instantaneous Greek linguistic twist at an opportune moment. Jesus used this *people's victor* to reveal insights that hinged on a Greek word with a bifurcated meaning that allowed the dialogue to take the double path it did.

NT Greek Figure vs. Form

Two Greek words, $\sigma \chi \tilde{\eta} \mu a$ and $\mu o \rho \phi \tilde{\eta}$, generally understood as *figure* and *form* respectively, are thought to be synonyms. Some translations in fact use compound forms of these words (*transfigure*, *transform*) interchangeably. As will be shown below, however, an understanding of their underlying difference in meaning can shed a new light on a number of scripture verses.

The distinction between $\sigma\chi\eta\mu\alpha$ and $\mu\rho\rho\phi\eta$ is best seen in Philippians 2:6–8. Here Paul speaks of Christ Jesus as being *in the form of God* $\dot{\epsilon}\nu$ $\mu\rho\rho\phi\eta$ $\Theta\epsilon\sigma\bar{\nu}$; and who, by becoming incarnate, assumed *the form of a slave* $\mu\rho\rho\phi\eta\nu$ $\delta\sigma\bar{\nu}\lambda\sigma\nu$ and was thus found by others to be *in figure* $\sigma\chi\eta\mu\alpha\tau$ like a man. Let us now examine these two words.

Σχῆμα [s-híma]. From this word we get English scheme and schematic. In the above passage, σχῆμα is variously translated *figure* (DBT), *fashion* (KJV), *appearance* (NIV), or in other ways. The word signifies all the outwardly perceptible shape of one's existence. Indeed, Christ had the shape, bearing, language, action, relations, habits, needs, and behavior in general of an ordinary human being, so that in the entire mode of his outward appearance and conduct he made himself known, and was recognized by others, as a man. The inclusion of *likeness of men* ὁμοιόματι ἀνθρώπων [omiómati anθrópon] in verse 7 exhausts Paul's emphasis on Christ's true humanity.

Mopo $\hat{\eta}$ [morfí]. From this word we get English *morph*, which is also found in compounds such as *morphology* and *metamorphosis*. In the above passage, $\mu o \rho \phi \hat{\eta}$ is generally translated *form*, though some translations render it as *nature* (GNT), *very nature* (NIV), *humble position* (NLT v. 6), or in other ways.

Σχῆμα here concerns the outward appearance and expression of the incarnate Christ and is therefore simpler to comprehend. Μορφή, on the other hand, concerns the pre-incarnate Christ's divine attributes and existence as God.¹ This makes one wonder how Paul really uses μορφή. For while in ordinary speech the two terms may overlap, μορφή is here used in a narrow sense. For a possible answer, we must probe the term's application in Greek philosophical thought. As Lightfoot remarks, Paul's use of μορφή "[is] in a sense substantially the same which it bears in Greek philosophy."²

Lightfoot's commentary ushers into our discussion Aristotle's view of µopqų́. In his *Metaphysics*, Aristotle discusses the relationship between *matter* and *form*. Existence, he says, is understandable only in terms of what a particular thing does or is meant to do: (a) timbers and stone are potential to a house; (b) that which shelters men and their possessions functions as a house. When (a) and (b) are combined, one speaks of what a house actually is—its function—not its shape. Aristotle concludes that while *matter* is equated with potentiality, *form* is equated with *function*.³ Korsgaard concurs. "Function," she says, "[...is] the best candidate for form,"⁴ and it "does not mean purpose but rather a way of functioning—how a thing does what it does."⁵

¹ Richard C. Trench, *Synonyms of the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans, 1973), 261.

² Joseph B. Lightfoot, *St. Paul's Epistle to the Philippians*, 8th ed. (London: MacMillan and Co., 1888), 132-33.

³ Barbara Jancar, *The Philosophy of Aristotle* (NY: Monarch Press, 1966), 127.

⁴ Christine M. Kosgaard, "Aristotle's Function Argument," p. 39. https://www.people.fas.harvard.edu/~korsgaar/AristotleFunction.pdf (accessed Jan. 4, 2021).

⁵ Christine M. Korsgaard, "Oxford Scholarship Online," https://oxford.universitypressscholarship.com/view/10.1093/acprof:oso/9780199552733.001.0001/acprof-9780199552733-chapter-5 (accessed Jan. 4, 2021).

In the same vein of thought, Ainsworth comments, "A statue may be human-shaped, but it is not a human, because it cannot perform the functions characteristic of humans."⁶

Paul was born and educated in the "university city" of Tarsus, where society was heavily influenced by Hellenistic language and culture and Stoic philosophy.⁷ His superb command of the Greek language indicates that he studied Greek at the university level. Such factors point to the likelihood that the Apostle not only was acquainted with Aristotle's philosophy, but that he also applied $\mu o \rho \phi \dot{\eta}$ in the Aristotelian sense of *function*.⁸

Viewing now $\mu o \rho \phi \dot{\eta}$ in this light, we will at once see Paul drawing in the above passage an extreme contrast between the pre-incarnate Christ as being equal in function with God, and the incarnate Christ as being equal in function with a slave of God—a servant who voluntarily surrendered to the Father the independent exercise of his divine attributes.⁹

Below are excerpts from the KJV that show how they are affected when the strikethrough word in italics (the word used in various translations) is replaced by the preferred equivalent shown in bold print.

- Jesus was *transfigured* **transformed** (Mat. 17:2, Mark 9:2). Comment: An outward expression of Jesus' indwelling divine form was temporarily made manifest to Peter, James, and John.
- Satan *transforms* transfigures himself (2 Cor. 11:14). Comment: Satan cannot change his function, only his appearance.
- Satan's pseudo-apostles and deacons *transform* transfigure themselves (2 Cor. 11:13, 15). Comment: Like Satan, his evil servant spirits cannot change what they do, only their appearance.
- Do not be *conformed* **configured** to this world but be transformed [*sic*] by the renewing of the mind (Rom. 12:2). Comment: Christian principles should not be compromised in this world; rather, change in behavior should be maintained through the ongoing renewal of the mind by pursuing what pleases God. Both commands here are imperfective in aspect.
- Christ will *change* **transfigure** our vile body that it may be *fashioned* **conformed** to his glorious body (Phil. 3:21); We are being *changed* **transformed** from glory to glory (2 Cor. 3:18); We will be *changed* **conformed** to the image of God's Son (Rom. 8:29). Comment: Our earthly bodies are destined to change both *shape* and *function* by being conformed to the image of Christ.

Today, after 2,000 years, both $\sigma\chi\eta\mu\alpha$ and $\mu\rho\rho\phi\eta$ and their compound forms as used in the NT are read, spelled, understood, pronounced, and applied the same way in Neohellenic, though only educated speakers of Greek would to any extent associate these terms with Aristotelian concepts.

⁶ Thomas Ainsworth, "Form vs. Matter," *The Stanford Encyclopedia of Philosophy* (Summer 2020 Edition), Edward N. Zalta (ed.), <u>https://plato.stanford.edu/entries/form-matter/#MattFormIntr, "1. Matter and Form</u> Introduced," par. 4 (accessed Jan. 4, 2021).

⁷ Quency E. Wallace, "The Early Life and Background of Paul the Apostle," https://www.biblicaltheology.com/Research/WallaceQ01.html.

⁸ This article is only an attempt to form a basis for the distinction between these two terms, not to explain in any detail Aristotle's philosophy regarding matter and form.

⁹ George L. Lawlor, *When God Became Man* (Chicago: Moody Press, 1978), 74. Also, Vincent R. Marvin, *Word Studies in the New Testament*, Vol. III (McClean, VA: MacDonald Publishing Company, 1990), 431.

- EXCURSUS -



VERBAL ASPECT IN NT GREEK A Practical Approach through Neohellenic

INTRODUCTION

V ERBAL ASPECT, or simply *aspect*, has been an intrinsic feature of the Hellenic language from primordial times to the present. Modern conceptions of aspect are in fact traceable to works of Aristotle.¹ Today, as in centuries past, speakers of Greek still learn aspect naturally from birth and apply it in their daily speech intuitively and without being particularly conscious of it. Aspect is thus as much a linguistic property of Neohellenic (Modern Greek) as of Kouvή [kini] "Koine" and Classical Greek.

This study purports to show that aspectual insights gained through Neohellenic can shed light on issues related to New Testament exegesis. To that end, this study comes in two parts. Part One explains how Neohellenic is related to Koine and points out aspect and tense features the Koine and Neohellenic verb systems share. Part Two critiques verbal aspect views by various scholars and offers insights through Neohellenic.

It must be noted that my intention is not to dwell on any changes that developed in Greek between Koine and Neohellenic times. Rather, my intention is to render a concise description of the grammatical² relationship between Neohellenic and Koine, and on that basis elucidate aspectual issues.

¹ Francis G. H. Pang, "Aspect and *Aktionsart* Once Again," in *Modeling Biblical Language*, Stanley Porter, et al., eds., https://www.academia.edu/28181029/Aspect_and_Aktionsart_Once_Again (p. 51) (accessed April 2022).

² A grammatical comparison, the true test in the scientific study of language, involves the phonology, morphology, and syntax of a language.

Part Two

Practical Aspectual Solutions through Neohellenic

Note: Part Two presupposes an understanding of the discussion on verbal aspect as presented in Chapter 7, particularly sections 7.1–7.5 and 7.8.

INTRODUCTION

It would be a futile attempt to summarize here today's leading theorists' works on verbal aspect in connection with NT exegesis. Campbell notes, "one of the best-known debates regarding verbal aspect has been whether Greek tense-forms semantically encode temporal reference alongside aspect."¹ Such remarks indicate that there is no consensus among theorists regarding aspect. According to some, aspect is the primary value of the Greek verb, time the secondary. Others opine that the Greek verb expresses time in the indicative mood only, while a few claim that Greek verbs express no time whatsoever, only aspect. Still others advocate the replacement of the traditional tense nomenclature of the Greek verbal system with aspectual terminology. These issues are compounded by the influx of related treatises, most of which are but repeated comparisons, summaries, or commentaries on various theorists' views. In short, as highly educated (and no less sophisticated)² as these scholars may sound, they continue to struggle with the application of verbal aspect notions to NT exegesis in a manner that would be acceptable to colleagues across the board.

In a web of theoretical conceptions in connection with NT exegesis, one may wonder: If today the intricacies of verbal aspect loom over NT exegesis, how did Greek-speaking people in early Christianity and thereafter comprehend the teachings of the NT? Was Greek verbal aspect under a veil of dormancy—hence not interfering with exegetical matters until sophisticated modern scholarship unveiled it?

¹ Constantine R. Campbell, *Advances in the Study of Greek* (Grand Rapids, MI: Zondervan, 2015), 114.

² In light of the differring views on Greek verbal aspect among today's sophisticated grammarians and theorists, Wallace might as well have engraved on a boomerang his assessment of the ancient Greeks' level of sophistication regarding their understanding of their own grammar, when he says, "Although we cannot base too much on the ancient Greeks' perception of their own tenses (they demonstrate their lack of sophistication in many areas), it does not seem too much to expect them to know whether their verb tenses grammaticalized time." Daniel B. Wallace, *Greek Grammar Beyond Basics*, 510. glorious

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15. TIME IN OTHER MOODS?

Probably the majority of aspect theorists would say that the Greek verb encodes temporal reference (past, present, future) alongside aspect (perfective or imperfective) only in the indicative mood; and that in the other moods the verb encodes no time, only aspect. If that holds true, then the subjunctive mood, for example, should express no time, only aspect. Let us then view an action in which the indicative and the subjunctive are compared and see whether the temporalness of the action expressed in the indicative is indeed suppressed or absent in the subjunctive. Our actor is Joseph, an imaginary first century farmer in Jerusalem.

So, Joseph goes to his stable every day, save Sabbath, and $\lambda \dot{\upsilon} \varepsilon \iota$ *loosens* his ox (present indicative). For Joseph, the act of loosening his ox on a given day in actuality becomes *potential* action for the next day. Of course, Joseph himself has no doubt that he $\lambda \dot{\upsilon} \sigma \varepsilon \iota$ will loosen (future indicative) his ox the next day, as he always has in the past. In this regard, $\lambda \dot{\upsilon} \varepsilon \iota$ loosens or $\lambda \dot{\upsilon} \sigma \varepsilon \iota$ will loosen denotes the same potential action as that in which Joseph goes to the stable as usual $\forall \upsilon \alpha \lambda \dot{\upsilon} \eta$ in order to/that he might be loosening (present subjunctive) or $\forall \upsilon \alpha \lambda \dot{\upsilon} \sigma \eta$ in order to/that he might be loosening (present subjunctive) or $\forall \upsilon \alpha \lambda \dot{\upsilon} \sigma \eta$ in order to/that he might be loosening (present subjunctive).

The subjunctive may at times be aided by temporal deictic markers such as $\alpha \check{\upsilon} \rho \iota \circ \nu$ tomorrow, but so does the future indicative (cf. Jm 4:13).¹ This all the more suggests that action in the subjunctive can have the force of, or be perceived as, action in future time. This perception is averred also by *shall/shalt not* in translating the subjunctive: $\tau i \phi \dot{\alpha} \gamma \omega \mu \epsilon \nu$; *What shall we eat*? (Mt 6:31); $\mu \dot{\eta} \phi \circ \nu \epsilon \dot{\upsilon} \eta \varsigma$ thou shalt not murder (Lk 18:20).

Thus the two pairs of verb forms (a) $\underline{\lambda \dot{v}} \cdot \epsilon \mathbf{i} / \underline{\lambda \dot{v}} \sigma \cdot \epsilon \mathbf{i}$ (present/future indicative) and (b) $\underline{\lambda \dot{v}} \cdot \mathbf{\eta} / \underline{\lambda \dot{v}} \sigma \cdot \mathbf{\eta}$ (present/aorist subjunctive) share the same encoded morphosemantic values ($\underline{\lambda \dot{v}} - /\underline{\lambda \dot{v}} \sigma$). Additionally, these pairs share the same *aspect* of action (imperfective/perfective, respectively), and the same *type* of action (aktionsart) (iterative/momentary, respectively).

¹ Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε πόλιν. Today or tomorrow we will go to such a town (= a given town).

But more germane to our point, whether Joseph goes and $\lambda \hat{\upsilon} \epsilon l \lambda \hat{\upsilon} \sigma \epsilon l$ his ox or $\hat{\upsilon} \alpha \lambda \hat{\upsilon} \eta / \lambda \hat{\upsilon} \sigma \eta$ his ox, is the fact that the action expressed is nonpast as well as not present, hence future a temporal reference the indicative and the subjunctive obviously share.

Just as our imaginary actor Joseph in NT times, so in daily speech today Greek speakers treat the subjunctive very much like the future tense. For to the Greek ear the subjunctive signals future or potential future action, with aspect enjoying no greater value than time.¹

As the above examples show, the future indicative verb form $\lambda \dot{\upsilon} \sigma \epsilon \iota$ and the subjunctive aorist verb form $\lambda \dot{\upsilon} \sigma \eta$ encode the same tense-/aspect-forming morpheme - σ -. Since the two indicative forms' basic structure (verb-stem) is identical, and with the future verb form *grammaticalizing* (morphologically signaling)² future time, we can say that the aorist subjunctive also grammaticalizes future time. Let us then see these two verb forms in Koine and in Neohellenic:

<u>Koine</u>

Future	Ἀπελθών αὔριον εἰς πόλιν Ἰωσήφ τὸν βοῦν αὐτοῦ λύσει .
Ind.	Tomorrow Joseph will go to town and will loosen his ox.
Aorist Subj.	Ἰωσὴφ μέλλει πορεύεσθαι αὔριον εἰς πόλιν (ἴνα) τὸν βοῦν αὐτοῦ λύση . Joseph is going to go to town tomorrow (in order) to loosen his ox.

The equivalent examples in Neohellenic convey future action the same way:

<u>Neohellenic</u>

Katharevousa (formal, polytonic)

Future Αὔριον ὁ Ἰωσήφ θὰ ὑπάγῃ εἰς τὴν πόλιν καὶ **θὰ λύσῃ**³ τὸν βοῦν του. *Ind.* Tomorrow Joseph will go to town and will loosen his ox.

Aorist Αὔριον ὁ Ἰωσήφ θὰ ὑπάγῃ εἰς τὴν πόλιν (διὰ) **νὰ λύσῃ** τὸν βοῦν του. *Subj.* Tomorrow Joseph will go to town (in order) to loosen his ox.

Dimotiki (informal, monotonic)

Future Aúrio o Iwship ba páel στην πόλη και θα λύσει⁴ το βόδι του.

- *Ind.* Tomorrow Joseph will go to town and will loosen his ox.
- *Aorist* Αύριο ο Ιωσήφ θα πάει στην πόλη (για) **να λύσει** το βόδι του. *Subj.* Tomorrow Joseph will go to town (in order) to loosen his ox.

¹ Here *time* and *tense* are used in the sense of $\chi p \circ v \circ \zeta$, which does not differentiate between the two (cf. 6.2).

² A lexical or part of a lexical element that has some grammatical function is said to be *grammaticalized*.

³ Future and subjunctive Katharevousa forms are identical. ($\theta \alpha$ is from $\theta \epsilon \lambda \omega$ iv $\alpha > \theta \epsilon \lambda \omega > \theta \alpha$.)

⁴ Future and subjunctive Dimotiki forms are identical.

Porter's theoretical stance is that "tense-forms do not grammaticalize time, [but that] [t]emporal properties are realized through temporal markers (i.e. deixis)." We will now reexamine the first sentence (above) as a case in point and put Porter's idea to test. The sentence reads: $\dot{A}\pi\epsilon\lambda\theta\dot{\omega}\nu\alpha\ddot{\upsilon}\rho\iota\sigma\nu\epsilon\dot{\iota}\varsigma\pi\dot{\sigma}\lambda\iota\nu$ 'I $\omega\sigma\eta\phi\tau\dot{\sigma}\nu\beta\sigma\dot{\upsilon}\nu\alpha\dot{\upsilon}\tau\sigma\dot{\upsilon}\lambda\dot{\upsilon}\sigma\epsilon\iota$. Based on Porter's theory, this sentence should indicate future action, not because of the verb $\lambda\dot{\upsilon}\sigma\epsilon\iota$, but because of the adverb of time $\alpha\ddot{\upsilon}\rho\iota\sigma\nu$.

Let us then remove $\alpha \ddot{\upsilon} \rho \iota \sigma \nu$ and additionally reduce the sentence to subject, verb, and object. Now the sentence reads: $I\omega\sigma \dot{\eta}\phi \tau \dot{\sigma}\nu \beta \sigma \vartheta\nu \alpha \dot{\upsilon}\tau \sigma \vartheta \lambda \dot{\upsilon}\sigma \epsilon \iota$. This sentence has no temporal markers. To say that $\lambda \dot{\upsilon}\sigma \epsilon \iota$ has only lexical meaning (e.g., loosening something), but that grammatically there is nothing in it that signals future time, would mean to interpret - σ -/s/ strictly as an aspect-forming, but not also as a tense-forming morpheme. That would be analogous to saying that the number of miles displayed on a freeway sign can be interpreted by a driver only in terms of distance but not time! Greek speakers, regardless of how intuitively they perceive verbal aspect, time, and type of action, exercise absolute dependence on such *bifunctional and instrinsic* tense-and-aspect-forming signals as - σ -.

Let us now briefly look at a couple of examples in the imperative mood. In Mark 5:36, Jesus says to Jairus, who had just received news of his daughter's death, M $\eta \phi \rho \beta o \hat{v}$, $\mu \dot{o} \nu o \nu \pi i \sigma \tau \epsilon \nu \epsilon$ "Do not fear, only believe." Present imperatives $\varphi o \beta o \hat{v}$ and $\pi i \sigma \tau \epsilon \nu \epsilon$ indicate both aspect and time relative to the speaker's present. Jairus did not wait for Jesus to give him some temporal clue as to when he should stop being afraid and start believing. Rather, he intuitively understood that Jesus' comforting words were distinctly in reference to an immediate and enduring state of mind.

1 Pet. 2:17 is packed with four imperatives: πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε "honor everyone, love the brotherhood, fear God, honor the king." Without temporal markers, Peter exhorts the diaspora believers to live as God's servants. The first imperative is aorist active, the remaining three present active. One should not invariably infer that in Greek there must be some significance in the difference between perfective τιμήσατε (e.g., "one-time" action) and imperfective τιμάτε (e.g., "permanent" action). An honoring attitude is a sustained state of mind, with its expression manifested as the opportunity arises.

By way of closing, it must be pointed out once again that intertwined with *aspect*, *time*, and *context* is the element of language *intuition*, the catalyst of semantic perception. Intuition is intimate familiarity with one's mother tongue, the silent discerner of aspectual and temporal differences, the decoder of surface structures and idiomatic subtleties. Today Greek-speaking persons perceive consciously or subconsciously whether a verbal construct indicates perfective or imperfective aspect, or whether the time of action is past, present, or future. And there is no reason to suppose that Koine-speaking persons in NT times did not perceive verbal aspect and time the way speakers of Neohellenic do.

¹ Stanley E. Porter and Andrew W. Pitts, "New Testament Language and Linguistics in Recent Research," 221 <u>https://journals.sagepub.com/doi/10.1177/1476993X07083628</u> (accessed April 2022).

EPILOGUE

Part One of this study showed that Neohellenic (Modern Greek) and Koine share much ground in all areas of linguistic comparison, including verbal aspect. That set the stage for Part Two, where several models of NT exegesis were examined in which the authors collectively applied a variety of verbal aspect schemata. It was shown that when examined in the light of Neohellenic, each of those models rendered a slightly to greatly different exegesis. This finding revealed two things: (a) verbal aspect theories applied to text that is viewed strictly through the English lens is subject to interpretational limitations; and (b) exegesis by a native Greek scholar is aided by similarities Koine and Neohellenic share, and by language intuition with respect to idiomatic subtleties and nuances.

Verbal aspect is theoretical in nature. As such, "[it] does not solve all the problems with reference to exceptically challenging verbs. It has many limitations."³ Thus theories that reach soring heights require greater familiarity with Greek. It must therefore be clearly stated that when non-native Greek scholars—who know English better than Greek—apply complex theoretical concepts to exceptions, they must bear in mind that they might not be cognizant of nuances and idiomatic refinements that mold the substance of the text.

Traditional grammatical nomenclature in English is unlikely to change any time soon, if at all, regardless of how happy or unhappy some grammarians may be with certain names. Attempts by theorists to replace grammatical names with more "accurate" aspectual terminology, especially in light of dragging disagreements among them, are likely to fizzle out. Meanwhile, scholars and students of NT Greek ought not to be discouraged or intimidated by theorists who claim to have the upper hand in NT exegesis.

Verbal aspect is an integral part of Greek grammar. Scholars can appreciate the fruits of seeing how students recognize aspect and analyze the portrayal of action in context. My advice would be to adhere to grammatical studies along with the practical application of verbal aspect. And for those who aspire to immerse themselves in the language of the New Testament, they would do well, to the extent possible, to also immerse themselves in Neohellenic.

³ Andrew D. Naselli, "A Brief Introduction to Verbal Aspect in New Testament Greek," *DBSJ* 12 (2007): 26. https://andynaselli.com/wp-content/uploads/2007_verbal_aspect.pdf (accessed April 2022).