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:


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.

—Philemon Zachariou
Introduction

A 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, Neo-hellenic (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**
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

A growing number of scholars today advocate the adoption of the Historical Greek Pronunciation (HGP). The HGP is a sound system whose origins are traceable to the inscriptive 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 ἡ μετ’ Εὐκλείδην 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., τηι βουλει for τηι βουληι, κιτε for κειται, του for των, ηςυν for ηςυν).

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 Κοινή “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, 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).

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.

<table>
<thead>
<tr>
<th>Capital and lowercase</th>
<th>Transliteration and pronunciation</th>
<th>Letter name trans-literated phonetically</th>
</tr>
</thead>
<tbody>
<tr>
<td>Α</td>
<td>α</td>
<td>are</td>
</tr>
<tr>
<td>Β</td>
<td>β</td>
<td>vet</td>
</tr>
<tr>
<td>Γ</td>
<td>γ (strike-thru g) = continuous g as in Span. amigo</td>
<td>gama “gamma”</td>
</tr>
<tr>
<td>Δ</td>
<td>δ</td>
<td>yes</td>
</tr>
<tr>
<td>Ε</td>
<td>ε</td>
<td>the</td>
</tr>
<tr>
<td>Ζ</td>
<td>ζ</td>
<td>zoo</td>
</tr>
<tr>
<td>Η</td>
<td>η</td>
<td>ski, between deed / did</td>
</tr>
<tr>
<td>Θ</td>
<td>θ</td>
<td>thin</td>
</tr>
<tr>
<td>Ι</td>
<td>ι</td>
<td>ski, between deed / did</td>
</tr>
<tr>
<td>Κ</td>
<td>κ</td>
<td>ee k</td>
</tr>
<tr>
<td>Λ</td>
<td>λ</td>
<td>l lee</td>
</tr>
<tr>
<td>Μ</td>
<td>μ</td>
<td>me</td>
</tr>
<tr>
<td>Ν</td>
<td>ν</td>
<td>no</td>
</tr>
<tr>
<td>Ξ</td>
<td>ξ</td>
<td>ks, thanks</td>
</tr>
<tr>
<td>Ο</td>
<td>ο</td>
<td>or</td>
</tr>
<tr>
<td>Π</td>
<td>π</td>
<td>p pea</td>
</tr>
<tr>
<td>Ρ</td>
<td>ρ</td>
<td>r raw, trilled r or tapped t as in butter</td>
</tr>
<tr>
<td>Σ</td>
<td>σ, ζ</td>
<td>s so</td>
</tr>
<tr>
<td>Τ</td>
<td>τ</td>
<td>t to</td>
</tr>
<tr>
<td>Υ</td>
<td>υ</td>
<td>i ski, between deed / did</td>
</tr>
<tr>
<td>Φ</td>
<td>ϕ</td>
<td>f fee</td>
</tr>
<tr>
<td>Χ</td>
<td>χ</td>
<td>h he, Span. Mexico, ojo ‘continuous k’</td>
</tr>
<tr>
<td>Ψ</td>
<td>ψ</td>
<td>ps oops</td>
</tr>
<tr>
<td>Ω</td>
<td>ω</td>
<td>o or</td>
</tr>
</tbody>
</table>

**Digraphs**

<table>
<thead>
<tr>
<th>Digraph</th>
<th>Phonetic transl.</th>
<th>Pronounced as in…</th>
</tr>
</thead>
<tbody>
<tr>
<td>αυ</td>
<td>av, af</td>
<td>bravo, pilaf</td>
</tr>
<tr>
<td>ευ</td>
<td>ev, ef</td>
<td>level, left</td>
</tr>
<tr>
<td>ηυ</td>
<td>iv, if</td>
<td>believe, belief</td>
</tr>
<tr>
<td>αι</td>
<td>e</td>
<td>said</td>
</tr>
<tr>
<td>ου</td>
<td>ou</td>
<td>you</td>
</tr>
<tr>
<td>οι</td>
<td>i</td>
<td>ski (between deed / did)</td>
</tr>
</tbody>
</table>

The 24-letter Greek Alphabet and Transliteration Key
PART ONE

NON-VERBAL ESSENTIALS
The icon

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

1.1 Syntax

Syntax σύνταξις [sintaksis] (σύν ‘with’ + τάξις ‘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 ὁ πατὴρ τιμᾷ τὸν υἱόν [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 ὁ πατὴρ the father, the verb (V) is τιμᾷ honors, and the object (O) is τὸν υἱόν 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:

<table>
<thead>
<tr>
<th>Greek word order</th>
<th>Literal translation</th>
<th>English word order</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ὁ πατὴρ τιμᾷ τὸν υἱόν</td>
<td>The father honors the son.</td>
<td>SVO ← normal usage in English</td>
</tr>
<tr>
<td>2. ὁ πατὴρ τὸν υἱόν τιμᾷ</td>
<td>The father the son honors.</td>
<td>SOV</td>
</tr>
<tr>
<td>3. τὸν υἱόν ὁ πατὴρ τιμᾷ</td>
<td>The son the father honors.</td>
<td>OSV</td>
</tr>
<tr>
<td>4. τὸν υἱόν τιμᾷ ὁ πατὴρ</td>
<td>The son honors the father.</td>
<td>OVS</td>
</tr>
<tr>
<td>5. τιμᾷ τὸν υἱόν ὁ πατὴρ</td>
<td>Honors the son the father.</td>
<td>VOS</td>
</tr>
<tr>
<td>6. τιμᾷ ὁ πατὴρ τὸν υἱόν</td>
<td>Honors the father the son.</td>
<td>VSO</td>
</tr>
</tbody>
</table>

1.1.3 Passive voice

Similar observations can be made with regard to the translation of the same sentence in the passive voice: ὁ υἱὸς τιμᾶται ὑπὸ τοῦ πατρὸς [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:

<table>
<thead>
<tr>
<th>Greek word order</th>
<th>Literal translation</th>
<th>English word order</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. τιμᾶται ὁ υἱὸς ὑπὸ τοῦ πατρὸς</td>
<td>Honored by the father.</td>
<td>VSO ← normal usage in English</td>
</tr>
<tr>
<td>2. τιμᾶται ὁ υἱὸς ὑπὸ τοῦ πατρὸς</td>
<td>Honored by the father.</td>
<td>VSO</td>
</tr>
<tr>
<td>3. τιμᾶται ὑπὸ τοῦ πατρὸς τὸν υἱὸν</td>
<td>Honored by the father the son.</td>
<td>VSO</td>
</tr>
<tr>
<td>4. τιμᾶται ὑπὸ τοῦ πατρὸς τὸν υἱὸν</td>
<td>Honored by the father the son.</td>
<td>VSO</td>
</tr>
<tr>
<td>5. τιμᾶται ὑπὸ τοῦ πατρὸς τὸν υἱὸν</td>
<td>Honored by the father the son.</td>
<td>VSO</td>
</tr>
<tr>
<td>6. τιμᾶται ὑπὸ τοῦ πατρὸς τὸν υἱὸν</td>
<td>Honored by the father the son.</td>
<td>VSO</td>
</tr>
</tbody>
</table>
1. ὁ υἱὸς τιμᾶται ὑπὸ τοῦ πατρὸς
   The son is honored by the father.

2. ὁ υἱὸς ὑπὸ τοῦ πατρὸς τιμᾶται
   The son by the father is honored.

3. ὑπὸ τοῦ πατρὸς τιμᾶται ὁ υἱὸς
   By the father is honored the son.

4. ὑπὸ τοῦ πατρὸς ὁ υἱὸς τιμᾶται
   By the father the son is honored.

5. τιμᾶται ὁ υἱὸς ὑπὸ τοῦ πατρὸς
   Honored is the son by the father.

6. τιμᾶται ὑπὸ τοῦ πατρὸς ὁ υἱὸς
   Honored by the father is the son.

1.1.4 Inflection

In the active voice example, the definite article ὁ in the nominative (subject) case is identified with πατήρ, whose form shows that it, too, is in the nominative case; and the definite article τόν in the accusative (object) case is identified with υἱόν, whose form indicates that it, too, is in the accusative case.

In the passive voice example the preposition ὑπό (5.1-5.3) cannot be used with a noun in the nominative case, the case of ὁ υἱὸς. This precludes the pairing up of ὑπό and ὁ υἱὸς. Instead, ὑπό can be paired up only with a noun in the genitive (possessive) case, the case of τοῦ πατρὸς. 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. This is one of the foundational differences between Greek and English grammar.

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:

```
INFLATION of words
  declension of words → article, nouns, pronouns
  conjugation of words → verbs
```
1.1.5 Syntactic flexibility

Consider the sentence δότην ἀγαπᾷ ὁ Θεός [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 ἱλαρόν [ilaron] cheerful, an author can rearrange the five words ἱλαρόν δότην ἀγαπᾷ ὁ Θεός (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.)

Flexibility of Greek syntax: 24 variant readings – one translation

<table>
<thead>
<tr>
<th>Actual NT text word order</th>
<th>Word order closest to Engl. sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἱλαρόν δότην ἀγαπᾷ ὁ Θεός</td>
<td>13. ὁ Θεός ἀγαπᾷ ἱλαρόν δότην</td>
</tr>
<tr>
<td>2. ἱλαρόν δότην ὁ Θεός ἀγαπᾷ</td>
<td>14. ὁ Θεός ἀγαπᾷ δότην ἱλαρόν</td>
</tr>
<tr>
<td>3. ἱλαρόν ὁ Θεός δότην ἀγαπᾷ</td>
<td>15. ὁ Θεός δότην ἱλαρόν ἀγαπᾷ</td>
</tr>
<tr>
<td>4. ἱλαρόν ὁ Θεός ἀγαπᾷ δότην</td>
<td>16. ὁ Θεός δότην ἱλαρόν ἀγαπᾷ</td>
</tr>
<tr>
<td>5. ἱλαρόν ἀγαπᾷ δότην ὁ Θεός</td>
<td>17. ὁ Θεός ἱλαρόν δότην ἀγαπᾷ</td>
</tr>
<tr>
<td>6. ἱλαρόν ἀγαπᾷ ὁ Θεός δότην</td>
<td>18. ὁ Θεός ἱλαρόν ἀγαπᾷ δότην</td>
</tr>
<tr>
<td>7. δότην ἱλαρόν ἀγαπᾷ ὁ Θεός</td>
<td>19. ἀγαπᾷ ὁ Θεός ἱλαρόν δότην</td>
</tr>
<tr>
<td>8. δότην ἱλαρόν ὁ Θεός ἀγαπᾷ</td>
<td>20. ἀγαπᾷ ὁ Θεός δότην ἱλαρόν</td>
</tr>
<tr>
<td>9. δότην ἠγαπᾷ ἱλαρόν ὁ Θεός</td>
<td>21. ἠγαπᾷ ἱλαρόν ὁ Θεός δότην</td>
</tr>
<tr>
<td>10. δότην ἠγαπᾷ ὁ Θεός ἱλαρόν</td>
<td>22. ἠγαπᾷ ἱλαρόν δότην ὁ Θεός</td>
</tr>
<tr>
<td>11. δότην ὁ Θεός ἱλαρόν ἠγαπᾷ</td>
<td>23. ἠγαπᾷ δότην ἱλαρόν ὁ Θεός</td>
</tr>
<tr>
<td>12. δότην ὁ Θεός ἠγαπᾷ ἱλαρόν</td>
<td>24. ἠγαπᾷ δότην ὁ Θεός ἱλαρόν</td>
</tr>
</tbody>
</table>

“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: ἱλαρόν δότην ἀγαπᾷ ὁ Θεός
(ilaron dotin agapa o theos) (lit.) cheerful giver loves the God

Translator’s syntax: ὁ Θεός ἀγαπᾷ ἱλαρόν δότην
(o theos agapa ilaron dotin) (lit.) the God loves cheerful giver

Equivalent translation: God loves the* cheerful giver

*Said English translations use the indefinite article a (a cheerful giver). Greek, however, does not have an indefinite article, only a definite article: ὁ (m), ἡ (f), τὸ (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 εἷς (m), μία (f), τις (n) = one, or τις/τί (m,f/n) = a certain (one) (2.6-7). In the above example the implied definite article ἱλαρόν (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.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>ὁ</td>
<td>ἡ</td>
</tr>
<tr>
<td>gen.</td>
<td>τοῦ</td>
<td>τῆς</td>
</tr>
<tr>
<td>dat.</td>
<td>τῷ</td>
<td>τῇ</td>
</tr>
<tr>
<td>acc.</td>
<td>τόν</td>
<td>τήν</td>
</tr>
</tbody>
</table>

2.5 Reading exercise  

1. Ἰμεῖς ἐκ τῶν κάτω ἑστέ, ἐγὼ ἐκ τῶν ἀνω 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. Ἁγαπήσης κύριον τὸν θεὸν σου
   o de efhi afto, agapisis kirioun 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)

3. οἱ δὲ λέγουσιν αὐτῷ
   i de legousin afto
   they and say (to) him
   and they say to him (Mt 14:17)

4. λέγει αὐτῇ ὁ Ἰησοῦς, Γυναι, τί κλαίεις;
   leyi aflat 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
   o lphnos tou somatos estin o ofalamos
   the lamp of the body is the eye
   The lamp of the body is the eye (Lk 11:34)

6. Ἰάκωβος ὁ τοῦ Ζεβεδαίου
   Iakovos o tou Zevedeou
   Jacob the of the Zebedee
   James the [son] of Zebedee (Mt 10:2)

7. τὰ περὶ τοῦ Ἰησοῦ
   ta peri tou Lisou
   the about of the Jesus
   the [things] about Jesus (Ac 18:25)
Exercise 2.b

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 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ: χάρις Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ: χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὅν καὶ ὁ Ἡν καὶ ὁ ἑρχόμενος. καὶ ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὅν καὶ ὁ Ἡν καὶ ὁ ἑρχόμενος. καὶ ἐν τῷ ἐκκλησίαν τοῦ θρόνου αὐτοῦ, ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὅν καὶ ὁ Ἡν καὶ ὁ ἑρχόμενος. καὶ ἐν τῷ ἐκκλησίαν τοῦ θρόνου αὐτοῦ, ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὅν καὶ ὁ Ἡν καὶ ὁ ἑρχόμενος. καὶ ἐν τῷ ἐκκλησίαν τοῦ θρόνου αὐτοῦ, ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὅν καὶ ὁ Ἡν καὶ ὁ ἑρχόμενος. καὶ ἐν τῷ ἐκκλησίαν τοῦ θρόνου αὐτοῦ, ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὅν καὶ ὁ Ἡν καὶ ὁ ἑρχόμενος. καὶ ἐν τῷ ἐκκλησίαν τοῦ θρό

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. ________
## Chapter 3

### 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).

**Table A**

<table>
<thead>
<tr>
<th>Declensions (stem ending)</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
</tr>
<tr>
<td>-α stems</td>
</tr>
<tr>
<td>νεανί-ας</td>
</tr>
<tr>
<td>ημέρας</td>
</tr>
<tr>
<td>-η stems</td>
</tr>
<tr>
<td>μαθητή-ς</td>
</tr>
<tr>
<td>τιμη</td>
</tr>
<tr>
<td>Second</td>
</tr>
<tr>
<td>-o stems</td>
</tr>
<tr>
<td>λόγο-ς</td>
</tr>
<tr>
<td>ὀδό-ς</td>
</tr>
<tr>
<td>ἐργο-ν</td>
</tr>
<tr>
<td>Third</td>
</tr>
<tr>
<td>conson. stems(^1)</td>
</tr>
<tr>
<td>αἵμω-ος</td>
</tr>
<tr>
<td>ἐλπιδ-ος</td>
</tr>
<tr>
<td>γυναικ-ος</td>
</tr>
<tr>
<td>ὄρνιθ-ος</td>
</tr>
<tr>
<td>τριχ-ός</td>
</tr>
<tr>
<td>ἔθνος-ος</td>
</tr>
<tr>
<td>-ι -o stems</td>
</tr>
<tr>
<td>πολλ-ις</td>
</tr>
<tr>
<td>πόλε-ως</td>
</tr>
<tr>
<td>-Ι -o stems</td>
</tr>
<tr>
<td>ἱερός</td>
</tr>
</tbody>
</table>
| γενιτiv singular

**Table B**

<table>
<thead>
<tr>
<th>Declensions (nomin. sing. ending)</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
</tr>
<tr>
<td>Masc.</td>
</tr>
<tr>
<td>-ας</td>
</tr>
<tr>
<td>νεανι-ας</td>
</tr>
<tr>
<td>-ης</td>
</tr>
<tr>
<td>μαθητή-ς</td>
</tr>
<tr>
<td>Fem.</td>
</tr>
<tr>
<td>-α</td>
</tr>
<tr>
<td>ημέρα</td>
</tr>
<tr>
<td>-η</td>
</tr>
<tr>
<td>τιμη</td>
</tr>
<tr>
<td>Second</td>
</tr>
<tr>
<td>Masc.</td>
</tr>
<tr>
<td>-ος</td>
</tr>
<tr>
<td>λόγο-ς</td>
</tr>
<tr>
<td>ὀδό-ς</td>
</tr>
<tr>
<td>ἐργο-ν</td>
</tr>
<tr>
<td>Fem.</td>
</tr>
<tr>
<td>-ον</td>
</tr>
<tr>
<td>πνευμα</td>
</tr>
<tr>
<td>Neut.</td>
</tr>
<tr>
<td>-α -ι -ω -η -ος</td>
</tr>
<tr>
<td>-ν</td>
</tr>
<tr>
<td>πατήρ</td>
</tr>
<tr>
<td>M. F. N.</td>
</tr>
<tr>
<td>Ends in:</td>
</tr>
<tr>
<td>ἀρχον</td>
</tr>
<tr>
<td>πατήρ</td>
</tr>
<tr>
<td>ιερεύς</td>
</tr>
<tr>
<td>φλοξ</td>
</tr>
<tr>
<td>ψήν</td>
</tr>
</tbody>
</table>

\(^1\) If a third declension noun stem ends in a consonant, that consonant will appear in the genitive singular after subtracting -ος from the genitive singular (e.g., γυνη woman, gen. γυναικος > stem γυναικικ-).

\(^2\) If the gen. sing. of a noun ends in -ος, -ως, or -ους, that noun is a third declension noun: πατήρ father πατρ-ός, ιερευς priest ιερε-ως, τείχος wall τείχους.

\(^3\) When the stem vowel of a feminine noun is preceded by ρ- that vowel is an alpha -α: ὁφα hour, χώρα region, ημέρα day. though in the NT μάχαρα sword occurs as μαχάρας (gen. sg.), -η (dat. sg.), or as μαχάρης (gen. sg.), -η (dat. sg.).
An adjective and the noun it modifies must agree in case, number, and gender:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
<td>ὁ καλὸς</td>
<td>οἱ καλοὶ</td>
</tr>
<tr>
<td>g</td>
<td>τοῦ καλοῦ</td>
<td>τῶν καλῶν</td>
</tr>
<tr>
<td>d</td>
<td>τῷ καλῷ</td>
<td>τὸς καλὸς</td>
</tr>
<tr>
<td>a</td>
<td>τὸν καλὸν</td>
<td>τὸν καλὸν</td>
</tr>
<tr>
<td>v</td>
<td>ὦ καλὲ</td>
<td>ὦ καλὲ</td>
</tr>
</tbody>
</table>

4.2 Types of adjectives

Adjectives can be used in three distinct ways: the attributive, the substantive, and the predicate 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 πιστός faithful and the noun is ἔργατης worker.

<table>
<thead>
<tr>
<th>Articular adjectives</th>
<th>Anarthrous adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Restrictive)</td>
<td>(Ascriptive)</td>
</tr>
<tr>
<td>#1. Attributive</td>
<td>#2. Substantive</td>
</tr>
<tr>
<td>ἔργατης ὁ πιστός</td>
<td>ὁ ἔργατης πιστός</td>
</tr>
<tr>
<td>ὡς ἔργατης ὁ πιστός</td>
<td>ὁ πιστός ὧς ἔργατης</td>
</tr>
<tr>
<td>the faithful worker</td>
<td>the faithful</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>#3. Predicate</th>
<th>#4. Attr./Subst./Pred.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔργατης πιστός or πιστός ὧς ἔργατης (no article in predicate, only in subject position)</td>
<td>the worker [is] faithful depending on context</td>
</tr>
<tr>
<td>the worker [is] faithful</td>
<td></td>
</tr>
</tbody>
</table>

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, ὁ πιστός attributes to ἔργατης the quality of πιστός faith or faithfulness. There are three possible positions (see #1) in which an articular adjective (ὁ πιστός) 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 (ὁ ἔργατης). Articular and anarthrous adjectives, whether in the restrictive or ascriptive attributive position, describe the noun the same way.
Comprehension buildup  (John 14:5-6, 10)  

5 Λέγει αὐτῷ Ὁσιοῦς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὀδὸν εἰδέναι; 6 λέγει αὐτῷ ὁ Ἰησοῦς. Ἐγὼ εἰμὶ ἡ ὀδὸς καὶ ἡ ἀλήθεια καὶ ἡ ὁμονοεῖ σα ὑποδείκνυσιν πρὸς τὸν πατέρα εἰ μὴ δι᾿ ἐμοῦ. 10 οὐ πιστεύεις ὅτι ἔγω ζωὴ λαλῶ υμῖν ἀπὸ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν; τὰ ρήματα ὃ ἔγω λαλῶ υμῖν ἀπὸ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμί· έμην τὰ ῥήματα ἐν ἐμί· καὶ  ἐν ἐμί· έμην τὰ ῥήματα ἐν ἐμί· έμην τὰ ῥήματα ἐν ἐμί· έμην τὰ ῥήματα ἐν ἐμί· 12 οὐκ οἴδαμεν ποῦ ὑπάγεις; 13 εἰμὶ ἡ ἀλήθεια 14 εἰμὶ ἡ ἀλήθεια καὶ ἡ ἀλήθεια 15 εἰμὶ ἡ ἀλήθεια 16 εἰμὶ ἡ ἀλήθεια καὶ ἡ ἀλήθεια 17 εἰμὶ ἡ ἀλήθεια καὶ ἡ ἀλήθεια 18 εἰμὶ ἡ ἀλήθεια καὶ ἡ ἀλήθεια.

Exercise 4.c   Supply what is missing:

1.  λέγει αὐτῷ Ὁσιοῦς  
2.  λέγει αὐτοῖς ὁ Κύριος  
3.  λέγει ὁ Κύριος αὐτῷ  
4.  λέγει αὐτῷ  
5.  λέγω υμῖν  
6.  οὐ = no (before consonants)  
7.  πιστεύεις;  
8.  οἶδαμεν  
9.  οὐκ = no (before vowels)  
10.  οὐκ οἶδαμεν τὴν ὀδὸν  
11.  οὐκ οἶδαμεν ποῦ ὑπάγεις;  
12.  οὐκ οἶδαμεν ποῦ ὑπάγεις  
13.  ἔγω οἶδα αὐτὸν  
14.  ἔγω εἰμί  
15.  ἔγω εἰμὶ ἡ ἣ  
16.  ἔγω εἰμὶ ἡ ἀλήθεια  
17.  ἔγω εἰμὶ ἡ ὀδὸς καὶ ἡ ἀλήθεια  
18.  ἔγω ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί  

Thomas says to him  

The Lord ____________________________  

____________________________________ to him  

____________________________________ to you  

you do not believe?  

____________________________________  

we know  

____________________________________  

we know not/don’t know the way  

where are you going?  

____________________________________  

I am the truth
PART TWO

VERBAL ESSENTIALS
6.1 Conjugation

The term *conjugation* (συζυγία) 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 -μι. The -ω conjugation includes (a) verbs such as ἀκούω *I hear* and λέγω *I say* whose -ω is unaccented, and (b) contract verbs such as ἀγαπάω/ἀγαπῶ *I love* and ποιῶ/ποιῶ *I do/make* whose -ῶ in contracted form is accented. The -ω/-ῶ conjugation is the thematic conjugation because personal endings are attached to the verb θέμα *thema* (= stem) by means of a thematic vowel (e.g., ο in the present tense—even though ο is not part of the verb stem). The -μι conjugation is athematic because endings are attached directly to the verb stem, i.e., without the use of a thematic vowel. In a -μι verb whose stem ends in a consonant, the morpheme -νυ- is infixed before the personal ending (δείκνυ-μι, ζεύγνυ-μι). The diagram below summarizes the two conjugations. (See -μι verbs, App. G.)

![Diagram of verb conjugations]

* V = vowel
  C = consonant

Note: In the remaining chapters we will concentrate chiefly on the noncontract -ω verbs while incorporating contract -ῶ and -μι verbs. The reason is that (a) noncontract -ω 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 -μι verbs: εἰμί *I am*, and φημί *I say*.)*
ACTIVE INDICATIVE

8.1 Present active indicative (7.7 *1) — ἐνεστώς < ἐν + ἱστημι I stand close, am present

The present consists of the verbal root (λυ-, παιδευ-) + connecting vowels η/ε + primary personal endings. The λυ-ω column shows the morphological breakdown of the verb, while the παιδευ-ω column shows the tense stem + all other components lumped together—conglomerated.

<table>
<thead>
<tr>
<th>λυ-ω¹</th>
<th>I loosen/am loosening</th>
<th>παιδευ-ω²</th>
<th>I discipline/am disciplining</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυ-ε-τς²</td>
<td>You loosen/are loosening</td>
<td>παιδευ-εις</td>
<td>You discipline/are disciplining</td>
</tr>
<tr>
<td>λυ-ε-τ³</td>
<td>S/he, it loosens/is loosening</td>
<td>παιδευ-ει</td>
<td>S/he, it disciplines/is disciplining</td>
</tr>
<tr>
<td>λυ-ο-μεν</td>
<td>We loosen/are loosening</td>
<td>παιδευ-ομεν</td>
<td>We discipline/are disciplining</td>
</tr>
<tr>
<td>λυ-ε-τε</td>
<td>You loosen/are loosening</td>
<td>παιδευ-ετε</td>
<td>You discipline/are disciplining</td>
</tr>
<tr>
<td>λυ-ου-σι(ν)⁴</td>
<td>They loosen/are loosening</td>
<td>παιδευ-ουσι(ν)</td>
<td>They discipline/are disciplining</td>
</tr>
</tbody>
</table>

8.1.1 The English present

a. The simple present expresses iterative (recurring or customary) action:
   I study every day. The village doctor makes home visits.

b. The continuous or progressive present expresses durative action:
   I am studying right now. She is talking 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 gets out of his burning overturned vehicle and walks 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 ο ending comes from older forms: λύομι > λύο(μι) > λύο > λύω. This shows that the connecting vowel was -ο, which became “lengthened” to -ω. Connecting vowels are seen as η/ε in the light of older forms.
² From older form λυ-ε-τ-ζ > λυ-ε-τς.
⁴ Euphonic “good-sounding” ν 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 λύω 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 λύει loosens his ox and his donkey from the stall on the Sabbath and takes them out and ποτίζει waters them (Lk 13:15). In this context λύει and ποτίζει 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. γινώσκεις ἃ αναγινώσκεις; (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:

1. Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς (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. ποὺς ἡμεῖς ἀκούομεν ἐκαστὸς τῇ ἱδίᾳ διαλέκτῳ 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: λύει loosens, ποτίζει waters (Lk 13:15). Some examples:

1. καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας (Mk 9:18)
   (lit.) and foams and gnashes the teeth
   = and he foams and gnashes his teeth

2. μαθητάς ποιεῖ καὶ βαπτίζει (Jn 4:1)
   (lit.) disciples makes and baptizes
   = he makes disciples and baptizes them

3. οὐ γὰρ ὁ θέλω τοῦτο πράσσω, ἀλλὰ ὁ 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.

4. Ἐγώ εἰμὶ ἴησοῦς 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.

1. ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα (2 Cr 9:9)
   (lit.) the righteousness of him remaining in the age
   = his righteousness remains forever

2. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἀμαρτάνει (1 Jn 3:6)
   (lit.) every the in him remaining not sinning
   = he who remains in him does not sin

3. πιστεύομεν ὤτι καὶ συζήσομεν αὐτῶ (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:

1. ἐγὼ πιστεύω εἰς τὸν υἱὸν τοῦ θεοῦ
ego pistevo is ton ion tou theou
2. πιστεύωμεν τὰ ῥήματα τοῦ κυρίου
pistevomen ta rimata tou kiriou
3. λέγουσιν οὖν αὐτῷ, σὺ τί λέγεις περὶ αὐτοῦ;
legousin oun aflo si ti leyis peri aftou?
4. ο ὁ Ιησοῦς λέγει αὐτοῖς, τίνα ζητεῖτε;
o de lisous leyi aftis tina zitte?
5. τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων
tin psihn mou tithimi iper ton provaton
6. τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς (Jn 5:42)
tin agapin tou theou ouk exete en eautois
7. εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἔστιν; (Mt 22:45)
i oun David kali afton kirion pos ios aftou estin?
8. λέγει αὐτῷ ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης ἐι σὺ (Jn 4:19)
leyi aflo i yini kirie oti profotis i si
9. αὐτὸς γὰρ ὁ πατὴρ φίλει ύμᾶς (Jn 16:27)
aftos gar o patir fili imas
10. ἀκούετε καὶ βλέπετε (Mt 11:4)
akouete ke vlepete
11. σὺ ἤθρωπος ὃν ποιεῖς σεαυτὸν θεόν (Jn 10:33)
si anthropos on piis seauton theon
12. σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔκω (Jm 2:18)
si pistin ehis kago erga eho
13. ἀγαπᾶς με πλέον τούτων; (Jn 21:15)
agapas me pleon touton?
14. καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῶ ὑπακούουσιν (Mt 8:27)
ke i anemi ke i thalasa afto ipakousin
15. τὸ πνεῦμα ὁπου θέλει πνεῖ. καὶ τὴν φωνὴν αὐτοῦ ἀκούεις (Jn 3:8)
to pnevma opou theli pni ke tin fonin aftou akouis

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

**Vocabulary**

a [a] (rel. pron) *which* (pl.) (13)  
ἀκούω [akouo] *I hear* (2)  
ἀυξάνω [afksano] *I increase* (15)  
βαπτίζω [vaptizo] *I baptize* (8)  
γινώσκω [yinosko] *I know* (7)  
διδάσκω [ddasko] *I teach* (1)  
διώκω [dioko] *I persecute* (11)  
ἐκκλησία -ας, η [eklisia] *church* (11)  
ἐρωτάω -ώ [erotao -o] *I ask* (12)  
ἐρχόμενος -ου, ο [erhomenos] *the one coming* (3)  
ἐὑρίσκω [evrisko] *I find* (5)  
ζητέω -ώ [ziteo -o] *I seek* (5)  
θαυμάζω [thavmazo] *I marvel* (4, 10)  
θεραπεύω [therapevo] *I heal* (3)  
θεωρέω -ώ [theoreo -o] *I behold* (13)  

ιερόν. -οῦ, τὸ [ieron] *temple* (14)  
Ἰουδαῖος, -ου, ὁ [ioudeos] *Jew* (5)  
ἰσχύω [is-hio] *I am strong, well* (15)  
λέγω [lego] *I say, speak* (6)  
λόγος [logos] *word* (15)  
μαθητής [mathitis] *learner “disciple”* (2, 8)  
ναός. -οῦ, ὁ [naos] *temple* (1)  
πάντα(ξ) [panta(s)] *all (nt=nd)* (2, 3, 4, 10)  
περιπατέω -ώ [peripateo -o] *I walk about* (14)  
ποιέω -ώ [oieo -o] *I make, do* (13)  
πορθέω -ώ [portheo -o] *I ravage* (11)  
σημείων, -ου, τὸ [simion] *sign* (13)  
σιωπάω -ώ [siopao -o] *I remain silent* (9)  
ταῦτα [tafta] (demon. pron.) *these* (2)  
υἱός. -οῦ, ὁ [ios] *son* (6)

**Notes**

1-5  See answer key.
1. ναός and ἱερόν 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. Ἰερόν, on the other hand, refers to the entire precinct of the temple structure.
5. ἀλλ’ ὀνκ *but not*, a case of elision.
7. ἐν τῷ ἀνθρώπῳ *in man*, used in a general sense, e.g., *every person*.
8. Ἰησοῦς αὐτός *Jesus himself*.
9. Like τιμάω, τιμῶ. A classic example of a descriptive imperfect.
13. Both verbs are contracted like ποιέω, ποιῶ.
14. περι-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 Ἰσοῦς ἐδίδασκεν ἐν τῷ ναῷ
   o Iisous edidasken en to nao

2. καὶ Ἡκουον ταῦτα πάντα οἱ μαθηταὶ αὐτοῦ
   ke ikouon tafta panda i mathite afloat

3. καὶ ἔθεράπευεν πάντας τοὺς ἐρχομένους πρὸς αὐτόν
   ke etherapeve pandas tous erhomenous pros afloat

4. πάντες ἔθασμαζον ἐπὶ τοὺς λόγους αὐτοῦ
   pandes ethavmazon epi tois logous afloat

5. καὶ οἱ Ἰουδαῖοι ἔζητον αὐτὸν ἄλλα ὡς θυρισκον αὐτόν
   ke i loudei ezitoun afloat al’ ouk ivriskon afloat

6. καὶ ἔλεγον, οὐχὶ υἱός ἐστιν Ἰωσήφ οὗτος? (Lk 4:22)
   ke elegon ouhi ios estin losf outos?

7. αὐτῶς γὰρ ἐγνώσκεν τι ἦν ἐν τῷ ἀνθρώπῳ (Jn 2:25)
   afloat gar eyinosken ti in en to anthropo

8. Ἰησοῦς αὐτῶς οὐκ ἐβαπτίζεν ἄλλα οἱ μαθηταὶ αὐτοῦ (Jn 4:2)
   lisous afloat ouk evaptizen al’ i mathite afloat

9. ὁ δὲ Ἰσοῦς ἐσιώπα (Mt 26:63)
   o de Iisous esiopa

10. πάντες ἔθασμαζον (Mk 5:20)
    pandes ethavmazon

11. ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν (Gl 1:13)
    ediokon tin ekklhsian tou theou ke eporthoun afloat

12. Ἰρώτων (-ον) αὐτῶν οἱ μαθηταὶ (Jn 4:31)
    iroton afloat i mathite

13. ἔθεωρον τὰ σημεῖα ὁ ἔποιει (Jn 6:2)
    etheoroun ta simia a epi

14. καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ (Jn 10:23)
    ke periepati o lisous en to iero

15. ὁ λόγος θύξανεν καὶ ἴσχυεν (Ac 19:20)
    o logos thksanen 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:

![Participle Diagram]

Examples:

1. παραστήσας τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐρέστεν τῷ θεῷ [*that you* present your bodies *as* a living sacrifice, holy, acceptable to God (Rm 12:1)]

2. ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ *your Father who sees you in secret* (Mt 6:4)

3. εὐλογημένος ὁ ἐρχόμενος ἐν ὑμνοματί κυρίου *blessed is he who comes in the name of the Lord* (Mt 23:39)

4. ὃ ἔχων δῶμα χρημάτων μεταδότω τῷ μὴ ἔχοντι *He who has two cloaks let him give to him who has not* (Lk 3:11)

5. Μακάριοι οἱ πενθούντες ... *blissful are those who mourn ...* (Mt 5:4, 6)

6. ζῶν [ἐστίν] ὁ λόγος τοῦ θεοῦ *living [is] the word of God* (Hb 4:12)

7. Παραλαβὼν δὲ τοὺς δώδεκα ἐπεν πρὸς αὐτοὺς, Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ *So, (after) taking [=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.

1. **Adjectival.** ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὃ δὲ μὴ πιστεύων ἢ ἕκριται. *He who believes (=the believing) in him is not judged; but he who does not believe 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 ἐδέν ὁ ὄδε ἀδελφοῦς. *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 ἐδέν. 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: Ἰωσήφ...δίκαιος ὁν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτὴν. *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 λύω. Compare the present active participle with ὁν, οὔσα, ὁν (4.5).

<table>
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<tr>
<th>ACTIVE</th>
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<tr>
<td>• one2 (who is) loosening/one who loosens</td>
<td>• one (who is) being loosened/ • one (who is) loosening himself</td>
</tr>
<tr>
<td>• while loosening</td>
<td>• while being loosened/ • while loosening himself</td>
</tr>
<tr>
<td>M F N</td>
<td>M F N</td>
</tr>
<tr>
<td><strong>Sg n</strong> λύων3</td>
<td>λύον</td>
</tr>
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<td>λυοῦντας</td>
</tr>
<tr>
<td>d λύοντι</td>
<td>λυοῦσῃ</td>
</tr>
<tr>
<td>a λύοντα</td>
<td>λυόσαν</td>
</tr>
<tr>
<td><strong>Pl n</strong> λύοντες</td>
<td>λυοῦσαι</td>
</tr>
<tr>
<td>g λύοντων</td>
<td>λυοῦσων</td>
</tr>
<tr>
<td>d λυοῦστε</td>
<td>λυοῦσαι</td>
</tr>
<tr>
<td>a λυοῦστας</td>
<td>λυοῦσας</td>
</tr>
</tbody>
</table>

1 Particples are negated by μὴ (rarely with οὔ): ὁ μὴ ὄκουν τὸν λόγον μου.
2 The masculine gender is purely grammatical and therefore all-inclusive, i.e., it applies to every person.
3 Declined like ἀρχόν ruler in 3.5 45.
4 λούστ-σι > λούσυ[τ]-σι > λούσι-σι.
3. **Accusative + infinitive**

λέγουσιν αὐτὸν ζῆν *they say that he is alive* (Lk 24:23)

ἐλεγον αὐτὸν εἶναι θεόν *they were saying that he was god* (Ac 28:6)

4. **Negation with μὴ**

If the original statement has οὐ *no*, it is replaced by μὴ when converted into an accusative + infinitive construction:

Σαδδουκαίοι λέγουσιν μὴ εἶναι 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**

ἐπεμψεν αὐτὸν εἰς τοὺς ἁγροὺς 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 ἀνοίξαι 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, ἀνοίξαι and λῦσαι, 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: ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθάνειν κέρδος (Php 1:21). Here τὸ ζῆν (pres. ac. ind.) conveys the durative aspect of living on as opposed to ἀποθάνειν (2 aor ac ind), which expresses a one-time action at death. Paul intentionally and appropriately chooses momentary ἀποθάνειν over durative ἀποθνῄσκειν (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.
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 "Ὁ ἐγὼ ἄρχης, ὁ ἄκηκόσιμος, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ
ο in ap' arhis o akikoamen o eorakamen tis ofthalmis imon o
ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐνυπάλφησαν, περὶ τοῦ λόγου τῆς ζωῆς—
etheasametha ke e hires imon epsilafisan peri tou logou tis zois
2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν
ke i zoi efanerothi ke eorakamen ke martiroumen ke apangelomen
ὑμῖν τὴν ζωὴν τὴν αἰωνίου ἡτίς ἢν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν—
ymin tin zoin tin aionion hhtis hen pros ton patera ke efanerothi imin
3 ὁ ἐωράκαμεν καὶ ἄκηκόσιμον ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς
o eorakamen ke akikoamen apangelomen ke imin ina ke imis
κοινονίαν ἐχθείς μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ημετέρα μετὰ τοῦ πατρός καὶ
koinonia echthei me eth' hmom. kai h koinonia de he hmetera meta tou patros ka
κινονίαν ἐχθείς μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ημετέρα μετὰ τοῦ πατρός καὶ
kinonia echthei meth' hmon kai h koinonia de he hmetera meta tou patros ka
4 καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ
meta tou iou aftou lisou Hristou ke tafta grafomen imis ina i
χαρά ἡμῶν ἡ πεπληρωμένη.
har hmon h pepliroomeni

Verb(al)s:

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<th>Tenses/Forms</th>
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<td>ἦν</td>
<td>was</td>
<td>3 pers. sg. imperf. ind.</td>
</tr>
<tr>
<td>ἄκηκόσιμον</td>
<td>we have heard</td>
<td>1 pers. pl. perf. act. ind.</td>
</tr>
<tr>
<td>ἐωράκαμεν</td>
<td>we have seen</td>
<td>1 pers. pl. perf. act. ind.</td>
</tr>
<tr>
<td>ἐθεασάμεθα</td>
<td>we beheld</td>
<td>1 pers. pl. aor. mid. dep. ind.</td>
</tr>
<tr>
<td>ἐνυπάλφησαν</td>
<td>they touched</td>
<td>3 pers. pl. aor. act. ind.</td>
</tr>
<tr>
<td>ἐφανερώθη</td>
<td>was revealed</td>
<td>3 pers. sg. aor. pass. ind.</td>
</tr>
<tr>
<td>μαρτυροῦμεν</td>
<td>we witness</td>
<td>1 pers. pl. pr. act. ind.</td>
</tr>
<tr>
<td>ἀπαγγέλλομεν</td>
<td>we report</td>
<td>1 pers. pl. pr. act. ind.</td>
</tr>
<tr>
<td>ἐχθείς</td>
<td>that you may have</td>
<td>2 pers. pl. pr. subj.</td>
</tr>
<tr>
<td>γράφομεν</td>
<td>we are writing</td>
<td>1 pers. pl. pr. act. ind.</td>
</tr>
<tr>
<td>ἵ</td>
<td>that [one] may be</td>
<td>3 pers. sg. pr. subj.</td>
</tr>
<tr>
<td>πεπληρωμένη</td>
<td>full, fulfilled</td>
<td>nom. sg. f. perf. pass. part.</td>
</tr>
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15.3  1 John 2:12-14

12 Γράφω ύμιν, τεκνία, ὅτι ἀφεώνται ύμιν αἱ ἁμαρτίαι διὰ τὸ οἶνομα αὐτοῦ.
   ὑμᾶς ἐγραψάμενοι εἰς τὸν άλλον θεόν, ἵνα ἐστε καὶ ὄνομα τοῦ θεοῦ ἑν ὦ ἐπὶ συνεφεσίν.
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Φημί 61
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 ἄνωθεν [anothen] from above. The word is formed from ἄνω above + -θεν, a suffix denoting origin of motion from a locality, hence from above. In certain contexts, ἄνωθεν 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 ἄνωθεν 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 ἄνωθεν 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 ἄνωθεν not as above but as a second time, that is, again. We can reasonably conjecture that Jesus’ primary meaning in employing ἄνωθεν was from above because in Neohellenic ἄνωθεν has preserved its classical and New Testament meaning of from above. (Informally, Neohellenic uses από (ε)πάνω [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 Νικόδημος [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.
Two Greek words, σχήμα and μορφή, 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 σχήμα and μορφή is best seen in Philippians 2:6–8. Here Paul speaks of Christ Jesus as being in the form of God ἐν μορφῇ Θεοῦ; and who, by becoming incarnate, assumed the form of a slave μορφὴν δούλου and was thus found by others to be in figure σχήματι like a man. Let us now examine these two words.

Σχήμα [s-híma]. From this word we get English scheme and schematic. In the above passage, σχήμα 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 ὁμοίωματι ἀνθρώπων [omiómati anθrópon] in verse 7 exhausts Paul’s emphasis on Christ’s true humanity.

Μορφή [morfil’. From this word we get English morph, which is also found in compounds such as morphology and metamorphosis. In the above passage, μορφή is generally translated form, though some translations render it as nature (GNT), very nature (NIV), humble position (NLT v. 6), or in other ways.

Σχήμα 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 μορφή. 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

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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.”

Paul was born and educated in the “university city” of Tarsus, where society was heavily influenced by Hellenistic language and culture and Stoic philosophy. 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 μορφή in the Aristotelian sense of function.

Viewing now μορφή 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.

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 transformed (transfigured) (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 himself (2 Cor. 11:14). Comment: Satan cannot change his function, only his appearance.
- Satan’s pseudo-apostles and deacons transform 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 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 our vile body that it may be fashioned to his glorious body (Phil. 3:21); We are being changed from glory to glory (2 Cor. 3:18); We will be changed 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 σχῆμα and μορφή 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.

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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.
VERBAL ASPECT IN NT GREEK
A Practical Approach through Neohellenic

INTRODUCTION

VERBAL 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. 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 Koine [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 grammatical relationship between Neohellenic and Koine, and on that basis elucidate aspectual issues.

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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 differing 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.
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 λύει 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 λύσει will loosen (future indicative) his ox the next day, as he always has in the past. In this regard, λύει loosens or λύσει will loosen denotes the same potential action as that in which Joseph goes to the stable as usual ἵνα λύῃ in order to/that he might be loosening (present subjunctive) or ἵνα λύσῃ in order to/that he might loosen his ox (aorist subjunctive).

The subjunctive may at times be aided by temporal deictic markers such as αὔριον tomorrow, but so does the future indicative (cf. Jn 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: τί φάγωμεν; What shall we eat? (Mt 6:31); μὴ φονεύσῃς thou shalt not murder (Lk 18:20).

Thus the two pairs of verb forms (a) λύ-ει/λύσ-ει (present/future indicative) and (b) λύ-ῃ/λύσ-ῃ (present/aorist subjunctive) share the same encoded morphosemantic values (λύ-/λύσ-). 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 πορευόμεθα 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 λύει/λύσει his ox or ἵνα λύῃ/λύσῃ 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 λύει and the subjunctive aorist verb form λύη 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:

**Koine**

<table>
<thead>
<tr>
<th></th>
<th><strong>Future</strong></th>
<th><strong>Ind.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Απελθὼν αὐριον εἰς πόλιν Ἰωσήφ τὸν βοῦν αὐτοῦ λύσει.</td>
<td>Tomorrow Joseph will go to town and will loosen his ox.</td>
</tr>
<tr>
<td></td>
<td><strong>Aorist</strong></td>
<td><strong>Subj.</strong></td>
</tr>
<tr>
<td></td>
<td>Ἰωσήφ μέλλει πορεύεσθαι αὐριον εἰς πόλιν (ἵνα) τὸν βοῦν αὐτοῦ λύη.</td>
<td>Joseph is going to go to town tomorrow (in order) to loosen his ox.</td>
</tr>
</tbody>
</table>

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

**Neohellenic**

**Katharevousa** (formal, polytonic)

<table>
<thead>
<tr>
<th></th>
<th><strong>Future</strong></th>
<th><strong>Ind.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Αὔριον ὁ Ἰωσήφ θὰ ὑπάγῃ εἰς τὴν πόλιν καὶ θὰ λύῃ τὸν βοῦν του.</td>
<td>Tomorrow Joseph will go to town and will loosen his ox.</td>
</tr>
<tr>
<td></td>
<td><strong>Aorist</strong></td>
<td><strong>Subj.</strong></td>
</tr>
<tr>
<td></td>
<td>Ἰωσήφ μέλλει πορεύεσθαι αὐριον εἰς πόλιν (ἵνα) τὸν βοῦν αὐτοῦ λύη.</td>
<td>Joseph is going to go to town tomorrow (in order) to loosen his ox.</td>
</tr>
</tbody>
</table>

**Dimotiki** (informal, monotonic)

<table>
<thead>
<tr>
<th></th>
<th><strong>Future</strong></th>
<th><strong>Ind.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Αύριο ο Ἰωσήφ θα πάει στην πόλη καὶ θα λύσει το βόδι του.</td>
<td>Tomorrow Joseph will go to town and will loosen his ox.</td>
</tr>
<tr>
<td></td>
<td><strong>Aorist</strong></td>
<td><strong>Subj.</strong></td>
</tr>
<tr>
<td></td>
<td>Ἰωσήφ μέλλει πορεύεσθαι αὐριον εἰς πόλιν (ἵνα) να λύσει το βόδι του.</td>
<td>Tomorrow Joseph will go to town (in order) to loosen his ox.</td>
</tr>
</tbody>
</table>

¹ Here time and tense are used in the sense of χρόνος, 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. (Θα is from θέλω ἵνα > θέλω να > θε να > θα.)

⁴ Future and subjunctive Dimotiki forms are identical.
Porter’s theoretical stance is that “tense-forms do not grammaticalize time, [but that] temporal properties are realized through temporal markers (i.e. deixis).”¹ We will now re-examine the first sentence (above) as a case in point and put Porter’s idea to test. The sentence reads: Ἀπελθὼν αὔριον εἰς πόλιν Ἰωσήφ τὸν βοῦν αὐτοῦ λύσει. Based on Porter’s theory, this sentence should indicate future action, not because of the verb λύσει, but because of the adverb of time αὔριον.

Let us then remove αὔριον and additionally reduce the sentence to subject, verb, and object. Now the sentence reads: Ἰωσήφ τὸν βοῦν αὐτοῦ λύσει. This sentence has no temporal markers. To say that λύσει 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- 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 intrinsic 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, Μὴ φοβοῦ, μόνον πίστευε “Do not fear, only believe.” Present imperatives φοβοῦ and πίστευε 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 τιμᾶτε (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.

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 exegetically 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 exegesis, 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.

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