

# BIBLICAL GREEK

Vol. III

*Excerpt*

## GRAMMAR ESSENTIALS



with sound files

second edition

Philemon Zachariou, Ph.D.

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*Grammar Essentials* (with sound files)  
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[www.Greeklinguistics.net](http://www.Greeklinguistics.net)  
[NTGreek@att.net](mailto:NTGreek@att.net)

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Philemon Zachariou graduated from high school in Greece and from a Bible College 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 taught English at Northwest University for nine years, and is currently 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, Aug. 10, 2021)—formerly, Vol. I.
2. *Biblical Greek, Vol. II: Reading and Pronunciation Workbook* (with sound files)
3. *Biblical Greek, Vol. III: Grammar Essentials* (with sound files)

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.

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 suggestions and ideas that have 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) increased number of grammatical and verbal aspect references, and (c) expansion of the appendixes.

—Philemon Zachariou

# Excerpt

## 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 form 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. Intuitive perception 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 New Testament verbal aspect and exegesis have been in the forefront of Bible scholarship.

Verbal aspect certainly has its place in New Testament exegesis. Aspect, however, ought to 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 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 Greek sounds.

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.
- 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, verbal aspect, and exegetical insights.
- Select articles, along with an excursus, demonstrate the role, relevance, and close affinity of Neohellenic to NT Greek in terms of vocabulary, grammar, syntax, and verbal aspect.

An all-in-one grammar book, pronunciation guide, and workbook, *Grammar Essentials* is a unique collection of practical lessons I have shared with learners of Greek over many years. Its main thrust therefore is not to provide nearly exhaustive varieties of views, paradigms, or details such as featured in some advanced grammars. Rather, it is to provide a practical approach to becoming increasingly acquainted with the text of the Greek NT, the morphosyntactic structures of the Greek language, and the historical Greek sounds. It is hoped that this work will serve as a steppingstone on a path to higher pursuits related to the riches of the Hellenic tongue.

*Grammar Essentials* may be used for self-study, in a group setting, or as a classroom textbook at the mid-beginning/intermediate level, or as an ancillary source at more advanced levels.



### **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 Ἡ Καινὴ Διαθήκη "The New Testament" (The Textus Receptus), Tyndale House, England, 2009.

### **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.)

If you notice any errors in this book, please contact the author at [NTGreek@att.net](mailto:NTGreek@att.net).

## **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 for the development of translation skills.

It is hoped that you will enjoy the lasting rewards of working on the reading, writing, pronouncing, and translating 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).<sup>1</sup> The HGP is a sound system whose origins are traceable to the inscriptional record of Classical Attic, especially to the mid-5<sup>th</sup> 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 papyrial 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., τη βουλει for τη βουλη, κιτε for κειται, Σάμων for Σάμον, 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 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,<sup>2</sup> 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.

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<sup>1</sup> 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).

<sup>2</sup> The development of the Historical Greek Pronunciation is described in Philemon Zachariou’s new book, *Reading and Pronouncing Biblical Greek: Historical Pronunciation versus Erasmus* (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

From around the mid-5<sup>th</sup> century BC, but officially since 403 BC, Greek has used the same historical 24-letter Ionic alphabet. From about the 12<sup>th</sup> c. AD, the same alphabet features also lowercase letters. The table below shows the uppercase and lowercase letters and the Historical Greek Pronunciation (HGP) sound each represents in Neohellenic.

Capital & lowercase	Transliteration & pronunciation	Transliterated name	IPA phoneme / / allophone [ ]
A α	a are	alfa	/a/
B β	v vet	vita	/v/
Γ γ	ϑ 'strike-thru ϑ' – Span. <i>amigo</i> y yes <b>y</b> before i, e as in <i>yield, yes</i>	gama	/ɣ/ [j]
Δ δ	ϛ <b>the</b> 'strike-thru ϛ'	delta	/ð/
E ε	e end	epsilon	/e/
Z ζ	z zoo	zita	/z/
H η	i ski	ita	/i/
Θ θ	th <b>thin</b>	thita	/θ/
I ι	i ski	iota, yota	/i/ [j]
K κ	k ask "dry" k	kapa	/k/ [ç]
Λ λ	l lee	lamea	/l/
M μ	m me	mi	/m/
N ν	n no	ni	/n/
Ξ ξ	ks thanks	ksi	/ks/
O ο	o or	omikron	/o/
Π π	p pea "dry" p	pi	/p/
Ρ ρ	r raw American Engl. <b>t</b> in <i>butter</i> , Scottish <b>r</b>	ro	/r/
Σ σ,ς	s so Hellenistic and Medieval <b>C</b>	sigma	/s/ [z]
T τ	t to "dry" t	taf	/t/
Υ υ	i ski	ipsilon	/i/
Φ φ	f fee	fi	/f/
X χ	h he Span. <i>Mexico, ojo</i>	hi	/x/ [ç]
Ψ ψ	ps oops	psi	/ps/
Ω ω	o or	omega	/o/

### Digraphs:

αυ	av, af	bravo, pilaf
ευ	ev, ef	level, left
ηυ	iv, if	believe, belief
αι	e	said
ου	ou	you
ει	i	seize
οι	i	chamois
υι	i	quiche

### As in:

γ, κ, χ, become palatalized before [i], [e] sounds. Something of the sort, but less noticeably, may be observed in English. Notice, for example, a slight initial sound difference between **karma** and **king**, **water** and **yield**, **hot** and **heave**.

Initial ι, υ before a vowel, e.g., **ιατρός iatros** doctor, **υιός ios** son are pronounced informally **yatros**, **yos** (in IPA, [jatros], [jos]).

The υ of **αυ**, **ευ**, **ηυ** becomes **v** before vowels and voiced β γ δ ζ λ μ ν ρ, but **f** elsewhere.

# PART ONE

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NON-VERBAL ESSENTIALS

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## INFLECTION AND SYNTAX



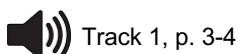
### 1.1 Syntax

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 πατήρ τιμᾷ τὸν υἱόν [o patir timai 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 πατήρ *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:



	Greek word order	Literal translation	English word order	
1.	ὁ πατήρ τιμᾷ τὸν υἱόν	<u>The father honors the son.</u>	SVO	← normal usage in English
2.	ὁ πατήρ τὸν υἱὸν τιμᾷ	The father the son honors.	SOV	] unclear or wrong meaning in English
3.	τὸν υἱὸν ὁ πατήρ τιμᾷ	The son the father honors.	OSV	
4.	τὸν υἱὸν τιμᾷ ὁ πατήρ	The son honors the father.	OVS	
5.	τιμᾷ τὸν υἱὸν ὁ πατήρ	Honors the son the father.	VOS	
6.	τιμᾷ 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: Ὁ υἱὸς τιμᾶται ὑπὸ τοῦ πατρός [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:

1. ὁ υἱὸς τιμᾶται ὑπὸ τοῦ πατρὸς	<u>The son is honored by the father.</u>	← normal usage in English
2. ὁ υἱὸς ὑπὸ τοῦ πατρὸς τιμᾶται	The son by the father is honored.	] unclear or wrong meaning in English
3. ὑπὸ τοῦ πατρὸς τιμᾶται ὁ υἱός	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 υἱός	Honored by the father is the son.	

### 1.1.4 Inflection

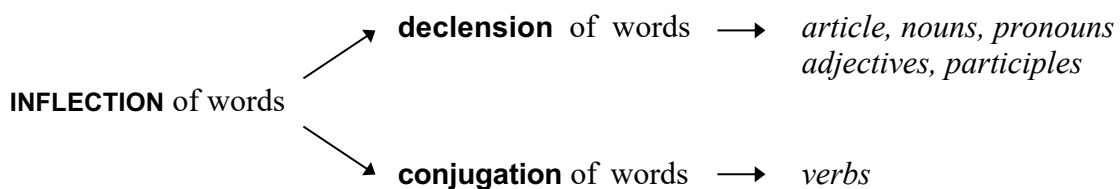
In the active voice example, the definite article **ὁ** in the *nominative* (subject) case is identified with **πατήρ**, whose form shows that it, too, is in the nominative case; and the definite article **τόν** in the *accusative* (object) case is identified with **υἱόν**, whose form indicates that 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 υἱός**. This precludes the pairing up of **ὑπό** and **ὁ υἱός**. 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:



### 1.1.5 Syntactic flexibility

Consider the sentence **δότιν ἀγαπᾷ ὁ Θεός** [dotin agapa o theos] (lit. [*the\**] giver loves the God) = *God loves [the] giver*. This sentence can be rendered in six different ways. But with the inclusion of an additional word, e.g., the adjective **ίλαρόν** [ilaron] (acc.) *cheerful*, an author can rearrange the five words **ίλαρόν δότιν 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.)

 Track 2

Actual NT text word order      **Flexibility of Greek syntax: 24 variant readings – one translation**      Word order closest to Engl. sentence

<ol style="list-style-type: none"> <li>1. <u>ίλαρόν δότιν ἀγαπᾷ ὁ Θεός</u></li> <li>2. <u>ίλαρόν δότιν ὁ Θεός ἀγαπᾷ</u></li> <li>3. <u>ίλαρόν ὁ Θεός δότιν ἀγαπᾷ</u></li> <li>4. <u>ίλαρόν ὁ Θεός ἀγαπᾷ δότιν</u></li> <li>5. <u>ίλαρόν ἀγαπᾷ δότιν ὁ Θεός</u></li> <li>6. <u>ίλαρόν ἀγαπᾷ ὁ Θεός δότιν</u></li> <li>7. <u>δότιν ίλαρόν ἀγαπᾷ ὁ Θεός</u></li> <li>8. <u>δότιν ίλαρόν ὁ Θεός ἀγαπᾷ</u></li> <li>9. <u>δότιν ἀγαπᾷ ίλαρόν ὁ Θεός</u></li> <li>10. <u>δότιν ἀγαπᾷ ὁ Θεός ίλαρόν</u></li> <li>11. <u>δότιν ὁ Θεός ίλαρόν ἀγαπᾷ</u></li> <li>12. <u>δότιν ὁ Θεός ἀγαπᾷ ίλαρόν</u></li> </ol>	<ol style="list-style-type: none"> <li>13. <u>ὁ Θεός ἀγαπᾷ ίλαρόν δότιν</u></li> <li>14. <u>ὁ Θεός ἀγαπᾷ δότιν ίλαρόν</u></li> <li>15. <u>ὁ Θεός δότιν ίλαρόν ἀγαπᾷ</u></li> <li>16. <u>ὁ Θεός δότιν ἀγαπᾷ ίλαρόν</u></li> <li>17. <u>ὁ Θεός ίλαρόν δότιν ἀγαπᾷ</u></li> <li>18. <u>ὁ Θεός ίλαρόν ἀγαπᾷ δότιν</u></li> <li>19. <u>ἀγαπᾷ ὁ Θεός ίλαρόν δότιν</u></li> <li>20. <u>ἀγαπᾷ ὁ Θεός δότιν ίλαρόν</u></li> <li>21. <u>ἀγαπᾷ ίλαρόν ὁ Θεός δότιν</u></li> <li>22. <u>ἀγαπᾷ ίλαρόν δότιν ὁ Θεός</u></li> <li>23. <u>ἀγαπᾷ δότιν ίλαρόν ὁ Θεός</u></li> <li>24. <u>ἀγαπᾷ δότιν ὁ Θεός ίλαρόν</u></li> </ol>
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The object **ίλαρόν δότιν** *cheerful* (*merry, joyous* [cf. *hilarious*]) *giver*, intentionally at the beginning of the sentence for emphasis, focuses on the giver's attitude, hence Paul's choice of option #1. Regardless of the choice, the translation would still be the same, i.e., #13, for English syntax is restricted by its subject-verb-object pattern. Now, consider the following comparison:

Paul's syntax (emphasis on attitude):

1. ίλαρόν δότιν ἀγαπᾷ ὁ Θεός  
 ilaron dotin agapa o Theos  
 (lit.) cheerful giver loves the God

Translator's syntax: (emphasis lost):

13. ὁ Θεός ἀγαπᾷ ίλαρόν δότιν  
 o Theos agapa ilaron dotin  
 (lit.) the God loves cheerful giver

Equivalent translation: God loves the\* cheerful giver  
 S V O

\* 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), **τό** (n) = *the* (2.4). The 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), **ἓν** (n) = *one*, or **τις/τι** (m,f/n) = *a certain (one)* (2.6-7). Thus, implied in the above example is the article **τόν** = *the* (m, acc, sg). This means that *cheerful* specifies *the giver* who gives with a cheerful heart as opposed to *the giver* who gives not cheerfully. (Compare *πιστός ἐργάτης*, §4.2, #4, p. 30.)

## 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*.

	Singular			Plural			
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	
nom.	ὁ	ἡ	τό	οἱ	αἱ	τά	<i>the</i>
gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν	<i>of the</i>
dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς	<i>to/for/in/by the</i>
acc.	τόν	τήν	τό	τούς	τάς	τά	<i>the</i>

## 2.5 Reading exercise Track 3

- Ἰμεις ἐκ τῶν κάτω ἐστε, ἐγὼ 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)*
- ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεὸν σου  
 o 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)*
- οἱ δὲ λέγουσιν αὐτῷ  
 i de legousin afto  
 they and say (to) him  
*and they say to him (Mt 14:17)*
- λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις;  
 levi afti o Iisous, Yine, ti kleis?  
 says (to) her the Jesus Woman what you cry?  
*Jesus says to her, Woman, why are you crying? (Jn 20:15)*
- ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός  
 o lihnos tou somatos estin o ofthalmos  
 the lamp of the body is the eye  
*The lamp of the body is the eye (Lk 11:34)*
- Ἰάκωβος ὁ τοῦ Ζεβεδαίου  
 Iakovos o tou Zevedeou  
 Jacob the of the Zebedee  
*James the [son] of Zebedee (Mt 10:2)*
- τὰ 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 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις  
Ioanis tes epta eklisies tes en ti Asia: haris  
ὑμῖν καὶ εἰρήνη ἀπὸ οὗ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος. καὶ  
imin ke irini apo o on ke o in ke o erhomenos ke  
ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, 5  
apo ton epta pnevmaton a enopion tou thronou aftou  
καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος  
ke apo Iisou Hristou o martis o pistos o prototokos  
τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ  
ton nekron ke o arhon ton vasileon tis yis. to  
ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν  
agapondi imas ke lisandi imas ek. ton amartion imon en  
τῷ αἵματι αὐτοῦ—6 καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ  
to emati aftou ke epiisen imas vasilian ieris to  
θεῷ καὶ πατρὶ αὐτοῦ—αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς  
theo ke patri aftou afto. i doksa ke to kratos is 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.

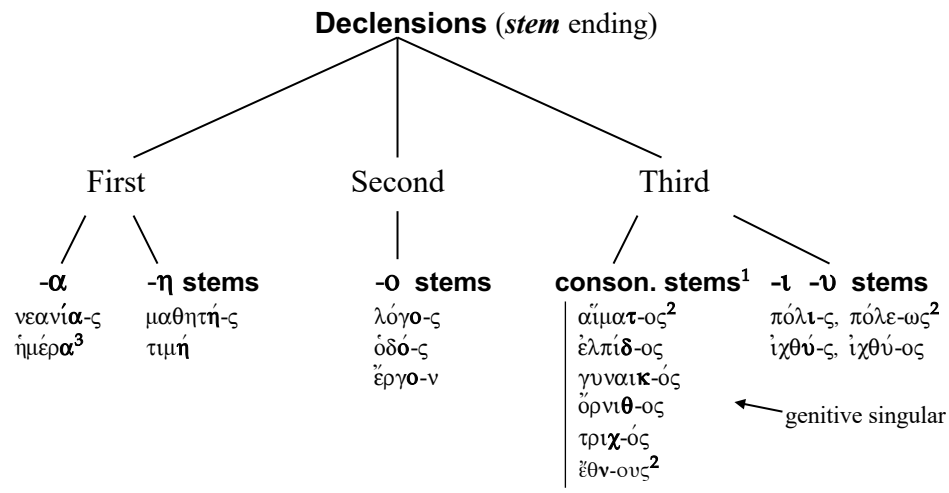
- |                     |                      |
|---------------------|----------------------|
| 1. dat. pl. _____   | 6. gen. sing. _____  |
| 2. acc. pl. _____   | 7. gen. sing. _____  |
| 3. nom. sing. _____ | 8. gen. pl. _____    |
| 4. nom. sing. _____ | 9. dat. sing. _____  |
| 5. nom. sing. _____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

## DECLENSIONS OF NOUNS

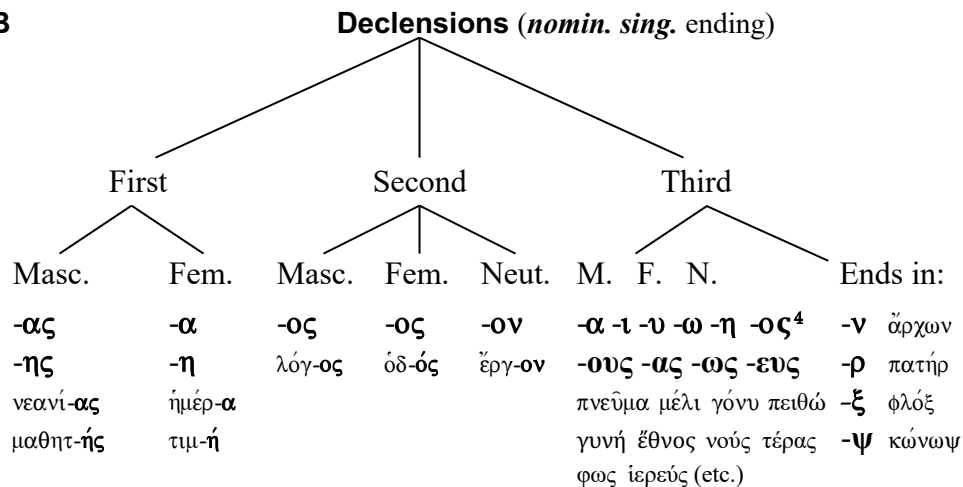
### 3.1 The three declensions

**Nouns** and substantivals, that is, words treated like nouns (pronouns, adjectives, participles— Ch. 4) are inflected in prescribed order. Their inflectional patterns fall under three categories or **declensions**. The two tables below present two ways of classifying nouns into declensions: by the noun's **stem ending** (Table A), or by the noun's **nominative singular ending** (Table B). No special meaning is attached to a word for being in the first, second, or third declension.

**Table A**



**Table B**



<sup>1</sup> 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., γυνή *woman*, gen. γυναικός > stem γυναικ-).

<sup>2</sup> If the gen. sing. of a noun ends in -ος, -ως, or -ους, that noun is a third declension noun: πατήρ *father* πατρ-ός, ἱερεὺς *priest* ἱερέ-ως, τεῖχος *wall* τείχ-ους.

<sup>3</sup> When the stem vowel of a feminine noun is preceded by ρ- that vowel is an alpha -α: ὥρα *hour*, χώρα *region*, ἡμέρα *day*, though in the NT μάχαιρα *sword* occurs as μαχαίρας (gen. sg.), -α (dat. sg.), or as μαχαίρης (gn. sg.), -η (dat. sg.)—the -ης, -η endings probably due to Ionic influence.

<sup>4</sup> Distinguishing certain 3<sup>rd</sup> declension nouns by their nominative endings can be aided by the noun's article.

### 3.4 First and second declension case endings

Shown in the table below are *case endings*, also referred to as *conglomerated endings*. You are encouraged to familiarize yourself with these full suffix forms. Most vocative case endings (light print) are not used frequently, but there are numerous instances in which the vocative ending **-ε** (boldface) of second declension masculine nouns occurs in the Greek text: ὦ ἄνθρωπε *O, man!* (Rm 2:3), Κύριε κύριε *Lord, Lord!* (Mt 7:21), Υἱέ μου *my son!* (Hb 12:5).


#### Case Endings

	1 <sup>st</sup> Declension				2 <sup>nd</sup> Declension	
	M		F		M/F	N
<i>Singular</i>						
<i>n</i>	ας <sup>1</sup>	ης	α	η	ος	ον
<i>g</i>	ου	ου	ας/ης	ης	ου	
<i>d</i>	α	η	α/η	η	ω	
<i>a</i>	αν	ην	αν	ην	ον	
<i>v</i>	α	α	α	η	ε	ον
<i>Plural</i>						
<i>n</i>			αι		οι	α
<i>g</i>			ων		ων	
<i>d</i>			αις		οις	
<i>a</i>			ας		ους	α
<i>v</i>			αι		οι	α

**Excerpt**

<sup>1</sup> Nouns in *-ας* (e.g., νεανίας *young man*, βορρᾶς *the north*) are rare in the Greek text. Most such nouns are Hellenized names (not of Greek origin): Σατανᾶς *Satan*, Καϊάφας *Caiaphas*, μαμμωνᾶς *Mammon*, Ζαχαρίας *Zacharias* (Zachariah), Ἠλίας *Elias* (Elijah), Ματθαθίας *Mattathias*, Μεσσίας *Messiah*. Being proper names, these are found inflected in the singular only, with Ζαχαρίας, Ἠλίας, Μεσσίας, and Ματθαθίας (i.e., names ending in *-ί-ας*) forming their genitive singular with *-ί-ου* (τοῦ Ζαχαρίου, Μεσσίου, Ἠλίου, Ματθαθίου), the others with the suffix *-α* (τοῦ Σατανᾶ, Καϊάφα, Ἰούδα, μαμμωνᾶ).



An adjective and the noun it modifies must agree in case, number, and gender:  Track 10

	<i>M. the good man</i>	<i>F. the good soul / way</i>	<i>N. the good work</i>
<i>n sg</i>	ὁ καλὸς ἄνθρωπος	ἡ καλὴ ψυχὴ / ὁδός	τὸ ἀγαθὸν ἔργον
<i>g</i>	τοῦ καλοῦ ἀνθρώπου	τῆς καλῆς ψυχῆς / ὁδοῦ	τοῦ ἀγαθοῦ ἔργου
<i>d</i>	τῷ καλῷ ἀνθρώπῳ	τῇ καλῇ ψυχῇ / ὁδῷ	τῷ ἀγαθῷ ἔργῳ
<i>a</i>	τὸν καλὸν ἄνθρωπον	τὴν καλὴν ψυχὴν / ὁδόν	τὸ ἀγαθὸν ἔργον
<i>v</i>	ὦ καλὲ ἄνθρωπε	ὦ καλὴ ψυχὴ / ὁδέ	ὦ ἀγαθὸν ἔργον
<i>n pl</i>	οἱ καλοὶ ἄνθρωποι	αἱ καλάι ψυχαί / ὁδοί	τὰ ἀγαθὰ ἔργα
<i>g</i>	τῶν καλῶν ἀνθρώπων	τῶν καλῶν ψυχῶν / ὁδῶν	τῶν ἀγαθῶν ἔργων
<i>d</i>	τοῖς καλοῖς ἀνθρώποις	ταῖς καλάϊς ψυχαῖς / ὁδοῖς	τοῖς ἀγαθοῖς ἔργοις
<i>a</i>	τοὺς καλοὺς ἀνθρώπους	τὰς καλάς ψυχάς / ὁδοὺς	τὰ ἀγαθὰ ἔργα
	ὦ καλοὶ ἄνθρωποι	ὦ καλάι ψυχαί / ὁδαί	ὦ ἀγαθὰ ἔργα

## 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 *ἐργάτης worker*.

Articular adjectives (Restrictive)		Anarthrous adjectives (Ascriptive)	
#1. Attributive	#2. Substantive	#3. Predicate	#4. Attr./Subst./Pred.
ἐργάτης ὁ πιστός 1 <sup>st</sup> attributive position	ὁ πιστός	ὁ ἐργάτης πιστός 1 <sup>st</sup> predicate position	ἐργάτης πιστός #1. Attr. <i>faithful worker</i>
ὁ ἐργάτης ὁ πιστός 2 <sup>nd</sup> attributive position		πιστός ὁ ἐργάτης 2 <sup>nd</sup> predicate position	πιστός #2. Subst. <i>faithful(one)</i>
ὁ πιστός ἐργάτης 3 <sup>rd</sup> attributive position		(no article in predicate, only in subject position)	πιστός ἐργάτης <i>the worker [is] faithful</i> #3. Pred.
↓	↓	↓	↓
<i>the faithful worker</i>	<i>the faithful</i>	<i>the worker [is] faithful</i>	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. Here ὁ πιστός attributes to ἐργάτης the quality of πίστις *faith* or *faithfulness*. There are three attributive 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] ἐργάτης). Articular and anarthrous adjectives, whether in the restrictive attributive (#1) or in the ascriptive attributive (#4) position, describe the noun the same way.

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

5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν  
 leyi afto Thomas kirie ouk idamen pou ipayis pos dinametha tin  
 ὁδὸν εἰδέναι; 6 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ  
 odon idene leyi afto o Iisous ego imi i odos ke i alithia ke i  
 ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. 10 οὐ πιστεύεις ὅτι ἐγὼ  
 zoi oudis erhete pros ton patera i mi di' emou ou pistevis oti ego  
 ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ'  
 en to patri ke o patir en emi estin ta rimata a ego lalo imin ap'  
 ἔμαντοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.  
 emaftou ou lalo o de patir o en emi menon pii ta erga aftou

δυνάμεθα – *we can* **dynamite** τὴν ὁδόν – *the way* (acc.) **odometer**  
 δύναμαι – *I can* ἡ ὁδός – *the way*  
 τὰ ἔργα – *the works* **work** ποιεῖ – *does* **poem** (ποίημα)  
 τὸ ἔργον – *the work* ποιέω, ποιῶ – *I do, make*

This exercise includes  
verb forms. Some hints:

λέγ-ω *I say*  
 λέγ-εις *you say*  
 λέγ-ει *s/he, it says*  
 λέγ-ομεν *we say*  
 εἰμί *I am*

#### Exercise 4.c Supply what is missing:

- |     |  |                                |
|-----|--|--------------------------------|
| 1.  | λέγει αὐτῷ ὁ Θωμᾶς                               | Thomas says to him             |
| 2.  | λέγει αὐτοῖς ὁ Κύριος                            | The Lord _____                 |
| 3.  | λέγει ὁ Κύριος αὐτῷ                              | _____                          |
| 4.  | λέγεις αὐτῷ                                      | _____ to him                   |
| 5.  | λέγω ὑμῖν  | _____ to you                   |
| 6.  | οὐ = <i>no</i> (before consonants) οὐ πιστεύεις; | you do not believe?            |
| 7.  | πιστεύεις;                                       | _____                          |
| 8.  | οἶδαμεν  | we know                        |
| 9.  | οὐκ = <i>no</i> (before vowels) οὐκ οἶδαμεν      | _____                          |
| 10. | οὐκ οἶδαμεν τὴν ὁδόν                             | we know not/don't know the way |
| 11. | ποῦ ὑπάγεις;                                     | where are you going?           |
| 12. | οὐκ οἶδαμεν ποῦ ὑπάγεις                          | _____                          |
| 13. | ἐγὼ οἶδα αὐτόν                                   | _____                          |
| 14. | ἐγὼ εἰμί   | _____                          |
| 15. | ἐγὼ εἰμί ἡ ζωή                                   | _____                          |
| 16. | ἐγὼ εἰμί ἡ ἀλήθεια                               | I am the truth                 |
| 17. | ἐγὼ εἰμί ἡ ὁδὸς καὶ ἡ ἀλήθεια                    | _____                          |
| 18. | ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί              | _____                          |

# PART TWO

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## VERBAL ESSENTIALS

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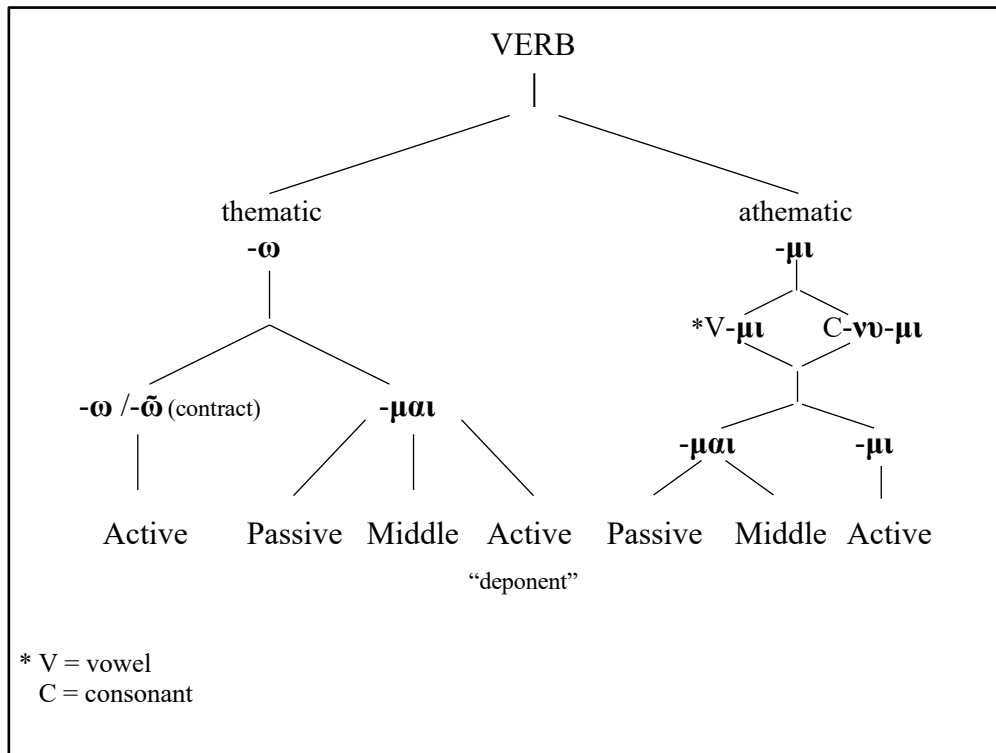


**Excerpt**

## CONJUGATION OF VERBS

### 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 ποιέω/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., <sup>ο</sup>/<sub>ε</sub> in the present tense—even though <sup>ο</sup>/<sub>ε</sub> 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 **-νν-** is infixed before the personal ending (δείκ-**νν**-μι, ζεύγ-**νν**-μι). The diagram below summarizes the two conjugations. (See **-μι** verbs, App. G, p. 189.)



**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) – ἐνεστῶς < ἐν + ἴστημι *I stand close, am present*

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

λύ-ω <sup>1</sup>	<i>I loosen/am loosening</i>	παιδεύ-ω <sup>5</sup>	<i>I discipline/am disciplining</i>
λύ-ε-ι-ς <sup>2</sup>	<i>You loosen/are loosening</i>	παιδεύ-εις	<i>You discipline/are disciplining</i>
λύ-ε-ι <sup>3</sup>	<i>S/he, it loosens/is loosening</i>	παιδεύ-ει	<i>S/he, it disciplines/is disciplining</i>
λύ-ο-μεν	<i>We loosen/are loosening</i>	παιδεύ-ομεν	<i>We discipline/are disciplining</i>
λύ-ε-τε	<i>You loosen/are loosening</i>	παιδεύ-ετε	<i>You discipline/are disciplining</i>
λύ-ου-σι(ν) <sup>4</sup>	<i>They loosen/are loosening</i>	παιδεύ-ουσι(ν)	<i>They discipline/are disciplining</i>

#### 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.)

<sup>1</sup> The ω 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 <sup>ο</sup>/<sub>ε</sub> in the light of older forms.

<sup>2</sup> From older form λύ-ε-σ-ι > λύ-ε-ι-ς.

<sup>3</sup> From older form λύ-ε-τ-ι > λύ-ε-(τ)-ι > λύ-ε-ι.

<sup>4</sup> 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 ἀναγινώσκεις;** (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. Ἴδού, **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. πῶς ἡμεῖς **ἀκούομεν** ἕκαστος τῆ ἰδίᾳ 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.

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\* **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 τρίξει τοὺς ὀδόντας (Mk 9:18)  
(lit.) *and foams and gnashes the teeth*  
= *and he foams and gnashes his teeth*
2. μαθητὰς ποιεῖ καὶ βαπτίζει (Jn 4:1)  
(lit.) *disciples makes and baptizes*  
= *he makes disciples and baptizes them*
3. 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.

4. Ἐγὼ εἰμὶ Ἰησοῦς 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 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*

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\* See p. 100, 233.

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

### Vocabulary

ἃ [a] (rel. pron) <i>which (pl.)</i> (13)	ἱερόν, -οῦ, τό [ieron] <i>temple</i> (14)
ἀκούω [akouo] <i>I hear</i> (2)	Ἰουδαῖος, -ου, ὁ [ioudeos] <i>Jew</i> (5)
αὐξάνω [afksano] <i>I increase</i> (15)	ἰσχύω [is-hio] <i>I am strong, well</i> (15)
βαπτίζω [vaptizo] <i>I baptize</i> (8)	λέγω [lego] <i>I say, speak</i> (6)
γινώσκω [yinosko] <i>I know</i> (7)	λόγος [logos] <i>word</i> (15)
διδάσκω [didasko] <i>I teach</i> (1)	μαθητής [mathitis] <i>learner “disciple”</i> (2, 8)
διώκω [dioko] <i>I persecute</i> (11)	ναός, -οῦ, ὁ [naos] <i>temple</i> (1)
ἐκκλησία, -ας, ἡ [ekklisia] <i>church</i> (11)	πάντα(ς) [panta(s)] <i>all (nt=nd)</i> (2, 3, 4, 10)
ἐρωτάω -ῶ [erotao -o] <i>I ask</i> (12)	περιπατέω -ῶ [peripateo -o] <i>I walk about</i> (14)
ἐρχόμενος, -ου, ὁ [erhomenos] <i>the one coming</i> (3)	ποιέω -ῶ [oieo -o] <i>I make, do</i> (13)
εὕρισκω [evrisko] <i>I find</i> (5)	πορθέω -ῶ [portheo -o] <i>I ravage</i> (11)
ζητέω -ῶ [ziteo -o] <i>I seek</i> (5)	σημεῖον, -ου, τό [simion] <i>sign</i> (13)
θαυμάζω [thavmazo] <i>I marvel</i> (4, 10)	σιωπάω -ῶ [siopao -o] <i>I remain silent</i> (9)
θεραπεύω [therapevo] <i>I heal</i> (3)	ταῦτα [tafta] (demon. pron.) <i>these</i> (2)
θεωρέω -ῶ [theoreo -o] <i>I behold</i> (13)	υἱός, -οῦ, ὁ [ios] <i>son</i> (6)

### Notes

1-5 See answer key.

- 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. ἱερόν, on the other hand, refers to the entire precinct of the temple structure.
- ἀλλ' οὐκ *but not*, a case of elision.
- ἐν τῷ ἀνθρώπῳ *in man*, used in a general sense, e.g., *every person*.
- Ἰησοῦς αὐτός *Jesus himself*.
- Like τιμάω, τιμῶ. A classic example of a descriptive imperfect.
- Both verbs are contracted like ποιέω, ποιῶ.
- 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.



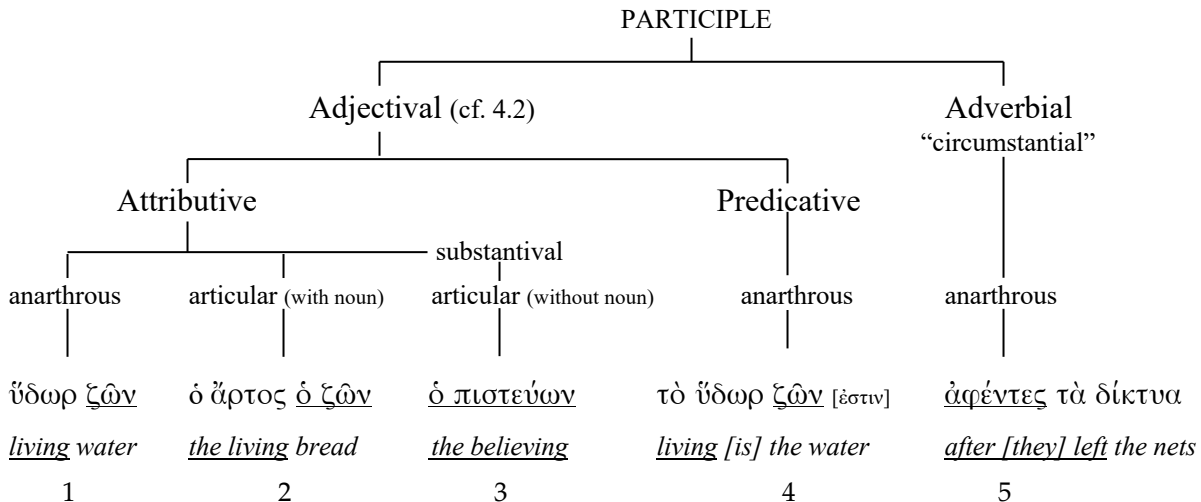
**Exercise 8.b** Verbs in bold print are in the **imperfect** but you translate them in the **simple past**. For example, “**I was working**” (in Greek) is translated **I worked** (in English).

1. ὁ Ἰησοῦς **ἐδίδασκεν** ἐν τῷ ναῷ  
o Iisous edidasken en to nao
2. καὶ ἤκουον ταῦτα πάντα οἱ μαθηταὶ αὐτοῦ  
ke ikouon tafta panda i mathite aftou
3. καὶ **ἐθεράπευε** πάντας τοὺς ἐρχομένους πρὸς αὐτόν  
ke etherapeve pandas tous erhomenous pros afton
4. πάντες **ἐθαύμαζον** ἐπὶ τοῖς λόγοι αὐτοῦ  
pandes ethavmazon epi tis loyis aftou
5. καὶ οἱ Ἰουδαῖοι **ἐζήτουν** αὐτὸν ἀλλ’ οὐκ **ἠύρισκον** αὐτόν  
ke i Ioudei ezitoun afton al’ ouk ivriskon afton
6. καὶ **ἔλεγον**, οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; (Lk 4:22)  
ke elegon ouhi ios estin Iosif outos?
7. αὐτὸς γὰρ **ἐγίνωσκεν** τί ἦν ἐν τῷ ἀνθρώπῳ (Jn 2:25)  
aftos gar eyinosken ti in en to anthropon
8. Ἰησοῦς αὐτὸς οὐκ **ἐβάπτιζεν** ἀλλ’ οἱ μαθηταὶ αὐτοῦ (Jn 4:2)  
Iisous aftos ouk evaptizen al’ i mathite aftou
9. ὁ δὲ Ἰησοῦς **ἐσιώπα** (Mt 26:63)  
o de Iisous esiopta
10. πάντες **ἐθαύμαζον** (Mk 5:20)  
pandes ethavmazon
11. **ἐδίωκον** τὴν ἐκκλησίαν τοῦ θεοῦ καὶ **ἐπόρθουν** αὐτήν (Gl 1:13)  
ediokon tin eklisian tou theou ke eporthoun aftin
12. **ἠρώτων** (-ουν) αὐτὸν οἱ μαθηταί (Jn 4:31)  
irotan afton i mathite
13. **ἐθεώρουν** τὰ σημεῖα ἃ **ἐποίει** (Jn 6:2)  
etheoroun ta simia a epoi
14. καὶ **περιεπάτει** ὁ Ἰησοῦς ἐν τῷ ἱερῷ (Jn 10:23)  
ke periepati o Iisous en to iero
15. ὁ λόγος **ἠύξανεν** καὶ **ἴσχυεν** (Ac 19:20)  
o 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 (as numbered above):

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

2 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ  
your Father who sees you in secret (Mt 6:4)  
ὁ λαὸς ὁ καθήμενος ἐν σκοτία φῶς εἶδεν μέγα  
the people that are dwelling in darkness saw a great light (Mt 4:16)

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

Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι  
He who has two cloaks let him give to him who has not (Lk 3:11)

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

4 ζῶν [ἔστιν] ὁ λόγος τοῦ θεοῦ living [is] the word of God (Hb 4:12)

5 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλήμ  
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· ὁ δὲ μὴ πιστεύων<sup>1</sup> ἤδη κέκριται. *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 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: Ἰωσήφ, ... δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. 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 λύω. Compare the present active participle with ὢν, οὖσα, ὄν (4.5).

	<b>ACTIVE</b>  Track 21, p. 142, 145			<b>PASSIVE / MIDDLE</b>		
	• one <sup>2</sup> (who is) loosening/one who loosens • while loosening			• one (who is) being loosened / • one (who is) loosening himself • while being loosened / • while loosening himself		
	<i>M</i>	<i>F</i>	<i>N</i>	<i>M</i>	<i>F</i>	<i>N</i>
<i>Sg n</i>	λύων <sup>3</sup>	λύουσα	λύων	λυόμενος	λυομένη	λυόμενον
<i>g</i>	λύοντος	λυούσης	λύοντος	λυομένου	λυομένης	λυομένου
<i>d</i>	λύοντι	λυούση	λύοντι	λυομένῳ	λυομένη	λυομένῳ
<i>a</i>	λύοντα	λύουσαν	λύον	λυόμενον	λυομένην	λυόμενον
<i>Pl n</i>	λύοντες	λύουσαι	λύοντα	λυόμενοι	λυόμεναι	λύομενα
<i>g</i>	λυόντων	λυουσῶν	λυόντων	λυομένων	λυομένων	λυομένων
<i>d</i>	λύουσι <sup>4</sup>	λυούσαις	λύουσι	λυομένοις	λυομέναις	λυομένοις
<i>a</i>	λύοντας	λυούσας	λύοντα	λυομένους	λυομένας	λύομενα

<sup>1</sup> Participles are negated by μή (rarely with οὐ): ὁ μὴ ἀκούων τὸν λόγον μου.

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

<sup>3</sup> Declined like ἄρχων ruler in 3.5 #5.

<sup>4</sup> λύουσι > λύου[τ]-σι > λύου-σι.

## 13.12 Paschal Hymn

Following is the well-known Χριστὸς Ἀνέστη *Paschal troparion* “Easter hymn” sung in Greece from Πάσχα *Pascha* (Easter Sunday) until the day before the Ascension of Christ. This Byzantine hymn is part of the divine liturgy that has been sung since the 4<sup>th</sup> and 5<sup>th</sup> century. It is said that its provenance reaches back to the 2<sup>nd</sup> century:



Track 28, p. 156

Χριστὸς ἀνέστη ἐκ νεκρῶν  
θανάτῳ θάνατον πατήσας\*  
καὶ τοῖς ἐν τοῖς μνήμασι  
ζωὴν χαρισάμενος\*

Literal translation

Christ arose from *the* dead  
By death, death *having* trampled  
And to *those* in the tombs  
Life *having* granted

Essential meaning

Christ arose from the dead  
After trampling Death by His death  
And granting life  
To those in the tombs

The first line echoes 1 Cor. 15:20: Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν “But now Christ has been raised from the dead” (ἐγήγερται, 3<sup>rd</sup> pers. sing. perf. pass. indic. of ἐγείρω *I raise up*).

\* Note the two aorist participles **πατήσας** and **χαρισάμενος** (cf. p. 145), both in terms of their syntactic position (i.e., at the end of the clause), as well as of their description of Christ’s action prior to His Resurrection:

**πατήσας** nom. sing. masc. aor. act. part. of **πατέω**, -ῶ *I tread, trample*  
**χαρισάμενος** nom. sing. masc. aor. mid. part. of **χαρίζομαι** (dep.) *I grant*

## 13.13 Greek Pascal Acclamation

It is customary among Greek people during Easter to place their common daily greeting on hold. Instead, they greet each other by the *Paschal Acclamation*, which is centered around **ἀνέστη** (3<sup>rd</sup> pers. sing. 2 aor. act. ind. of **ἀνίστημι** *I rise up*):

The greeting:

**Χριστὸς Ἀνέστη!**  
“Christ Arose!”

The response:

**Ἀληθῶς Ἀνέστη!** or **Ἀληθῶς** (Ἀνέστη) **ὁ Κύριος!**  
“Truly He Arose!” “Truly (Arose) the Lord!”

### 3. Accusative + infinitive

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

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

### 4. Negation with μή

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

Σαδδουκαῖοι 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. Like the present participle (p. 142), the present infinitive is built on the present tense stem, thus it expresses imperfective aspect. And like the aorist participle (p. 144), the aorist infinitive is built on the aorist tense stem, thus it expresses perfective aspect. The same applies in all three voices.

### 1. Present active infinitive

ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς 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 (iterative action).

### 2. Aorist active 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, ἀνοῖξαι 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 ἀποθανεῖν κέρδος (Php 1:21). Here τὸ ζῆν (pres. ac. ind.) conveys the durative aspect of living on as opposed to ἀποθανεῖν (2 aor. ac. ind.), which expresses a one-time action at death. Paul intentionally and appropriately chooses momentary ἀποθανεῖν over durative ἀποθνήσκειν (pres. ac. ind.).

The Greek infinitive is translated 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 being lost.

## 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 Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ  
o in ap' arhis o akikoamen o eorakamen tis ofthalmis imon o

ἐθεασάμεθα 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 ἐώρακάμεν καὶ μαρτηροῦμεν καὶ ἀπαγγέλλομεν  
ke i zoi efanerothi ke eorakamen ke. martiroumen ke apangelomen

ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν—  
imin tin zoin tin eonion itis in pros ton patera ke efanerothi imin

3 ὃ ἐώρακάμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς  
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 ἵνα ἡ  
meta tou iou aftou Iisou Hristou ke tafta grafomen imis ina i


χαρὰ ἡμῶν ἡ πεπληρωμένη.  
hara imon i pepliromeni

Verb(al)s:

ἦν	<i>was</i>	3 pers. sg. imprf. ind.	εἰμί	<i>I am</i>
ἀκηκόαμεν	<i>we have heard</i>	1 pers. pl. perf. act. ind.	ἀκούω	<i>I hear</i>
ἐώρακάμεν	<i>we have seen</i>	1 pers. pl. perf. act. ind.	ὀράω -ῶ	<i>I see</i>
ἐθεασάμεθα	<i>we beheld</i>	1 pers. pl. aor. mid. dep. ind.	θεάομαι -ῶμαι	<i>I behold</i>
ἐψηλάφησαν	<i>they touched</i>	3 pers. pl. aor. act. ind.	ψηλαφάω -ῶ	<i>I touch</i>
ἐφανερώθη	<i>was revealed</i>	3 pers. sg. aor. pass. ind.	φανερόω -ῶ	<i>I reveal</i>
μαρτηροῦμεν	<i>we witness</i>	1 pers. pl. pr. act. ind.	μαρτυρέω -ῶ	<i>I witness</i>
ἀπαγγέλλομεν	<i>we report</i>	1 pers. pl. pr. act. ind.	ἀπαγγέλλω	<i>I report</i>
ἔχητε	<i>that you may have</i>	2 pers. pl. pr. act. subj.	ἔχω	<i>I have</i>
γράφομεν	<i>we are writing</i>	1 pers. pl. pr. act. ind.	γράφω	<i>I write</i>
ἡ	<i>that [one] may be</i>	3 pers. sg. pr. subj.	εἰμί	<i>I am</i>
πεπληρωμένη	<i>full, fulfilled</i>	nom. sg. f. perf. pass. part.	πληρόω -ῶ	<i>I fulfill</i>

Other words:

ὁ	nom. sg. neut. rel. pron.	ὅ	<i>that which</i>
ἀρχῆς	gen. sg. f. n. (n. = noun)	ἀρχή	<i>beginning</i>
ὀφθαλμοῖς	dat. pl. m. n.	ὀφθαλμός	<i>eye</i>
ἡμῶν	gen. pl. 1 pers. persnl. pron.	ἐγώ	<i>I</i>
χεῖρες	nom. pl. f. n.	χείρ	<i>hand</i>
περί	prep. (with a gen.)	περί	<i>about, around</i>
λόγου	gen. sg. m. n.	λόγος	<i>word</i>
ὑμῖν	dat. pl. 2 pers. persnl. pron.	σύ	<i>you</i>
ζωή	nom. sg. f. n.	ζωή	<i>life</i>
αἰώνιον	acc. sg. f. adj.	αἰώνιος	<i>eternal</i>
υἱοῦ	gen. sg. m. n.	υἱός	<i>son</i>
χαρά	nom. sg. f. n.	χαρά	<i>joy</i>
κοινωνία	nom. sg. f. n.	κοινωνία	<i>communion, fellowship, partnership</i>
ἵνα	conj.	ἵνα	<i>(so) that</i>

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, παιδιά, ὅτι ἐγνώκατε τὸν  
oti nenikikate ton poniron egrapsa imin pedia oti egnokate ton

πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα 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 ἄνωθεν [anōthen] *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 [anōthen] 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 ἀπό (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.

## NT Greek Figure vs. Form

Two Greek words, **σχῆμα** 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 **σχῆμα** 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* μορφήν δούλου and was thus found by others to be *in figure* σχήματι 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 anthrópon] in verse 7 exhausts Paul’s emphasis on Christ’s true humanity.

**Μορφή** [morfí]. 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.

**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.<sup>1</sup> 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.”<sup>2</sup>

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*.<sup>3</sup> Korsgaard concurs. “Function,” she says, “[. . . is] the best candidate for form,”<sup>4</sup> and it “does not mean purpose but rather a way of functioning—how a thing does what it does.”<sup>5</sup>

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

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

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

<sup>4</sup> Christine M. Korsgaard, “Aristotle’s Function Argument,” p. 39.

<https://www.people.fas.harvard.edu/~korsgaard/AristotleFunction.pdf> (accessed Jan. 4, 2021).

<sup>5</sup> 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.”<sup>6</sup>

Paul was born and educated in the “university city” of Tarsus, where society was heavily influenced by Hellenistic language and culture and Stoic philosophy.<sup>7</sup> 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*.<sup>8</sup>

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.<sup>9</sup>

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 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.

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

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

<sup>8</sup> 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.

<sup>9</sup> 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.



## 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.<sup>1</sup> 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 Κοινή [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, it 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<sup>2</sup> relationship between Neohellenic and Koine, and on that basis elucidate aspectual issues.

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<sup>1</sup> 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](https://www.academia.edu/28181029/Aspect_and_Aktionsart_Once_Again) (p. 51) (accessed April 2022).

<sup>2</sup> 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

**I**T 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."<sup>1</sup> 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)<sup>2</sup> 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?

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

<sup>2</sup> 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. 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 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. Jm 4:13).<sup>1</sup> 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).

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<sup>1</sup> 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 λύει/λύσει his ox or ἵνα λύη/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.<sup>1</sup>

As the above examples show, the future indicative verb form λύσει and the subjunctive aorist verb form λύσῃ 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)<sup>2</sup> 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

*Future* Ἀπελθὼν αὐριον εἰς πόλιν Ἰωσήφ τὸν βοῦν αὐτοῦ λύσει.

*Ind.* Tomorrow Joseph will go to town and will loosen his ox.

*Aorist* Ἰωσήφ μέλλει πορεύεσθαι αὐριον εἰς πόλιν (ἵνα) τὸν βοῦν αὐτοῦ λύσῃ.

*Subj.* 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:

### Neohellenic

**Katharevousa** (formal, polytonic)

*Future* Αὐριον ὁ Ἰωσήφ θὰ ὑπάγῃ εἰς τὴν πόλιν καὶ θὰ λύσῃ<sup>3</sup> τὸν βοῦν του.

*Ind.* Tomorrow Joseph will go to town and will loosen his ox.

*Aorist* Αὐριον 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* Αὐριο ο Ἰωσήφ θα πάει στην πόλη και θα λύσει<sup>4</sup> το βόδι του.

*Ind.* Tomorrow Joseph will go to town and will loosen his ox.

*Aorist* Αὐριο ο Ἰωσήφ θα πάει στην πόλη (για) να λύσει το βόδι του.

*Subj.* Tomorrow Joseph will go to town (in order) to loosen his ox.

<sup>1</sup> Here *time* and *tense* are used in the sense of χρόνος, which does not differentiate between the two (cf. 6.2).

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

<sup>3</sup> Future and subjunctive Katharevousa forms are identical. (θα is from θέλω ἵνα > θέλω να > θε να > θα.)

<sup>4</sup> 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)."<sup>1</sup> 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 αὐριον 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 αὐριον.

Let us then remove αὐριον 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- /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 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 ἀγαπάτε, τὸν Θεὸν φοβείσθε, 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.

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

Certain Classical Greek terms in the New Testament have taken on some new semantic dimension or are strongly associated with Christianity for the first time and continue in Neohellenic usage with the same meaning. Such NT Greek terms have more affinity with Neohellenic than Classical Greek.<sup>3</sup> For example, in Classical Greek ΕΚΚΛΗΣΙΑ means *assembly*, but in NT times it begins to take on also the meaning *church*. NT Words of this type are placed in the word lists, since their Classical Greek meaning has an affinity with their NT Greek and Neohellenic counterpart.

### 3.1 A thousand words

Listed below are over 1,000 NT Greek words. That is more than 20 percent of the 4,900 words in the Greek NT. Today a Greek person with an average education can read, understand, and use each of these words, not because he or she knows NT Greek well, but because these words are also in Dimotiki. The lists could be extended significantly, though by sheer volume their present size adequately emits a clear message: that at the lexical level, NT Greek and Neohellenic, and by extension Classical Greek, share much ground.

A note particularly on third declension nouns. Classical Greek and Koine third declension noun entries coincide with their Katharevousa counterparts. Entries of their Dimotiki counterparts, on the other hand, coincide with some Katharevousa (also Classical Greek and Koine) singular or plural case forms.<sup>4</sup> Here are some examples:

Classical Greek	Koine	Katharevousa	Dimotiki <sup>5</sup>
ΓΕΡΩΝ old man	ΓΕΡΩΝ old man	ΓΕΡΩΝ old man	ΓΕΡΟΝΤΑΣ old man
ΙΑΡΩΣ sweat	ΙΑΡΩΣ sweat	ΙΑΡΩΣ sweat	ΙΑΡΩΤΑΣ sweat
ΙΕΡΕΥΣ priest	ΙΕΡΕΥΣ priest	ΙΕΡΕΥΣ priest	ΙΕΡΕΑΣ priest
ΠΑΤΡΙΣ fatherland	ΠΑΤΡΙΣ fatherland	ΠΑΤΡΙΣ fatherland	ΠΑΤΡΙΔΑ fatherland
ΦΛΟΞ flame	ΦΛΟΞ flame	ΦΛΟΞ flame	ΦΛΟΓΑ flame
ΠΟΙΜΗΝ shepherd	ΠΟΙΜΗΝ shepherd, (church) pastor	ΠΟΙΜΗΝ shepherd, (church) pastor	ΠΟΙΜΕΝΑΣ shepherd, (church) pastor

The average Greek person today would have no difficulty identifying third declension nouns by their Koine or Classical Greek dictionary entry form, as such forms are often used interchangeably with their Dimotiki forms. Additionally, bear in mind that many Neohellenic words have no alternative Katharevousa or Dimotiki forms. This means that many ancient forms from all parts of speech (verbs, nouns, pronouns, etc.) are shared by Katharevousa and Dimotiki alike, as the word lists below show.

Finally, the lists comprise well over 1,000 NT Greek words whose spelling and core meaning are recognized and understood by the average Neohellenic speaker today pretty much the way they were recognized and understood by Paul and Aristotle. Here they are:

<sup>3</sup> David S. Hasselbrook, *Studies in New Testament Lexicography: Advancing toward a Full Diachronic Approach with the Greek Language*. (Germany: Mohr Siebeck, 2011), 48–49.

<sup>4</sup> Some dictionaries list two entries for the same noun: one in Katharevousa, and one in Dimotiki, e.g., φλόξ / φλόγα, πατρίς / πατρίδα (*The Pocket Oxford Greek Dictionary*, Oxford, UK: Oxford University Press, 1995).

<sup>5</sup> Dimotiki ΓΕΡΟΝΤΑΣ, ΙΑΡΩΤΑΣ, ΙΕΡΕΑΣ, ΠΟΙΜΕΝΑΣ coincide with the accusative plural of their Classical Greek, Koine, or Katharevousa counterparts; and ΠΑΤΡΙΔΑ, ΦΛΟΓΑ coincide with the accusative singular of their Classical Greek, Koine, or Katharevousa counterparts.

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### Adverbs (mixed)

ΑΔΙΑΛΕΙΠΤΩΣ ΑΔΙΚΩΣ ΑΚΡΙΒΩΣ ΑΛΗΘΩΣ ΑΛΛΩΣ ΑΜΑ ΑΝΩ ΑΠΑΞ (ΔΙΣ ΤΡΙΣ ΤΕΤΡΑΚΙΣ  
ΕΒΔΟΜΗΚΟΝΤΑΚΙΣ... ΕΚΑΤΟΝΤΑΚΙΣ...) ΑΠΛΩΣ ΑΡΑ ΑΡΑΓΕ ΑΣΦΑΛΩΣ ΑΥΡΙΟΝ  
ΑΦΟΒΩΣ ΔΙΚΑΙΩΣ ΔΩΡΕΑΝ ΕΓΓΥΣ ΕΚΑΣΤΟΤΕ ΕΚΕΙ ΕΚΤΟΣ ΕΛΛΗΝΙΣΤΙ ΕΜΠΡΟΣΘΕΝ  
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ΤΟΥΝΑΝΤΙΟΝ ΤΡΙΣ ΥΣΤΕΡΟΝ ΧΑΡΙΝ ΧΘΕΣ ΧΩΡΙΣ ΩΣ ΩΣΤΕ

### Cardinal numbers

ΕΙΣ ΔΥΟ ΤΡΕΙΣ ΤΕΣΣΑΡΕΣ ΠΕΝΤΕ ΕΞ ΕΠΤΑ ΟΚΤΩ ΕΝΝΕΑ ΔΕΚΑ ΕΝΔΕΚΑ ΔΩΔΕΚΑ  
ΕΙΚΟΣΙ ΤΡΙΑΚΟΝΤΑ ΤΕΣΣΑΡΑΚΟΝΤΑ ΠΕΝΤΗΚΟΝΤΑ... ΕΚΑΤΟΝ ΔΙΑΚΟΣΙΟΙ ΤΡΙΑΚΟ-  
ΣΙΟΙ ΤΕΤΡΑΚΟΣΙΟΙ ΠΕΝΤΑΚΟΣΙΟΙ ΧΙΛΙΟΙ

### Ordinal numbers (fem./neut. endings not indicated)

ΠΡΩΤΟΣ ΔΕΥΤΕΡΟΣ ΤΡΙΤΟΣ ΤΕΤΑΡΤΟΣ ΠΕΜΠΤΟΣ ΕΧΤΟΣ ΕΒΔΟΜΟΣ ΟΓΔΟΟΣ ΕΝΑΤΟΣ  
ΔΕΚΑΤΟΣ ΕΝΔΕΚΑΤΟΣ ΔΩΔΕΚΑΤΟΣ ΕΙΚΟΣΤΟΣ ΤΡΙΑΚΟΣΤΟΣ ΤΕΣΣΑΡΑΚΟΣΤΟΣ ΠΕΝΤΗ-  
ΚΟΣΤΟΣ... ΕΚΑΤΟΣΤΟΣ ΧΙΛΙΟΣΤΟΣ

### Conjunctions

ΑΛΛΑ ΑΝ ΑΡΑ ΑΦΟΤΟΥ<sup>6</sup> ΑΦΟΥ ΔΕ ΔΙΟΤΙ ΕΑΝ ΕΙΤΕ ΕΝΕΚΑ ΕΝΟΣΩ ΕΝΩ ΕΠΕΙΔΗ ΕΣΤΩ  
ΕΩΣ Η ΚΑΘΟΣΟΝ ΚΑΘΟΤΙ ΚΑΘΩΣ ΚΑΙ ΚΑΝ ΜΕΝ ΜΕΧΡΙ ΜΗΔΕ ΜΗΠΩΣ ΜΗΤΕ ΜΟΛΙΣ  
ΟΜΩΣ ΟΠΟΤΕ ΟΠΟΥ ΟΠΩΣ ΟΤΑΝ ΟΤΙ ΟΥΔΕ ΟΥΤΕ ΟΥΤΩΣ ΠΛΗΝ ΠΡΙΝ ΩΣ ΩΣΤΕ

### Pronouns (fem./neut. endings not indicated)

ΑΛΛΗΛΟΥΣ(pl.) ΑΛΛΟΣ ΑΜΦΟΤΕΡΟΙ(pl.) ΑΥΤΟΣ ΕΑΥΤΟΥ ΕΓΩ ΕΚΑΣΤΟΣ ΕΚΕΙΝΟΣ ΜΗΔΕΙΣ  
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### Prepositions

ΑΝΑ ΑΜΦΙ ΑΝΤΙ ΑΠΟ ΔΙΑ ΕΙΣ ΕΚ/ΕΞ ΕΝ ΕΠΙ ΚΑΤΑ ΜΕΤΑ ΠΑΡΑ ΠΕΡΙ ΠΡΟ ΠΡΟΣ ΣΥΝ  
ΥΠΕΡ ΥΠΟ

### Articles

Ο Η ΤΟ

<sup>6</sup> Some two-word conjunctions are presented as one (e.g., ἀφ' ὅτου > ΑΦΟΤΟΥ, ἀφ' οὗ > ΑΦΟΥ, εἰ τε > ΕΙΤΕ, ἐν ᾧ > ΕΝΩ).

## 6.3 Conjugation of Koine λύω and Neohellenic λύνω

ACTIVE VOICE				
INDICATIVE tense/aspect	Koine (K)	Neohellenic (N)		Remarks
<b>Present</b> <i>Imperfective</i>	λύω λύεις λύει λύομεν λύετε λύουσι/ν	λύνω* λύνεις λύνει λύνο(υ)με λύνετε λύνουν		*λύνω becomes -λύω in N compound verbs (see above).
<b>Imperfect</b> <i>Imperfective</i>	ἔλυον ἔλυες ἔλυε/ν ἐλύομεν ἐλύετε ἔλυον	ἐλύνα ἐλύνες ἐλύνε λύναμε* λύνατε ἐλύναν		*Unaccented augment ε is normally dropped.
<b>Future</b> <i>Perfective</i>	λύσω λύσεις λύσει λύσομεν λύσετε λύουσι/ν	θα* λύσω λύσεις λύσει λύσο(υ)με λύσετε λύσουν		*θα is from θέλω ἵνα > θέλω να > θε να > θα. When used with future tenses, θα means <i>shall/will</i> , and with past tenses it means <i>should/would/must</i> .
<b>Future Perfect</b> <i>Perfective</i>	λελυκώς ἔσομαι ἔσει, ἔσται λελυκότες ἐσόμεθα ἔσεσθε ἔσονται	θα* ἔχω λύσει ἔχεις λύσει ἔχει λύσει ἐχο(υ)με λύσει ἔχετε λύσει ἔχουν λύσει	or θα* ἔχω λυμένο ἔχεις λυμένο ἔχει λυμένο ἐχο(υ)με λυμένο ἔχετε λυμένο ἔχουν λυμένο	*N active future perfect is formed with: θα + ἔχω + act. aor. infin. λύσει or ἔχω + acc. m/p perf. part. λυμένος, -η, -ο
<b>Future Cont.</b> <i>Imperfective</i>	<i>K has no Future Continuous</i>	θα λύνω* λύνεις λύνει λύνο(υ)με λύνετε λύνουν		*N has added the future continuous (μέλλοντας εξακολουθητικός) tense to differentiate aspect from the future instantaneous tense (μέλλοντας στιγμιαίος).
<b>Aorist</b> <i>Perfective</i>	ἔλυσα ἔλυσας ἔλυσε/ν ἐλύσαμεν ἐλύσατε ἔλυσαν	ἐλύσα ἐλύσες ἐλύσε λύσαμε* λύσατε ἐλύσαν/λύσανε		*Unaccented augment ε is normally dropped.
<b>Perfect</b> <i>Perfective</i>	λέλυκα λέλυκας λέλυκε/ν λελύκαμεν λελύκατε λελύκασι/ν	ἔχω λύσει ἔχεις λύσει ἔχει λύσει ἐχο(υ)με λύσει ἔχετε λύσει ἔχουν λύσει	or ἔχω λυμένο ἔχεις λυμένο ἔχει λυμένο ἐχο(υ)με λυμένο ἔχετε λυμένο ἔχουν λυμένο	N active perfect is formed with: ἔχω + act. aor. infin. λύσει or acc. m/p perf. part. λυμένος, -η, -ο
<b>Pluperfect</b> <i>Perfective</i>	ἐλελύκειν ἐλελύκεις ἐλελύκει ἐλελύκειμεν ἐλελύκειτε ἐλελύκεισαν	εἶχα λύσει εἶχες λύσει εἶχε λύσει εἶχαμε λύσει εἶχατε λύσει εἶχαν λύσει	or εἶχα λυμένο εἶχες λυμένο εἶχε λυμένο εἶχαμε λυμένο εἶχατε λυμένο εἶχαν λυμένο	N active pluperfect is formed with: εἶχα + act. aor. infin. λύσει or acc. m/p perf. part. λυμένος, -η, -ο

This Greek idiom occurs diachronically through all Greek epochs, hence also in NT Greek. Known as *proleptic* (anticipatory or futuristic) aorist, it is exegetically significant. Porter says that the proleptic aorist is used very infrequently in the NT,<sup>7</sup> with Wallace concurring that its usage is not at all common in the NT.<sup>8</sup> One might say, however, that the usage of the proleptic aorist in the NT, combined with the proleptic perfect, forms a relatively notable number of proleptic occurrences in NT Greek, depending on how one counts. Let us now look at some examples of each.

Mat. 18:15 ἂν δὲ ἀμαρτήσῃ ὁ ἐδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτόν ... ἂν σοῦ ἀκούσῃ, **ἐκέρδησας** τὸν ἀδελφόν σου  
If your brother should sin, go and reprove him ... if he should hear you, **you gained** your brother.

The two conditional clauses, being hypothetical actions, are in the present subjunctive (ἀμαρτήσῃ, ἀκούσῃ) and placed in the future, i.e., they express future time. One would therefore expect the apodosis to be in the future indicative (κερδήσεις “you will gain”). Matthew, however, emphasizes the positive outcome by using not the future indicative, but the aorist indicative (ἐκέρδησας), as though the desired outcome had already been realized!

Caragounis notes that Porter translates Mat. 18:15 ἂν σοῦ ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου with “if he *hears* you, you *gain* your brother,” saying that this translation misses the force of the aorist.<sup>9</sup> Indeed, Porter’s translation treats both the present subjunctive ἀκούσῃ and proleptic aorist ἐκέρδησας as present indicatives, hence imperfective in aspect, missing in other words the intended dynamism of Matthew’s “done-deal” effect of his perfective aspect.

John 15:6 ἂν μὴ τις μένῃ ἐν ἐμοί, **ἐβλήθη** ἔξω ὡς τὸ κλῆμα καὶ **ἐξηράνθη**  
If one should remain not in me, he **was thrown** out as a vine<sup>10</sup> and **was withered**.

Again, the reference in this verse is future as indicated by the conditional clause ἂν μὴ τις μένῃ, while the two passive proleptic aorists ἐβλήθη and ἐξηράνθη underscore certainty and inevitability. The literal translation **was thrown** and **was withered** sounds unnatural. The translation **is thrown** and **is withered** is acceptable, though in either case the author’s emphatic proleptic effect is lost in translation. The idiom may be used in participial form as in the following example, where Jesus says:

John 5:25 ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ **οἱ ἀκούσαντες** ζήσουσιν  
The hour is coming and now is when he dead shall hear the voice of the Son of God, and **those who heard** will live.

<sup>7</sup> Stanley E. Porter, *Idioms of the Greek New Testament*, 2<sup>nd</sup> ed. (London: The Cromwell Press, 1999), 37.

<sup>8</sup> Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 563.

<sup>9</sup> Chrys C. Caragounis, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Grand Rapids, MI: Baker Academic, 2006), 247–61.

<sup>10</sup> For the use of *vine* in place of the traditional translation *branches*, see p. 253. Also, you may visit: <https://biblemesh.com/?s=Vine+and+Vineyard%3A+a+new+perspective>.

## 14. A PERFECT ISSUE

One of the most complex issues verbal aspect theorists face is the interpretation of the Greek perfect. One may wonder if in some cases the difficulties that emerge in interpreting the Greek perfect are not related to a theorist's attempts to make his interpretation fit his own perspective. This applies no less to the traditional grammarian who seems to automatically reconcile every perfect tense example to one and the same traditional formula: past action with enduring results (see below). A likely case of such possibilities revolves around John 3:13. During Nicodemus' secret encounter with Jesus, the Master said to Nicodemus,

καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου

and no one **has ascended** into heaven except he who came down from heaven, the Son of Man

In a related article, Lamb says,

“At issue is the translation of the perfect indicative ἀναβέβηκεν. Most traditional *Aktionsart* interpretations see ἀναβέβηκεν as indicating past action with enduring results. The problem with this traditional view is that it tends to place the action of Jesus's [*sic*] ascension prior to his descent. In other words, the traditional *Aktionsart* view of ἀναβέβηκεν presents Jesus as speaking to Nicodemus from heaven.”<sup>11</sup>

Lamb makes a comparison of the translation of this verse by two NT Greek scholars, Porter and Campbell, each giving his opinion as to how the Greek word ἀναβέβηκεν ought to be understood and translated. Below is the essence of Lamb's comparison.

Lamb says that according to Porter's schema, ἀναβέβηκεν has a stative aspect in that it expresses a resultative state. What this means, Lamb explains, is that John 3:13 can be translated as “and no one ascends into heaven, except he who [previously] [*sic*] descended from heaven, the Son of Man.” Porter's translation, however, does away with the perfect tense “has ascended” and replaces it with the translation “ascends.”

In Campbell's schema, Lamb says, καὶ οὐδεὶς ἀναβέβηκεν could still be translated in the present as “and no one ascends,” which is also Porter's translation. He adds, however, that unlike Porter's schema, this would cause ἀναβέβηκεν to be viewed as having not stative aspect, but imperfective aspect, “as though it were unfolding without reference to the beginning or end of the action.” Lamb concludes the comparison of the two scholars' views saying, “Whether one prefers Porter's or Campbell's approach to the perfect-tense verb, both solutions offer a significant step forward in attempting to reconcile the issue of Jesus's [*sic*] ascension in John 3:13.” But if reconciling the issue means treating the Greek perfect in John 3:13 as a present, then why didn't Jesus use ἀναβαίνει “ascends” in place of ἀναβέβηκεν “has ascended”? This would have greatly simplified things for today's translators!

<sup>11</sup> Gregory E. Lamb, “Verbal Aspect, Aktionsart, and the Greek New Testament: The Approaches of Constantine R. Campbell and Stanley E. Porter” in *Presbyterion* 43 (Fall 2017, No. 2), 121-22.

## 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.”<sup>12</sup> Thus theories that reach soaring 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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<sup>12</sup> 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](https://andynaselli.com/wp-content/uploads/2007_verbal_aspect.pdf) (accessed April 2022).