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GRAMMAR
ESSENTIALS

with sound files

third edition

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Soundtrack List

Acknowledgments

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, Neo-hellenic (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 Biblical 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 New Testament, the morphosyntactic structures of Greek, the close affinity between Κοινή and Neohellenic, and the historical Greek sounds. It is hoped that this work will serve many 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 text-book at the mid-beginning/intermediate level, and as an ancillary source at various levels.

Third edition

This *third edition* is the result of an ongoing development and revision process over a number of years and is thus characterized by several adjustments and improvements: (a) additional sound files, (b) extension of grammatical and verbal aspect areas, (c) expansion of the appendixes, and (d) the inclusion of a historical background of Κοινή and its relation to Neohellenic.

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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.)

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The Historical Greek Pronunciation

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

The use of the post-Eucleidean grammar was to leave an unbroken trail of evidence of the development of the sounds of Greek from classical through Hellenistic and Byzantine times down to Neohellenic (Modern Greek). Part of the evidence comes from official public records, but mostly from the private epigraphic and papyrical records by the less literate subjects whose acoustically-guided spelling led them to substitute one letter for another letter (or letters) that stood for the same sound (e.g., τηι βουλει for τηι βουληι, κιτε for κειται, 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,[2] so it is naturally closer to the pronunciation of the first Greek-speaking Christians.

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

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

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

Diacritics and Punctuation

Historical background

Breathing or *breath* marks (ʼ ʻ), *accent* mrks (´ ` ^), and *diaeresis* (¨) are known as **diacritic** *distinguishing* marks. Diacritics and nearly all punctuation marks (the comma, the apo-strophe, the period, the hyphen, etc.) are credited to Aristophanes of Byzantium (257–180 BC), a grammarian and librarian at the Library of Alexandria. Aristophanes' invention of these complementary symbols encompassed 10 signs, αἱ δέκα προσῳδίαι *the ten prosodies*. These signs were devised primarily in an attempt to guide one's reading and interpretation of the old classical works written in metrical verse.

After scanty use for centuries, and following a reform of accentuation undertaken by grammarian Theodosios of Alexandria around AD 400, diacritics and punctuation reappeared and further evolved. The systematic application of such symbols to MS texts dates since the 7th century. From the 13th century onward accentuation became obligatory and used on every word.

In 1982 the Greek Parliament abandoned the use of breath marks to simplify spelling, since Neohellenic has no aspiration. It also introduced a simplified accentuation system whereby the accents marks (´ ` ^) were replaced with a *single accent mark* (´)—hence, *monotonic*—which is placed over the vowel of the accented syllable. All such diacritic symbols, nevertheless, still find use in Katharevousa.

NT writers used no diacritics. Why, then, do students of NT Greek need to learn the use of diacritics? Simple: because they appear on the printed page.

Breath(ing) marks

Greek has two breathing marks: the **smooth** (ʼ) and the **rough** (ʻ) or **aspirate**. Here are the rules for the use of breathing marks. (Accent marks are here intentionally omitted in order to focus on the use of breathing marks.)

A smooth or rough breathing mark is placed—

a. **over** the initial lowercase vowel or **ρ**:

  ἀγαπη   ἡμερα   ὁστις   ἐγω   ῥημα   ὀρθος   ῥιζα

b. **at the top left** of the initial Capital vowel or Capital **Ρ**.

  Ἀγαπη   Ἡμερα   Ὁστις   Ἐγω   Ῥημα   Ὀρθος   Ῥιζα

c. **over** the second letter of a digraph:

  Αὐτος αὐτος,   Εὐλογεω εὐλογεω,   Αἱμα αἱμα,   Υἱος υἱος

Dieresis

The diacritic symbol (¨) is called **dieresis** (or **diaeresis**) *division.* This symbol is used only with ι and υ (ϊ, ϋ). Its use is *not* very common. Dieresis indicates that ϊ or ϋ is pronounced as a separate vowel from the letter that precedes it.

οϊ, ωϊ, ωϋ   Pronounce each of these digraphs as *two distinct vowels*:

χο-ϊκός *earthy*   Ἐλω-ΐ (Aram.) *my God*   Μω-ϋσῆς *Moses*

αϊ, αϋ   Pronounce each of these digraphs as *two distinct vowels*:

Ῥωμα-ϊστί *in Roman*   πρα-ΰτης *meekness*

Punctuation

Greek: period **.**   comma **,**   apostrophe **᾿**   question mark **;**   colon/semicolon **·**
English: period **.**   comma **,**   apostrophe **᾿**   question mark **?**   colon **:**   semicolon **;**

In printed text, a sentence does not always begin with a capital letter after a period.

The apostrophe **᾿** (not a breathing mark) is used in contractions:

ἀλλὰ αὐτός > ἀλλ᾿ αὐτός (᾿ signals **elision**, a contraction between two words)

καὶ ἐγώ > κἀγώ (᾿ signals **crasis**, a contraction of two words into one word)

A concluding word on diacritics

As a rule, accent marks can serve as accentuation guides. Breathing marks, however, have no effect on pronunciation whatsoever. You can ignore the breath marks and simply focus on pronouncing Greek based on the three accent marks: the grave, the acute, and the circumflex. Neohellenic uses only the acute accent to help guide the learner of Greek to accentuate the correct syllable, that is, raise the accented syllable to a higher pitch. In Biblical Greek, you may treat the three accent marks alike. For example, you may pronounce αὐτὸν, αὐτόν, or αὐτῶν the same way:

αυ^{τὸν}   αυ^{τόν}   αυ^{τῶν}

In running text, there are words shown accented but are unaccented in speech. The four underlined words below are accented in print but are pronounced unaccented:

Εν αρ^{χῆ} ἦν ο ^{λό}γος, <u>καὶ</u> ο ^{λό}γος ἦν <u>πρὸς</u> <u>τὸν</u> θε^{όν,} <u>καὶ</u> θε^{ός} ἦν ο ^{λό}γος.

The accompanying sound files will help in developing your oral accentuation skills.

The 24-letter Greek Alphabet and Transliteration

From around the mid-5ᵗʰ century BC, but officially since 403 BC, Greek has used the same historical 24-letter Ionic alphabet. From about the 12ᵗʰ c. AD, the same alphabet features also lowercase letters. 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	**a**re		alfa	/a/
B	β	v	**v**et		vita	/v/
Γ	γ	g̶		'strike-thru **g**' – Span. *amigo*	g̶ama	/ɣ/ [j]
		y	**y**es	**y** before i, e as in *yield, yes*		
Δ	δ	d̶	**th**e	'strike-thru **d**'	d̶elta	/ð/
E	ε	e	**e**nd		epsilon	/e/
Z	ζ	z	**z**oo		zita	/z/
H	η	i	sk**i**		ita	/i/
Θ	θ	th	**th**in		thita	/θ/
I	ι	i	sk**i**		iota, yota	/i/ [j]
K	κ	k	as**k**	"dry" **k**	kapa	/k/ [c]
Λ	λ	l	**l**ee		lamd̶a	/l/
M	μ	m	**m**e		mi	/m/
N	ν	n	**n**o		ni	/n/
Ξ	ξ	ks	than**ks**		ksi	/ks/
O	o	o	**o**r		omikron	/o/
Π	π	p	**p**ea	"dry" **p**	pi	/p/
P	ρ	r	**r**aw	American Engl. **t** in *butter*, Scottish **r**	ro	/r/
Σ	σ,ς	s	**s**o	Hellenistic and Medieval **s**	sig̶ma	/s/ [z]
T	τ	t	**t**o	"dry" **t**	taf	/t/
Y	υ	i	sk**i**		ipsilon	/i/
Φ	φ	f	**f**ee		fi	/f/
X	χ	h	**h**e	Span. *Mexico, ojo*	hi	/x/ [ç]
Ψ	ψ	ps	oo**ps**		psi	/ps/
Ω	ω	o	**o**r		omeg̶a	/o/

Digraphs:	**As in:**
αυ	av, af	bra**v**o, pil**af**
ευ	ev, ef	le**v**el, le**f**t
ηυ	iv, if	bel**iev**e, bel**ief**
αι	e	s**ai**d
ου	ou	y**ou**
ει	i	s**ei**ze
οι	i	cham**oi**s
υι	i	qu**i**che

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.

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 translational 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.

—PZ

The icon

🔊

signals that a sound file goes with the exercise on that page.

Appendixes are listed on p. 177

Jewish people was likewise written in Greek (before AD 70); Cicero (1st c. BC) and other educated Romans studied in Athens; and the Roman Emperor Marcus Aurelius (AD 121–180) wrote τὰ εἰς Ἑαυτόν, his personal memoirs known as *Meditations*, in Greek.

0.4   The Septuagint written in Κοινή

When Alexander founded the city of Alexandria in Egypt (331 BC), he assigned a part of it to a colony of Jews. In this way, and through a gradual dispersion of the Jews westward, a large body of Hellenized Jews sprang up who, while they thought and felt as Hebrews, yet spoke Greek. This situation gave rise to the need to have the Old Testament Scriptures translated into Κοινή. The translation, commenced around 285 BC, became better known as the Septuagint (LXX).[1] The LXX was the only Bible known to most Jews in the world in the nascent Christian era and the Bible used by the writers of the NT. It is of significance that the conviction of a Creator God enters the stream of Greek literature through the Septuagint, thereby preparing the Κοινή for the NT.

0.5   The Κοινή of the NT

The Κοινή of the NT is not the language of the Classical Attic masterpieces of literature nor is it some form of Egyptian, Jewish, or Christian Greek, nor a sacred "Biblical Greek" tongue. The discovery in Egypt during the nineteenth century of well-preserved heaps of papyri from the Hellenistic Age revealed that the language of the NT is the language naturally evolved from the Classical Attic vernacular and whose continuation is Neohellenic, today's Greek.

A comparison therefore of the NT writings with Classical Greek must be made with caution because they cannot be compared against the literary works of the "Golden Age" of Greece for two reasons: (a) they were written by Hellenized writers and therefore cannot be viewed as representatives of current mainline Greek among Greeks, and (b) they were written in Κοινή, with most of Paul's writings, Hebrews, parts of Acts, and much of Peter, James and Jude being in literary Κοινή; and the gospels, along with parts of the other NT books, being more representative of the colloquial or popular Κοινή.[2]

0.6   Κοινή and Neohellenic

As you study NT Greek, bear in mind that (a) Neohellenic is the continuation of Κοινή, thus it uses the same alphabet and spelling as Κοινή; (b) Κοινή and Neohellenic share the same phonemic sounds collectively known as the Historical Greek Pronunciation (HGP), which are traceable to Attic Greek; and (c) in studying NT Greek, you are to a great extent studying also Neohellenic at the Katharevousa (archaizing / formal) level, as well as at the Dimotiki (vernacular / informal) level.[3]

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[1]   From Latin *septuaginta* "seventy." The name is based on the embellished tradition that seventy-two Jewish emissaries in Alexandria (six from each Jewish tribe—the number being rounded off to 70 and represented by LXX) were commissioned to translate the Hebrew Scriptures into Κοινή Greek. Commencement of the translation is variously placed between 285 and 282 BC.

[2]   Adapted from the work by Philemon Zachariou, *Reading and Pronouncing Biblical Greek: Historical Pronunciation versus Erasmian* (Eugene, OR: Wipf & Stock Publishers, August 10, 2021), 5–7.

[3]   See *Excursus*, p. 265.

INFLECTION AND SYNTAX

1.1 Syntax

Syntax σύνταξις [sintaksis] (σύν 'with' + τάξις 'order') is the study of rules that govern the way words in a phrase or sentence are arranged.

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

1.1.2 Active voice

In how many ways can the words **ὁ πατὴρ τιμᾷ τὸν υἱόν** [o patir tima ton ion] *The father honors the son* be arranged in the active voice without altering the essence of the sentence? The subject (S) is **ὁ 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:

🔊 Track 1, p. 3-4

	Greek word order	Literal translation	English word order	
1.	ὁ πατὴρ τιμᾷ τὸν υἱόν	<u>The father honors the son.</u>	SVO	← normal usage in English
2.	ὁ πατὴρ τὸν υἱὸν τιμᾷ	The father the son honors.	SOV	
3.	τὸν υἱὸν ὁ πατήρ τιμᾷ	The son the father honors.	OSV	unclear or wrong meaning in English
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:

Greek word order	🔊 Track 1 Cont'd	**Literal translation**	
1. ὁ υἱὸς τιμᾶται ὑπὸ τοῦ πατρός		<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.	
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.	unclear or wrong meaning in English
5. τιμᾶται ὁ υἱὸς ὑπὸ τοῦ πατρός		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
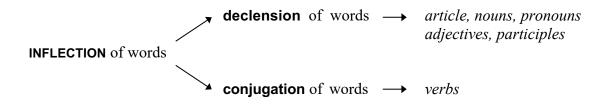
In the active voice example, the definite article **ὁ** in the *nominative* (subject) case is identified with πατήρ, whose form shows that it, too, is in the nominative case; and the definite article **τόν** in the *accusative* (object) case is identified with **υἱόν**, whose form indicates that it, 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 πατρός.** It is this unfailing identification of sentence elements by case and number agreement that allows the Greek sentence great syntactic flexibility. The Apostle Paul was able to select one sentence structure over another in order to net the semantic nuance desired.

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

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

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

declension of words ⟶ *article, nouns, pronouns adjectives, participles*

INFLECTION of words

conjugation of words ⟶ *verbs*

1.1.5 Syntactic flexibility

Consider the sentence **δότην ἀγαπᾷ ὁ Θεός** [d̶otin a̶gapa 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 **ἱλαρόν** [ilaron] (acc.) *cheerful*, an author can rearrange the five words **ἱλαρὸν δότην ἀγαπᾷ ὁ Θεός** (2 Cor. 9:7) in 24 ways without altering the essential meaning of the sentence (see below). This intrinsic flexibility of the Greek sentence often requires considerations that transcend dictionary definition. (The order in which the 24 options are listed below is arbitrary.)

Actual NT text word order →

🔊 Track 2

Flexibility of Greek syntax: 24 variant readings – one translation

Word order closest to Engl. sentence ↙

1.	ἱλαρὸν δότην ἀγαπᾷ ὁ Θεός	13.	ὁ Θεὸς ἀγαπᾷ ἱλαρὸν δότην
2.	ἱλαρὸν δότην ὁ Θεὸς ἀγαπᾷ	14.	ὁ Θεὸς ἀγαπᾷ δότην ἱλαρόν
3.	ἱλαρὸν ὁ Θεὸς δότην ἀγαπᾷ	15.	ὁ Θεὸς δότην ἱλαρὸν ἀγαπᾷ
4.	ἱλαρὸν ὁ Θεὸς ἀγαπᾷ δότην	16.	ὁ Θεὸς δότην ἀγαπᾷ ἱλαρόν
5.	ἱλαρὸν ἀγαπᾷ δότην ὁ Θεός	17.	ὁ Θεὸς ἱλαρὸν δότην ἀγαπᾷ
6.	ἱλαρὸν ἀγαπᾷ ὁ Θεὸς δότην	18.	ὁ Θεὸς ἱλαρὸν ἀγαπᾷ δότην
7.	δότην ἱλαρὸν ἀγαπᾷ ὁ Θεός	19.	ἀγαπᾷ ὁ Θεὸς ἱλαρὸν δότην
8.	δότην ἱλαρὸν ὁ Θεὸς ἀγαπᾷ	20.	ἀγαπᾷ ὁ Θεὸς δότην ἱλαρόν
9.	δότην ἀγαπᾷ ἱλαρὸν ὁ Θεός	21.	ἀγαπᾷ ἱλαρὸν ὁ Θεὸς δότην
10.	δότην ἀγαπᾷ ὁ Θεὸς ἱλαρόν	22.	ἀγαπᾷ ἱλαρὸν δότην ὁ Θεός
11.	δότην ὁ Θεὸς ἱλαρὸν ἀγαπᾷ	23.	ἀγαπᾷ δότην ἱλαρὸν ὁ Θεός
12.	δότην ὁ Θεὸς ἀγαπᾷ ἱλαρόν	24.	ἀγαπᾷ δότην ὁ Θεὸς ἱλαρόν

The object **ἱλαρὸν δότην** *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. ἱλαρὸν δότην ἀγαπᾷ ὁ Θεός
    ilaron d̶otin a̶gapa o Theos
(lit.) cheerful giver loves the God

Translator's syntax: (emphasis lost):

13. ὁ Θεὸς ἀγαπᾷ ἱλαρὸν δότην
    o Theos a̶gapa ilaron d̶otin
(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), **ἕν** (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 *πιστὸς 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	*the*
gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν	*of the*
dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς	*to/for/in/by the*
acc.	τόν	τήν	τό	τούς	τάς	τά	*the*

2.5   Reading exercise 🔊 Track 3

1. Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγώ ἐκ τῶν ἄνω εἰμί
imis ek ton kato este, ego ek ton ano imi
you from the down are I from the above am
You are from the (things) below, I am from the (things) above (Jn 8:23)

2. ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσῃς 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)

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

4. λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις;
leyi 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)

5. ὁ λύχνος τοῦ σώματος ἐστιν 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)

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

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

Note: The Neohellenic vernacular uses all these article forms and cases, except the dative, though there are various fixed expressions in the dative used daily. (See §4.1, p. 275.)

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 ὁ 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.
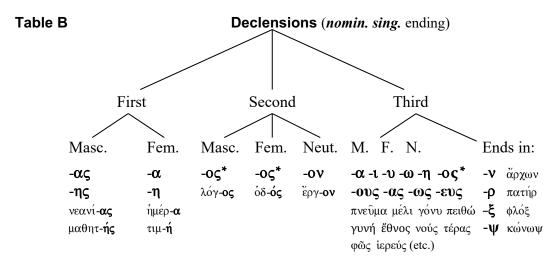
1. dat. pl. _____   6. gen. sing. _____

2. acc. pl. _____   7. gen. sing. _____

3. nom. sing. _____   8. gen. pl. _____

4. nom. sing. _____   9. dat. sing. _____

5. nom. sing. _____   10. dat. sing. _____

— Chapter 3 —

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   **Declensions** (*stem* ending)

	First		Second	Third	
	-α	**-η stems**	**-ο stems**	**conson. stems[1]**	**-ι -υ stems**
	νεανία-ς	μαθητή-ς	λόγο-ς	αἷμα, αἵματ-ος[2]	πόλι-ς, πόλε-ως[2]
	ἡμέρα[3]	τιμή	ὁδό-ς	ἔθνος, ἔθν-ους[2]	ἰχθύ-ς, ἰχθύ-ος
			ἔργο-ν	γυνή, γυναικ-ός	
				ὄρνις, ὄρνιθ-ος	
				θρίξ, τριχ-ός ← genitive singular	
				ἐλπίς, ἐλπίδ-ος	

Table B   **Declensions** (*nomin. sing.* ending)

	First		Second			Third			Ends in:
	Masc.	Fem.	Masc.	Fem.	Neut.	M.	F.	N.	
	-ας	**-α**	**-ος***	**-ος***	**-ον**	**-α -ι -υ -ω -η -ος***			**-ν** ἄρχων
	-ης	**-η**	λόγ-ος	ὁδ-ός	ἔργ-ον	**-ους -ας -ως -ευς**			**-ρ** πατήρ
	νεανί-ας	ἡμέρ-α				πνεῦμα μέλι γόνυ πειθώ			**-ξ** φλόξ
	μαθητ-ής	τιμ-ή				γυνή ἔθνος νούς τέρας			**-ψ** κώνωψ
						φῶς ἱερεύς (etc.)			

---

[1]   If a third declension noun stem ends in a consonant, that consonant will appear in the genitive singular after
       subtracting -ος from the genitive singular (e.g., γυνή *woman*, gen. γυναικός > stem γυναικ-).
[2]   If the gen. sing. of a noun ends in –ος, -ως, or –ους, that noun is a third declension noun: πατήρ *father*
       πατρ-ός, ἱερεύς *priest* ἱερέ-ως, τεῖχος *wall* τείχ-ους.
[3]   When the stem vowel of a feminine noun is preceded by ρ- that vowel is an alpha -α: ὥρα *hour*, χώρα
       region, ἡμέρα *day*, though in the NT μάχαιρα *sword* occurs as μαχαίρας (gen. sg.), -ᾳ (dat. sg.), or as
       μαχαίρης (gn. sg.), -ῃ (dat. sg.)—the -ης, -ῃ endings probably due to Ionic influence.
*   Distinguishing 2nd and 3rd declension nouns by their nominative -ος ending can be aided by the noun's article.
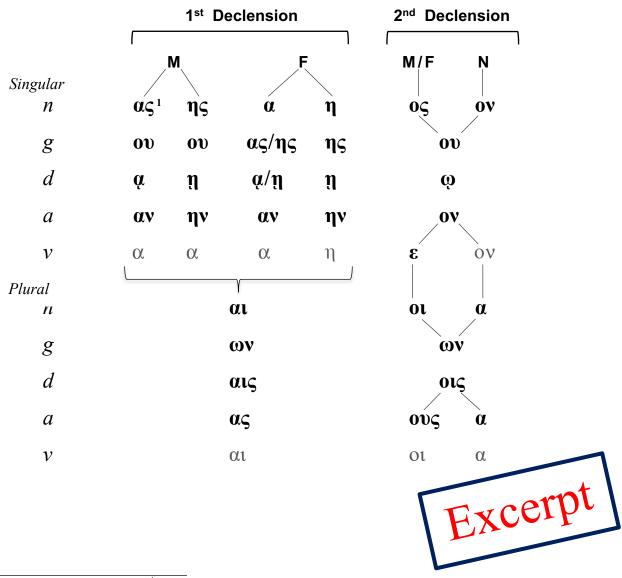
3.4   First and second declension case endings

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

	1st Declension				2nd Declension	
	M		F		M/F	N
Singular						
n	ας[1]	ης	α	η	ος	ον
g	ου	ου	ας/ης	ης	ου	
d	ᾳ	ῃ	ᾳ/ῃ	ῃ	ῳ	
a	αν	ην	αν	ην	ον	
v	α	α	α	η	ε	ον
Plural						
n	αι				οι	α
g	ων				ων	
d	αις				οις	
a	ας				ους	α
v	αι				οι	α

---

[1]   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), Ματταθίας *Mattathias*, Μεσσίας *Messiah*. Being proper names, these are found inflected in the singular only, with Ζαχαρίας, Ἠλίας, Μεσσίας, and Ματταθίας (i.e., names ending in -ί-ας) forming their genitive singular with -ί-ου (τοῦ Ζαχαρίου, Μεσσίου, Ἠλίου, Ματταθίου), 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

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

4.2   Types of adjectives

Adjectives can be used in three distinct ways: the <u>attributive</u>, the <u>substantive</u>, and the <u>predicate</u> way (see below). 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		**Anarthrous adjectives**	
(Restrictive)		(Ascriptive)	
[#]1. Attributive	[#]2. Substantive	[#]3. Predicate	[#]4. Attr./Subst./Pred.
ὁ πιστὸς ἐργάτης 1st attributive position		ὁ ἐργάτης πιστός 1st predicate position	πιστός ἐργάτης [#]1. Attr. *faithful worker*
ὁ ἐργάτης ὁ πιστός 2nd attributive position	ὁ πιστός	πιστὸς ὁ ἐργάτης 2nd predicate position	πιστός [#]2. Subst. *faithful(one)*
ἐργάτης ὁ πιστός 3rd attributive position (rare)		(no article in predicate, only in subject position)	ἐργάτης πιστός *the worker [is] faithful* [#]3. Pred.
↓	↓	↓	↓
the faithful worker	*the faithful*	*the worker [is] faithful*	depending on context

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

4.2.1 Attributive

An adjective is used attributively when it attributes a quality to a noun. 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 οἴδαμεν 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 ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ'
  en to patri ke o patir en emi estin   ta rimata a ego lalo imin ap'

ἐμαυτοῦ 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* **dyn**amite	τὴν ὁδόν – *the way* (acc.) **odo**meter
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 = *no* (before consonants)	οὐ πιστεύεις;	you do not believe?
7.	πιστεύεις;	_____
8.	οἴδαμεν	we know
9. οὐκ = *no* (before vowels)	οὐκ οἴδαμεν	_____
10.	οὐκ οἴδαμεν τὴν ὁδόν	we know not/don't know the way
11.	ποῦ ὑπάγεις;	where are you going?
12.	οὐκ οἴδαμεν ποῦ ὑπάγεις	_____
13.	ἐγὼ οἶδα αὐτόν	_____
14.	ἐγὼ εἰμί	_____
15.	ἐγὼ εἰμί ἡ ζωή	_____
16.	ἐγὼ εἰμὶ ἡ ἀλήθεια	I am the truth
17.	ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια	_____
18.	ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί	_____

ὑπό	acc.	***under***	Rm 6:14 ὑπὸ χάριν *under grace*
	gen.	*by* (agency)	Jn 14:21 ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου
			[he] will be loved by my father

| εἰς | acc. | ***into****, to, regarding, for* | Jn 1:9 ἐρχόμενον εἰς τὸν κόσμον |
| | | *to the extent of* | *coming into the world* |

| ἐκ/ἐξ | gen. | ***out of****, from* | Jn 2:15 πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ |
| | | (ἐξ used before vowels) | *[he] drove them all out of the temple* |

ἐν	dat.	***in****, by, with, among, on,*	Jn 1:14 ἐσκήνωσεν ἐν ἡμῖν *he dwelt among us*
		at, in the course of	(lit.) *[he] tented in us*
			Mk 1:8 αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ
			but he will baptize you in the Holy Spirit

| πρό | gen. | ***before****, in front of* | Ac 12:6 φύλακές τε πρὸ τῆς θύρας |
| | | | *and guards before the door* |

πρός	acc.	***toward****, with, at, to,*	Jn 1:1 ὁ λόγος ἦν πρὸς τὸν θεόν
		in the presence of	*the word was with [in the presence of] God*
	dat.	*toward, at, to, near,*	Jn 20:11 Μαρία δὲ εἱστήκει πρὸς τῷ μνημείῳ
		by the side of	*but Mary stood at the tomb*
	gen.	*for the benefit of*	Ac 27:34 πρὸς τῆς ὑμετέρας σωτηρίας
			for (the benefit of) your salvation

| σύν | dat. | ***with****, together with* | Jn 18:1 σὺν τοῖς μαθηταῖς αὐτοῦ |
| | | | *with his disciples* |

Summary

Preposition	Genitive	Dative	Accusative
ἀνά			✓
ἀντί	✓		
ἀπό	✓		
διά	✓		✓
εἰς			✓
ἐκ, ἐξ	✓		
ἐν		✓	
ἐπί	✓	✓	✓
κατά	✓		✓
μετά	✓		✓
παρά	✓	✓	✓
περί	✓		✓
πρό	✓		
πρός	✓	✓	✓
σύν		✓	
ὑπέρ	✓		✓
ὑπό	✓		✓

There are as well 42 *adverbial prepositions* which, unlike the proper prepositions, (a) are not found in compound form, and (b) are all used with the genitive case. Frequently used adverbial prepositions are:
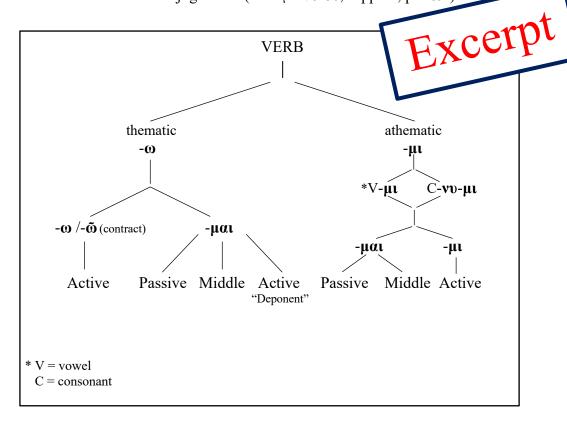
ἄχρι	*near*
ἔμπροσθεν	*before*
ἕνεκεν	*for the sake of*
ἐνώπιον	*in the presence of*
ἔξω	*outside*
ἐπάνω	*above/over*
ἕως	*unti/as far as*
μέχρι(ς)	*until/up to*
ὀπίσω	*after/behind*
πέραν	*beyond*
πλήν	*except*
χάριν	*for the sake of*
χωρίς	*without/apart from*

Note: All proper and virtually all adverbial prepositions are spelled, understood, and used the same way in Neohellenic today.

CONJUGATION OF VERBS

6.1 Conjugation

The term *conjugation* (συζυγία) refers to the way verb elements are put together and inflected (p. 4). 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's **θέμα** *thema* "theme" (= *stem*) by means of a thematic vowel (e.g., °/ε in the present tense—even though °/ε is not part of the verb stem). The **-μι** conjugation is **athematic** because endings are attached directly to the verb stem, i.e., without the use of a thematic vowel. In a **-μι** verb whose stem ends in a consonant, the morpheme **-νυ-** is infixed before the personal ending (δείκ-νυ-μι, ζεύγ-νυ-μι). The diagram below summarizes the two conjugations. (See -μι verbs, App. G, p. 189.)


```
                              VERB
                               |
          ┌────────────────────┴────────────────────┐
       thematic                                  athematic
         -ω                                         -μι
          |                                   ┌──────┴──────┐
   ┌──────┴──────┐                          *V-μι      C-νυ-μι
-ω /-ῶ (contract)   -μαι                          └──────┬──────┘
   |            ┌───┴───┐                       ┌─────────┴─────┐
 Active    Passive  Middle  Active            -μαι            -μι
                          "Deponent"        ┌──┴──┐            |
                                        Passive  Middle      Active
```

* V = vowel
  C = consonant

Note: In the remaining chapters we will concentrate chiefly on the noncontract **-ω** verbs while incorporating contract **-ῶ** and **-μι** verbs. The reason is that (a) noncontract **-ω** verbs are more numerous, and (b) an understanding of their structure leads to an understanding of the other verb types. The first two verbs we are going to examine, nonetheless, are actually -μι verbs: **εἰμί** *I am*, and **φημί** *I say*. The reason is that **εἰμί** is the most frequently used verb in the NT. Aspect as a rule is indicated by the various tenses as follows: (See also "Glossary," p. 228.)
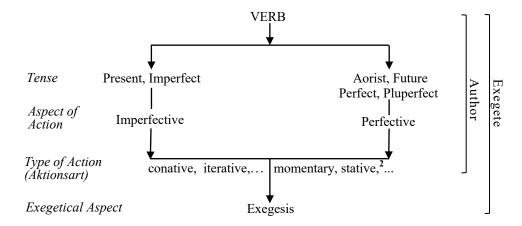
Aspect as a rule is indicated by the various tenses as follows: (See also "Glossary," p. 228.)

Imperfective aspect: present, imperfect
Perfective aspect: perfect, pluperfect, aorist, future
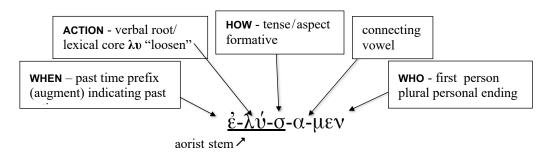
7.3.1 Exegetical aspect

The exegete views the verb within its entire narrative spectrum. First, the exegete analyzes and determines the verb's morphosemantic makeup, and then examines the verbal expression within its full context to determine the narrator's intended (subjective) aspect and type of action. An exegesis is thus rendered based on how the exegete interprets the author's view (*exegetical aspect*).[1] The following diagram illustrates the foregoing:

7.4 Relation of verb form to aspect

The core meaning of a verb is carried by the verb's *root*[3] or *lexical core*. For a finite[4] verb like λύω *I loosen* the verbal root is λυ-, the fundamental part that remains unalterable after a form of the verb has been broken down to its morphosemantic components. Synthesized, these components grammaticalize the verbal form's aspect. Consider, for instance, the form ἐλύσαμεν. Its component parts are ἐ-λύ-σ-α-μεν, each of which is identified by its role as follows:

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[1]   Just as the expression of the author's viewpoint is subject to the author's own linguistic competence, so is the exegetical aspect subject to the exegete's linguistic competence in interpreting the author's viewpoint.

[2]   For *Stative*, see App. L, p. 233.

[3]   The terms **root** and **stem** with respect to verbs overlap in meaning but are distinct (see p. 233).

[4]   Finite are verbs whose forms indicate tense, mood, voice, person, number. Infinitives and participles are nonfinite.

— Chapter 8 —

ACTIVE INDICATIVE

8.1 Present active indicative (7.7 #1) – **ἐνεστώς** < ἐν + ἵστημι *I stand close, am present*

The present consists of the verbal root (λυ-, παιδευ-) + connecting vowels °/ε + 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[1]	*I loosen/am loosening*	παιδεύ-ω[5]	*I discipline/am disciplining*
λύ-ε-ι-ς[2]	*You loosen/are loosening*	παιδεύ-εις	*You discipline/are disciplining*
λύ-ε-ι[3]	*S/he, it loosens/is loosening*	παιδεύ-ει	*S/he, it disciplines/is disciplining*
λύ-ο-μεν	*We loosen/are loosening*	παιδεύ-ομεν	*We discipline/are disciplining*
λύ-ε-τε	*You loosen/are loosening*	παιδεύ-ετε	*You discipline/are disciplining*
λύ-ου-σι(ν)[4]	*They loosen/are loosening*	παιδεύ-ουσι(ν)	*They discipline/are disciplining*

8.1.1 The English present

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

b. The continuous or progressive present expresses **durative** action:
   I <u>am studying</u> right now. She <u>is talking</u> on the phone.

c. The same constructions (a. and b.) are commonly used to express future action:
   I <u>work</u> next week. He <u>is going</u> to college next year.

d. In animated narration, a past event is often transferred to the present (historical present):
   Driver <u>gets out</u> of his burning overturned vehicle and <u>walks</u> unscathed to safety.

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

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[1]   The ω ending comes from older forms: λύομι > λύο(μι) > λύο > λύω. This shows that the connecting vowel was -o, which became "lengthened" to -ω. Connecting vowels are seen as °/ε in the light of older forms.
[2]   From older form λύ-ε-σι > λύ-ε-ι-ς.
[3]   From older form λύ-ε-τ-ι > λύ-ε-(τ)-ι > λύ-ε-ι.
[4]   Euphonic "good-sounding" **ν** is movable and used before words beginning with a vowel.

8.1.2 The Greek present

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

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

1. **γινώσκεις ἃ 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. Ἰδού, **θεωρῶ** τοὺς οὐρανούς (Ac 7:56)
   *Look, **I behold** the heavens* (sensory verb *behold*)

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

2. πῶς ἡμεῖς **ἀκούομεν** ἕκαστος τῇ 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 **τρίζει** 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. Ἐγώ εἰμι 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 δικαιωσύνη 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

ἅ [a] (rel. pron) *which (pl.)* (13)

ἀκούω [akouo] *I hear* (2)

αὐξάνω [afksano] *I increase* (15)

βαπτίζω [vaptizo] *I baptize* (8)

γινώσκω [yinosko] *I know* (7)

διδάσκω [didasko] *I teach* (1)

διώκω [dioko] *I persecute* (11)

ἐκκλησία, -ας, ἡ [eklisia] *church* (11)

ἐρωτάω -ῶ [erotao -o] *I ask* (12)

ἐρχόμενος, -ου, ὁ [erhomenos] *the one coming* (3)

εὑρίσκω [evrisko] *I find* (5)

ζητέω -ῶ [ziteo -o] *I seek* (5)

θαυμάζω [thavmazo] *I marvel* (4, 10)

θεραπεύω [therapevo] *I heal* (3)

θεωρέω -ῶ [theoreo -o] *I behold* (13)

ἱερόν, -οῦ, τό [ieron] temple (14)

Ἰουδαῖος, -ου, ὁ [ioudeos] *Jew* (5)

ἰσχύω [is-hio] *I am strong, well* (15)

λέγω [lego] *I say, speak* (6)

λόγος [logos] *word* (15)

μαθητής [mathitis] *learner "disciple"* (2, 8)

ναός, -οῦ, ὁ [naos] *temple* (1)

πάντα(ς) [panta(s)] *all* (nt=nd) (2, 3, 4, 10)

περιπατέω -ῶ [peripateo -o] *I walk about* (14)

ποιέω -ῶ [oieo –o] *I make, do* (13)

πορθέω -ῶ [portheo -o] *I ravage* (11)

σημεῖον, -ου, τό [simion] *sign* (13)

σιωπάω -ῶ [siopao -o] *I remain silent* (9)

ταῦτα [tafta] (demon. pron.) *these* (2)

υἱός, -οῦ, ὁ [ios] *son* (6)

Notes

1-5   See answer key.

1.   ναός and ἱερόν are translated alike, *temple* (KJV). However, ναός refers to the inner part of the temple, which consists primarily of the holy place and the most holy place, the inner sanctuary. Ἱερόν, on the other hand, refers to the entire precinct of the temple structure.

5.   ἀλλ᾽ οὐκ *but not*, a case of elision.

7.   ἐν τῷ ἀνθρώπῳ *in man*, used in a general sense, e.g., *every person.*

8.   Ἰησοῦς αὐτός *Jesus himself.*

9.   Like τιμάω, τιμῶ. A classic example of a descriptive imperfect.

13.   Both verbs are contracted like ποιέω, ποιῶ.

14.   περι-ε-πάτ-ει, syllabic augment ε- is always prefixed with the verb stem (i.e., after the preposition. The preposition περί is not subject to elision, that is, it cannot be contracted.

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

1.   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 **ηὔρισκον** αὐτόν
     ke   i   Ioudei   ezitoun   afton   al'   ouk   ivriskon   afton

6.   καὶ **ἔλεγον**, οὐχὶ υἱός ἐστιν Ἰωσὴφ 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   anthropo

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   esiopa

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)
     iroton   afton   i   mathite

13. **ἐθεώρουν** τὰ σημεῖα ἃ **ἐποίει** (Jn 6:2)
     etheoroun   ta   simia   a   epii

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

15. ὁ λόγος **ηὔξανεν** καὶ **ἴσχυεν** (Ac 19:20)
     o   logos   ifksanen   ke   is-hien

3   b.   χαριτόω *I favor*   **κεχ**αριτωμένη   *favored* (fem.)

     Χαῖρε, **κεχ**αριτωμένη, ὁ κύριος μετὰ σοῦ
     Rejoice, highly favored, the lord [is] with you (Lk 1:28)

   c.   θεραπεύω *I heal*   **τεθ**εραπευμένον *(completely) healed*

     βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν **τεθ**εραπευμένον
     beholding the man who was healed standing with them (Ac 4:14)

4.   The reduplication of verbs beginning with a vowel is formed like the temporal augment:
    ἀγαπάω *I love*, ἠγάπηκα; ἑτοιμάζω *I prepare*, ἡτοίμακα.

5.   The **second perfect**, formed without the formative -**κ**-, is not common in the NT:
    ἀκούω *I hear*, ἀκήκο-**α**; γράφω *I write*, γέγραφ-**α**; ἔρχομαι *I come*, ἐλήλυθ-**α**.

8.5.2   Nuances of the perfect

The perfect tense is the most significant of the tenses in terms of exegesis. Though as a tense it seems easy to understand—and at times it may be—the perfect in fact expresses complex relations that entail both past and present, now emphasizing the perfection (completion) of an event or action, other times emphasizing the action's or event's present state or ongoing results.

a. Perfect as present

The perfect may focus on the resultant state of a past action, thus the perfective aspect expresses a ***stative*** type of action (see pp. 73, 233). Having a present force, this perfect is best understood in English in the present tense. In other words, the Greek text may have a verb in the perfect tense, but in English it is best understood in the simple present tense. Here are some examples:

1.   καθὼς **γέγραπται** [γράφω] ὅτι οὐκ ἔστιν δίκαιος οὐδὲ εἷς
    (lit.) *as **has been written** that "there is not righteous not even one"*
    = *as **it is written** that "there is none righteous, not even one"* (Rm 3:10)

2.   Ἰωάννης … **ἐγήγερται** [ἐγείρω] ἐκ νεκρῶν
    (lit.) *John … **has been raised** from the dead*
    = *John … **is raised** from the dead* (Mk 6:14)

3.   ὅτι **ἑώρακάς** [ὁράω] με **πεπίστευκας**;
    (lit.) *because **you have seen** me **you have believed***?
    = *Do **you believe** because **you see** me?* (Jn 20:29)

4.   εἰς ὃν **ἠλπήκαμεν** [ἐλπίζω]
    (lit.) *in whom **we have hoped***
    = *in whom **we hope*** (2 Cr 1:10)

5.   ἐγὼ **οἶδα** αὐτόν   (see p. 102)
    (lit.) ***I have known** him*
    = ***I know** him* (Jn 7:29)

6.   ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου **ἑστήκασιν** ἔξω
    (lit.) *the mother your and the brothers your **have stood** outside.*
    = *your mother and brothers **are** [or have been] **waiting** outside* (Lk 8:20)
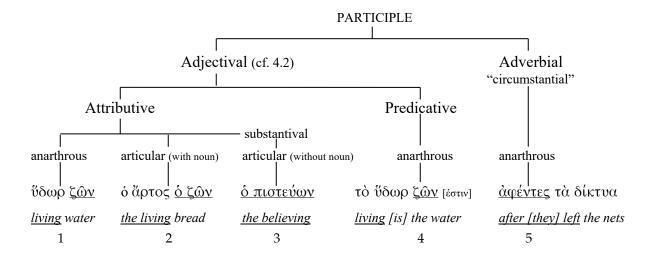
Note: Throughout the NT, the application of the perfect as perfect is not infrequent. In some cases, though, the perfect shows its relation to the present, but in more cases to the aorist. The use of the perfect in place of the aorist can be traced to prominent Greek authors in classical and even pre-classical times. Following the Christian era (i.e., in Byzantine times), the perfect and aorist continued to coincide (8.5.3b.).

Today Neohellenic forms its perfect and pluperfect tenses periphrastically in the active by the use of ἔχω *I have*, and in the passive by the use of εἶμαι *I am* ("to be") pretty much the same way as in English. (See pp. 280-283.)

2. **Adverbial participle**

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

The foregoing may be represented as follows:

PARTICIPLE

Adjectival (cf. 4.2) — Adverbial "circumstantial"

Attributive — Predicative

anarthrous	articular (with noun)	substantival articular (without noun)	anarthrous	anarthrous
ὕδωρ ζῶν	ὁ ἄρτος ὁ ζῶν	ὁ πιστεύων	τὸ ὕδωρ ζῶν [ἐστιν]	ἀφέντες τὰ δίκτυα
living water	*the living bread*	*the believing*	*living [is] the water*	*after [they] left the nets*
1	2	3	4	5

Examples (as numbered above):

1 παραστῆσαι 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 σκοτίᾳ 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** δύω 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** [ἐστιν] ὁ λόγος τοῦ θεοῦ   *living [is] the word of God* (Hb 4:12)

5 **Παραλαβὼν** δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ
   So, (after) taking [=gathering] the twelve he said to them, Look, we are going up into Jerusalem (Lk 18:31)

13.5   Present participle

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

1. **Adjectival.** ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων[1] 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 ἀπολῦσαι αυτήν. A literal translation is: *Joseph,...being just and not wishing to expose her, he intended to release her in secret* (Mt 1:19). The relationship between the participle phrases and ἐβουλήθη is **causal** in that the context expresses the reason for Joseph's intended action. So we may translate this passage *Because Joseph was just and did not wish to expose her…*

Declined below is the present active *and* middle/passive participle of λύω. Compare the present active participle with ὤν, οὖσα, ὄν (4.5).

ACTIVE 🔊)) Track 21, p. 142, 145   **PASSIVE / MIDDLE**

• one[2] (who is) loosening/one who loosens   • one (who is) being loosened / • one (who is) loosening himself
• while loosening   • while being loosened / • while loosening himself

		M	F	N	M	F	N
Sg	n	λύων[3]	λύουσα	λῦον	λυόμενος	λυομένη	λυόμενον
	g	λύοντος	λυούσης	λύοντος	λυομένου	λυομένης	λυομένου
	d	λύοντι	λυούσῃ	λύοντι	λυομένῳ	λυομένη	λυομένῳ
	a	λύοντα	λύουσαν	λῦον	λυόμενον	λυομένην	λυόμενον
Pl	n	λύοντες	λύουσαι	λύοντα	λυόμενοι	λυόμεναι	λυόμενα
	g	λυόντων	λυουσῶν	λυόντων	λυομένων	λυομένων	λυομένων
	d	λύουσι[4]	λυούσαις	λύουσι	λυομένοις	λυομέναις	λυομένοις
	a	λύοντας	λυούσας	λύοντα	λυομένους	λυομένας	λυόμενα

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[1] Participles are negated by μή (rarely with οὐ): ὁ μὴ ἀκούων τὸν λόγον μου.
[2] The masculine gender is purely grammatical and therefore all-inclusive, i.e., it applies to every person.
[3] Declined like ἄρχων *ruler* in 3.5 [#5].
[4] λύουτ-σι > 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 4th and 5th century. It is said that its provenance reaches back to the 2nd century:

Track 28, p. 156

Χριστὸς ἀνέστη ἐκ νεκρῶν

θανάτῳ θάνατον πατήσας*

καὶ τοῖς ἐν τοῖς μνήμασι

ζωὴν χαρισάμενος*

Literal translation	Essential meaning
Christ arose from *the* dead	Christ arose from the dead
By death, death *having* trampled	After trampling Death by His death
And to *those* in the tombs	And granting life
Life *having* granted	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, 3rd 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** (3rd 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 <u>he is alive</u>* (Lk 24:23)

ἔλεγον **αὐτὸν εἶναι** θεόν *they were saying that <u>he was</u> 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 <u>there is no</u> 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 ἀγροὺς **βόσκειν** χοίρους (Lk 15:15)
He sent him into the fields <u>to feed</u> 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 <u>to open</u> the book and <u>loosen</u> 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 <u>τὸ ζῆν</u> (pres. ac. ind.) conveys the durative aspect of living on as opposed to <u>ἀποθανεῖν</u> (2 aor. ac. ind.), which expresses a one-time action at death. Paul intentionally and appropriately chooses momentary <u>ἀποθανεῖν</u> over durative <u>ἀποθνῄσκειν</u> (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 Ὃ ἦν ἀπ᾽ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν 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 ἑωράκαμεν καὶ μαρτηροῦμεν καὶ ἀπαγγέλομεν
    ke i zoi efanerothi   ke eorakamen ke. martiroumen   ke apangelomen

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

3 ὃ ἑωράκαμεν 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 ᾖ πεπληρωμένη.
hara   imon   i pepliromeni

Verb(al)s:

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

Other words in the above passage:

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

15.3   1 John 2:12-14   🔊 Track 22

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

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

ὅτι νενικήκατε τὸν πονηρόν. 14 ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε 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

APPENDIXES

Subject Index

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** [anothen] *from above*. The word is formed from ἄνω *above* + -θεν, a suffix denoting origin of motion from a locality, hence *from above*. In certain contexts, **ἄνωθεν** can also mean *again*. The question is which meaning it carries in Jesus' conversation with Nicodemus.

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

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

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

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

While this view of Nicodemus' demeanor and wittiness at the beginning of his encounter with Jesus may sound somewhat conjectural, the likelihood of its accuracy is high; for Nicodemus, who turned out to be openly a staunch supporter of Jesus (John 7:50-51, 19:39), was a well-educated rabbinic Pharisee. Like Paul (and judging by his Greek name **Νικό-δημος** [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* μορφὴν 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 anθrópon] 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.[1] This makes one wonder how Paul really uses μορφή. For while in ordinary speech the two terms may overlap, μορφή is here used in a narrow sense. For a possible answer, we must probe the term's application in Greek philosophical thought. As Lightfoot remarks, Paul's use of μορφή "[is] in a sense substantially the same which it bears in Greek philosophy."[2]

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

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[1] Richard C. Trench, *Synonyms of the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans, 1973), 261.
[2] Joseph B. Lightfoot, *St. Paul's Epistle to the Philippians*, 8th ed. (London: MacMillan and Co., 1888), 132-33.
[3] Barbara Jancar, *The Philosophy of Aristotle* (NY: Monarch Press, 1966), 127.
[4] Christine M. Kosgaard, "Aristotle's Function Argument," p. 39.
https://www.people.fas.harvard.edu/~korsgaar/AristotleFunction.pdf (accessed Jan. 4, 2021).
[5] Christine M. Korsgaard, "Oxford Scholarship Online,"
https://oxford.universitypressscholarship.com/view/10.1093/acprof:oso/9780199552733.001.0001/acprof-9780199552733-chapter-5 (accessed Jan. 4, 2021).

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

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

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.[9]

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

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

Today, after 2,000 years, both σχῆμα and μορφή and their compound forms as used in the NT are read, spelled, understood, pronounced, and applied the same way in Neohellenic, though only educated speakers of Greek would to any extent associate these terms with Aristotelian concepts.

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[6] 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).

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

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

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

— EXCURSUS —

VERBAL ASPECT IN NT GREEK

A Practical Approach through Neohellenic

INTRODUCTION

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.[1] Today, as in centuries past, speakers of Greek still learn aspect naturally from birth and apply it in their daily speech intuitively and without being particularly conscious of it. Aspect is thus as much a linguistic property of Neohellenic (Modern Greek) as of 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[2] relationship between Neohellenic and Koine, and on that basis elucidate aspectual issues.

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

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

Part Two

Practical Aspectual Solutions through Neohellenic

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

INTRODUCTION

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

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

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

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

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15. TIME IN OTHER MOODS ?

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

So, Joseph goes to his stable every day, save Sabbath, and 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).[1] This all the more suggests that action in the subjunctive can have the force of, or be perceived as, action in future time. This perception is averred also by *shall/shalt not* in translating the subjunctive: τί φάγωμεν; *What shall we eat?* (Mt 6:31); μὴ φονεύσῃς *thou shalt not murder* (Lk 18:20).

Thus the two pairs of verb forms (a) λύ-ει/λύσ-ει (present/future indicative) and (b) λύ-ῃ/λύσ-η (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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[1]   Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε πόλιν. *Today or tomorrow we will go to such a town* (= *a given town*).

But more germane to our point, whether Joseph goes and **λύει/λύσει** his ox or ἵνα **λύῃ/λύσῃ** his ox, is the fact that the action expressed is nonpast as well as not present, hence future—a temporal reference the indicative and the subjunctive obviously share.

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

As the above examples show, the future indicative verb form **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)[2] future time, we can say that the aorist subjunctive also grammaticalizes future time. Let us then see these two verb forms in Koine and in Neohellenic:

Koine

Future	Ἀπελθὼν αὔριον εἰς πόλιν Ἰωσήφ τὸν βοῦν αὐτοῦ **λύσει.**
Ind.	Tomorrow Joseph will go to town and will loosen his ox.

Aorist	Ἰωσὴφ μέλλει πορεύεσθαι αὔριον 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	Αὔριον ὁ Ἰωσήφ θὰ ὑπάγη εἰς τὴν πόλιν καὶ **θὰ λύσῃ**[3] τὸν βοῦν του.
Ind.	Tomorrow Joseph will go to town and will loosen his ox.

Aorist	Αὔριον ὁ Ἰωσήφ θὰ ὑπάγη 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	Αύριο ο Ιωσήφ θα πάει στην πόλη και **θα λύσει**[4] το βόδι του.
Ind.	Tomorrow Joseph will go to town and will loosen his ox.

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

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

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

[3] Future and subjunctive Katharevousa forms are identical. (**θα** is from θέλω ἵνα > θέλω να > θε να > θα.)

[4] Future and subjunctive Dimotiki forms are identical.

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

Let us then remove αὔριον and additionally reduce the sentence to subject, verb, and object. Now the sentence reads: Ἰωσήφ τὸν βοῦν αὐτοῦ λύσει. This sentence has no temporal markers. To say that λύσει has only lexical meaning (e.g., loosening something), but that grammatically there is nothing in it that signals future time, would mean to interpret -σ- /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 inter-preted by a driver only in terms of distance but not time! Greek speakers, regardless of how intuitively they perceive verbal aspect, time, and type of action, exercise absolute dependence on such *bifunctional and instrinsic* tense-and-aspect-forming signals as -σ-.

Let us now briefly look at a couple of examples in the imperative mood. In Mark 5:36, Jesus says to Jairus, who had just received news of his daughter's death, Μὴ **φοβοῦ,** μόνον **πίστευε** "Do not fear, only believe." Present imperatives φοβοῦ and πίστευε indicate both aspect and time relative to the speaker's present. Jairus did not wait for Jesus to give him some temporal clue as to when he should stop being afraid and start believing. Rather, he intuitively understood that Jesus' comforting words were distinctly in reference to an immediate and enduring state of mind.

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

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

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[1]   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 sematic 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.[3] 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.[4] Here are some examples:

Classical Greek	Koine	Katharevousa	Dimotiki [5]
ΓΕΡΩΝ old man	ΓΕΡΩΝ old man	ΓΕΡΩΝ old man	ΓΕΡΟΝΤΑΣ old man
ΙΔΡΩΣ sweat	ΙΔΡΩΣ sweat	ΙΔΡΩΣ sweat	ΙΔΡΩΤΑΣ 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:

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

[4]   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).

[5]   Dimotiki ΓΕΡΟΝΤΑΣ, ΙΔΡΩΤΑΣ, 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.

ΜΕΘΥΣΟΣ ΜΕΣΟΣ ΜΙΚΡΟΣ ΜΟΝΟΓΕΝΗΣ ΜΟΝΟΣ ΜΩΡΟΣ ΝΕΚΡΟΣ ΝΕΟΣ ΝΗΦΑΛΙΟΣ ΞΕΝΟΣ ΟΙΚΤΙΡΜΩΝ ΟΚΝΗΡΟΣ ΟΛΙΓΟΣ ΟΛΟΣ ΟΡΑΤΟΣ ΟΡΘΟΣ ΟΥΔΕΙΣ ΠΑΛΑΙΟΣ ΠΑΣ ΠΕΝΙΧΡΟΣ ΠΕΡΙΤΤΟΣ ΠΙΚΡΟΣ ΠΛΗΡΗΣ ΠΝΕΥΜΑΤΙΚΟΣ ΠΟΛΥΣ ΠΟΝΗΡΟΣ ΠΡΑΥΣ ΠΡΕΣ-ΒΥΤΕΡΟΣ ΠΡΟΘΥΜΟΣ ΠΡΟΣΦΙΛΗΣ ΠΤΩΧΟΣ ΠΥΚΝΟΣ ΡΥΠΑΡΟΣ ΣΑΠΡΟΣ ΣΑΡΚΙΚΟΣ ΣΕΜΝΟΣ ΣΚΥΘΡΩΠΟΣ ΣΟΦΟΣ ΣΤΕΡΕΟΣ ΣΥΓΓΕΝΗΣ ΣΥΝΕΤΟΣ ΤΑΛΑΙΠΩΡΟΣ ΤΑΠΕΙΝΟΣ ΤΕΛΕΙΟΣ ΤΕΤΡΑΓΩΝΟΣ ΤΥΦΛΟΣ ΥΓΙΗΣ ΥΓΡΟΣ ΥΠΕΡΗΦΑΝΟΣ ΥΨΗΛΟΣ ΥΨΙΣΤΟΣ ΦΑΝΕΡΟΣ ΦΑΥΛΟΣ ΦΙΛΟΞΕΝΟΣ ΦΙΛΟΦΡΩΝ ΦΛΥΑΡΟΣ ΦΟΒΕΡΟΣ ΦΡΟΝΙΜΟΣ ΦΩΤΕΙΝΟΣ ΧΛΙΑΡΟΣ ΧΡΗΣΙΜΟΣ ΧΡΥΣΟΥΣ ΧΩΛΟΣ ΨΕΥΔΗΣ ΨΕΥΣΤΗΣ ΨΥΧΡΟΣ ΩΡΑΙΟΣ ΩΦΕΛΙΜΟΣ

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 ΕΝΑΝΤΙ ΕΝΑΝΤΙΟΝ ΕΝΕΚΑ ΕΝΘΑΔΕ ΕΝΤΑΥΘΑ ΕΝΤΟΣ ΕΝΩΠΙΟΝ ΕΞΗΣ ΕΞΩ ΕΠΑΝΩ ΕΠΕΙΤΑ ΕΣΩ ΕΥΓΕ ΕΥΘΕΩΣ ΕΦΑΠΑΞ ΗΔΗ ΙΣΩΣ ΚΑΘΕΞΗΣ ΚΑΘΩΣ ΚΑΚΩΣ ΚΑΛΩΣ ΛΙΑΝ ΜΑΛΙΣΤΑ ΜΑΛΛΟΝ ΜΕΝ ΜΕΤΑ ΜΕΤΑΞΥ ΜΕΤΕΠΕΙΤΑ ΜΕΧΡΙ ΜΗ ΜΗΠΟΤΕ ΜΟΛΙΣ ΜΟΝΟΝ ΝΑΙ ΝΟΜΙΜΩΣ ΟΛΩΣ ΟΜΟΙΩΣ ΟΜΩΣ ΟΝΤΩΣ ΟΠΙΣΘΕΝ ΟΠΙΣΩ ΟΠΟΤΕ ΟΠΟΥ ΟΠΩΣ ΟΥΔΕ ΟΥΤΩΣ ΠΑΛΙΝ ΠΑΝΤΟΤΕ ΠΑΝΤΩΣ ΠΕΡΑΙΤΕΡΩ ΠΕΡΑΝ ΠΕΡΥΣΙ ΠΙΚΡΩΣ ΠΛΕΟΝ ΠΛΗΝ ΠΛΗΣΙΟΝ ΠΟΛΛΑΚΙΣ ΠΟΤΕ ΠΟΥ ΠΡΙΝ ΠΡΟΘΥΜΩΣ ΠΡΟΤΕΡΟΝ ΠΡΩΤΟΝ ΠΩΣ ΣΑΦΩΣ ΣΗΜΕΡΟΝ ΣΧΕΔΟΝ ΣΩΜΑΤΙΚΩΣ ΣΩΦΡΟΝΩΣ ΤΑΧΑ ΤΑΧΕΩΣ ΤΕΛΕΙΩΣ ΤΟΤΕ 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[6] 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 ΟΠΟΙΟΣ ΟΣΟΣ ΟΣΤΙΣ ΟΥΔΕΙΣ ΟΥΤΟΣ ΠΑΣ ΠΟΙΟΣ ΠΟΣΟΣ ΣΥ ΤΙΣ ΤΟΙΟΥΤΟΣ ΤΟΣΟΣ

Prepositions

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

Articles

Ο Η ΤΟ

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[6]   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
Present *Imperfective*	λύω λύεις λύει λύομεν λύετε λύουσι/ν	λύνω* λύνεις λύνει λύνο(υ)με λύνετε λύνουν		*λύνω becomes -λύω in N compound verbs (see above).
Imperfect *Imperfective*	ἔλυον ἔλυες ἔλυε/ν ἐλύομεν ἐλύετε ἔλυον	ἔλυνα ἔλυνες ἔλυνε λύναμε* λύνατε ἔλυναν		*Unaccented augment ε is normally dropped.
Future *Perfective*	λύσω θα* λύσω λύσεις λύσει λύσομεν λύσετε λύουσι/ν	λύσεις λύσει λύσο(υ)με λύσετε λύσουν		*θα is from θέλω ἵνα > θέλω να > θε να > θα. When used with future tenses, θα means *shall/ will/*, and with past tenses it means *should/would/must.*

Future Perfect
Perfective
	λελυκώς θα* ἔχω λύσει *or* θα*
	  ἔσομαι ἔχεις λύσει
	  ἔσει, ἔσται ἔχει λύσει
	λελυκότες
	  ἐσόμεθα ἐχο(υ)με λύσει
	  ἔσεσθε ἔχετε λύσει
	  ἔσονται ἔχουν λύσει
		ἔχω λυμένο
		ἔχεις λυμένο
		ἔχει λυμένο
		
		ἔχο(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

Future Cont. *Imperfective*	 *K has no Future* *Continuous*	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).
Aorist *Perfective*	ἔλυσα ἔλυσας ἔλυσε/ν ἐλύσαμεν ἐλύσατε ἔλυσαν	ἔλυσα ἔλυσες ἔλυσε λύσαμε* λύσατε ἔλυσαν/λύσανε		*Unaccented augment ε is normally dropped.
Perfect *Perfective*	λέλυκα λέλυκας λέλυκε/ν λελύκαμεν λελύκατε λελύκασι/ν	ἔχω λύσει *or* ἔχεις λύσει ἔχει λύσει ἐχο(υ)με λύσει ἔχετε λύσει ἔχουν λύσει	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
Pluperfect *Perfective*	ἐλελύκειν ἐλελύκεις ἐλελύκει ἐλελύκειμεν ἐλελύκειτε ἐλελύκεισαν	εἴχα λύσει *or* εἴχες λύσει εἴχε λύσει εἴχαμε λύσει εἴχατε λύσει εἴχαν λύσει	εἴχα λυμένο εἴχες λυμένο εἴχε λυμένο εἴχαμε λυμένο εἴχατε λυμένο εἴχαν λυμένο	N active pluperfect is formed with: εἴχα + 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,[7] with Wallace concurring that its usage is not at all common in the NT.[8] 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   ἐὰν δὲ ἁμαρτήσῃ ὁ ἐδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτόν … ἐὰν σου
             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 (ἁμαρτήσῃ, 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 ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου with "if he *hears* you, you *gain* your brother," saying that this translation misses the force of the aorist.[9] 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   ἐὰν μή τις μένῃ ἐν ἐμοῖ, **ἐβλήθη** ἔξω ὡς τὸ κλῆμα καὶ **ἐξηράνθη**
             If one should remain not in me, he **was thrown** out as a vine[10] and **was withered.**

             Again, the reference in this verse is future as indicated by the conditional
             clause ἐὰν μή τις μένῃ, while the two passive proleptic aorists ἐβλήθη and
             ἐξηράνθη underscore certainty and inevitabilty. The literal translation **was
             thrown** and **was whithered** sounds unnatural. The translation **is thrown** and
             is whithered 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 ἔστιν 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.

7   Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed. (London: The Cromwell Press, 1999), 37.
8   Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 563.
9   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.
10 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."[11]

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!

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[11]   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.

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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."[1] Thus theories that reach soring heights require greater familiarity with Greek. It must therefore be clearly stated that when non-native Greek scholars—who know English better than Greek—apply complex theoretical concepts to exegesis, they must bear in mind that they might not be cognizant of nuances and idiomatic refinements that mold the substance of the text.

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

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. As Robertson remarks, "the [tense] names cannot now be changed...."[1] Thus, attempts by theorists to replace grammatical names with more "accurate" aspectual prominence 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 pose as having the last word 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.

"Ancient Greek is in many ways
supplemented and better understood
by Modern Greek, and Modern Greek
is clarified and understood
by means of Ancient Greek."[2]

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[1]   A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 286.

[2]   Dictum by Georgios Hatzidakis, *Linguistic Investigations*, Vol. I, p. 488, referenced by Chrys C. Caragounis in *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Baker Academic, Grand Rapids, MI, 2006), 336.