

BIBLICAL GREEK

Vol. III

Excerpt

GRAMMAR ESSENTIALS



with sound files

third edition

Philemon Zachariou, Ph.D.

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Grammar Essentials (with sound files)
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Acknowledgments

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

1. *Reading and Pronouncing Biblical Greek: Historical Pronunciation versus Erasmian* (Eugene, OR: Wipf and Stock, Publishers, Aug. 10, 2021)—formerly, Vol. I.
2. *Biblical Greek, Vol. II: Reading and Pronunciation Workbook* (with sound files)
3. *Biblical Greek, Vol. III: Grammar Essentials* (with sound files)

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

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—Philemon Zachariou

Introduction

Excerpt

MASTERING GREEK VERBS and their tense forms is a foundational part of theological education. Yet, in elementary courses, students are rushed through these forms, often relying solely on basic glosses. While still at the beginning level, they are suddenly inundated with a barrage of aspectual labels (e.g., *perfective*, *imperfective*, *iterative*) and expected to attach them to every verb. Unfortunately, modern scholarly theories regarding tense and aspect remain in a state of flux, frequently caught in a web of reductionist models rather than arriving at a clear consensus.

The study of tense and aspect is no modern novelty. It predates the great Alexandrian grammarian Dionysios Thrax (170–90 BC), and even today, Neohellenic (Modern Greek) speakers perceive these verbal concepts instinctively. However, problems arise when the intuitive grammar of a host language is force-fit through the analytical lens of a guest language. This misapplication largely explains the intense, ongoing debates in contemporary New Testament scholarship.

Aspect certainly has its place in exegesis, but it need not be as overly complex as some theorists suggest. An attentive student who lacks adequate familiarity with the foundational grammatical structure risks getting tangled in theoretical jargon rather than developing a true intimacy with the language.

Grammar Essentials was designed to help learners build translational and exegetical proficiency. It fosters a close familiarity with morphological structures, inflectional forms, and the supple syntax of New Testament Greek—all supported by 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 pronunciation, with sound files interspersed among study sections to reinforce reading fluency.
- 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.
- 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.
- The appendixes provide additional support in the area of grammar, vocabulary, verbal aspect, and exegetical insights.

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 progressively 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 language of the New Testament.

Grammar Essentials may be used for self-study, in a group setting, or as a classroom textbook 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) an expansion of the appendixes, (c) a historical background of Κοινή and its relation to Neohellenic, (d) verbal aspect solutions, and (e) a stance on verbal aspect.



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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 papyrial records by the less literate subjects whose acoustically-guided spelling led them to substitute one letter for another letter (or letters) that stood for the same sound (e.g., τη βουλει for τη βουλη, κιτε for κειται, Σάμων for Σάμον, ημυσυ for ημису).

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.



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 Erasmus* (Eugene, OR: Wipf & Stock Publishers, 2020), formerly Vol. I of his three-volume series on New Testament Greek.

Phonetic Transliteration

The reading and pronunciation guide employed in this work is a phonetic transliteration method designed to enable speakers of English and those who follow the pronunciation key to read the Greek New Testament using the HGP. To understand the nature and role of this method, a number of observations must be made.

The need for transliteration

Upon first examining the Greek alphabet, an English-speaking beginner of Greek notices that:

14 capital letters look like English capital letters, but only a few stand for the same or a similar sound in English:

A B E Z H I K M N O P T Y X

10 capital letters do not resemble any English capital letters:

Γ Δ Θ Λ Ξ Π Σ Φ Ψ Ω

and most of the lowercase letters look unfamiliar:

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

Based on such observations, transliteration becomes relevant to the beginner's need to become familiar with the sounds Greek letters represent.

Correlation of Greek letter and sound

In Greek the correlation between letter and sound is entirely consistent; therefore, transliteration can be a helpful tool until one learns to rely on Greek writing. Thus the beginner would do well to initially rely on transliteration as a practical guide to reading to pronouncing Greek.

Letter-for-letter vs. letter-for-sound transliteration

The sentence **ὁ Κύριος ἐν τῷ οἴκῳ μένει** *the Lord dwells in the house* may be transliterated according to (1) a *letter-for-letter*, or (2) a *letter-for-sound* method:

ὁ Κύριος ἐν τῷ οἴκῳ μένει

1. o Kyrios en to oiko menei (letter-for-letter transliteration)

2. o Kirios en to iko meni (letter-for-sound transliteration)

The first method is more for the *eye*, while the second method is more for the *ear*. In either case, the pronunciation is the same.

The letter-for-sound transliteration method introduced in this work is much like the International Phonetic Alphabet (IPA), a symbol-for-sound transcription method which phoneticians use to record speech sounds. This letter-for-sound method substitutes consistently the same English letter(s) for the same Greek sound. For instance, all the ι-sound spellings (ι, η, υ, ει, οι, υι) are transliterated with **i** as in *ski*; the two ε-sound spellings (ε, αι) are transliterated with **e** as in *end*; the two ο-sound spellings (ο, ω) are transliterated with **o** as in *or*; and so on. In pronouncing Greek words according to the letter-for-sound transliteration method, the following tips will prove helpful.

Voiced and voiceless sounds

A sound produced with the vocal cords vibrating is a voiced sound; and one produced with the vocal cords at rest is a voiceless sound. The Greek consonants β, γ, δ, ζ, λ, μ, ν, ρ are voiced, while θ, κ, ξ, π, σ, ς, τ, φ, χ, ψ are voiceless.

Euphonic σ, ς

When the letter σ [s] is before a voiced consonant it becomes its voiced counterpart [z]. The same is true at word juncture, though that depends on conversational speed and other factors. So κόσμος can be transliterated *kosmos*, but since medial σ before μ becomes [z], κόσμος is here pronounced and transliterated *kozmos*. (Cf. *charisma* in which s = [z].) The same euphonic effect can occur at word juncture. For instance, τῆς γῆς may be transliterated (or pronounced) *tis yis* or *tiz yis*.

Euphonic b, d, g¹

Greek has always made use of the voiced stop sounds b, d, g.² However, Greek has no alphabet letters for these sounds. Instead, it uses μπ (mp), ντ (nt), γγ/γκ (gg/gk) *euphonically* thus: μπ = **mb**, ντ = **nd**, γγ/γκ = **ng** (or informally **b**, **d**, **g**) where voiceless π, τ, κ, following a nasal sound, become voiced b, d, g. So in a letter-for-sound transliteration, the pronunciation of μπ, ντ, γγ/γκ becomes³ euphonic as follows:

Letters	Example		Letter-for-letter transliteration	Letter-for-sound transliteration	As in
μπ	ἔμπροσθεν	<i>in front of</i>	emprosthen	embrosthén	symbol
ντ	ἐντός	<i>inside</i>	entos	endos	end
γγ, γκ	ἐγκράτεια	<i>continence</i>	enkratia	engratiá	English
Other:					
γχ	ἐγχρίω	<i>anoint</i>	enhrio	enhrio	going home
νξ	σάλπινξ	<i>trumpet</i>	salpinks	salpinks	thanks

¹ See YT video, “Greek Pronunciation 4 (Tips),” <https://www.youtube.com/watch?v=QsKRlZP3aY>

² English d and g may sound lightly to heavily aspirated before vowels or at the end of words. Greek phonology uses no aspiration whatsoever.

³ Rarely, as in the case of ἐγγράφω *I imprint*, the first γ becomes “nasal γ” [ŋ] as in *sing*, while the second γ remains fricative (“strike-thru g”).

In this letter-for-sound transliteration method, voiceless π, τ, κ [p, t, k] in a euphonic environment are pronounced like their voiced counterparts [b, d, g]. Thus, voiceless τ [t] in ἐντός “inside,” affected by voiced nasal ν [n], turns into its voiced counterpart [d], hence the transliteration endos. These euphonic effects occur at word juncture as well. Thus ἐν τοῖς οὐρανοῖς “in the heavens” may be transliterated en tis ouranis or en dis ouranis. As mentioned earlier, such changes are subject to a speaker’s conversational speed, speech habits, and other factors. Euphonic effects at word juncture are not reflected in the exercises in this work since such effects are largely optional.

Double consonants

Each set of double consonants (ββ, κκ, λλ, μμ, νν, ππ, ρρ, σσ, ττ), save γγ (ng), represents one sound and is thus transliterated with a single letter (v, k, l, m, n, p, r, s, t).

“Strike-thru” đ, ǵ

The “strike-through đ” stands for the *th* in *the*. The dash running through the letter is a reminder that the sound is not a d as in *do*. The “strike-through ǵ” stands for a sound that is not in English, even though English g and Greek γ are in fact produced at the same place in the mouth. However, g is a stop sound, while γ is a continuous sound. That’s their only difference. The dash running through the letter (ǵ) is a reminder that the sound is not a g as in *go* but closer to *g* in Spanish *amigo*.

Contiguous letters ee, ii, oo, sh

Double vowels in words like Βηθλεέμ Vithleem *Bethlehem*, ἐποίησεν epiisen [*he*] *made*, or ἄθωος athoos *innocent* are pronounced as two distinct vowels: Vithle-em, epi-isen, atho-os. Also, in the transliteration of ἰσχύς as ishis *might, power* the two contiguous letters sh are pronounced distinctly s-h as in *mishap* (not as the *sh* in *show*).

A final word on transliteration

Transliteration can serve as a practical guide to reading Greek until you have learned some basic phonics rules, for in Greek the correlation between spelling and sound—in stark contrast to English!—is entirely consistent. You will also find that throughout *Grammar Essentials* the key exercises are all transliterated, which is one of the unique features of this book. Therefore, after you have successfully done some of the exercises, you will no longer need to rely on transliteration for reading any printed text in Greek, whether in Classical, Hellenistic Κοινή “Koine,” or Neohellenic.

“Academic” (Erasmian) Transliteration of Greek Letter Names

Αα alpha	Δδ delta	Ηη eta	Κκ kappa	Νν nu	Ππ pi	Ττ tau	Χχ chi
Ββ beta	Εε epsilon	Θθ theta	Λλ lambda	Ξξ xi	Ρρ rho	Υυ upsilon	Ψψ psi
Γγ gamma	Ζζ zeta	Ιι iota	Μμ mu	Οο omicron	Σσ/ς sigma	Φφ phi	Ωω omega

Diacritics and Punctuation

Historical background

Breathing or *breath* marks (´ ˘), *accent* marks (´ ˘ ^), and *diaeresis* (¨) are known as **diacritic distinguishing** marks. Most diacritics, along with **punctuation** marks (comma, dash, apostrophe, lower and upper period), are traced to early Hellenistic times (3rd century BC), some earlier. Eventually 10 in number (αἱ δέκα προσωδία *the ten prosodies*), these symbols were devised in an attempt to guide one's reading of old classical works written in metrical verse—hence the name προσωδία (πρός *to, with* + ᾠδή *ode, song, hymn*). As time went on and prose writers also became the subject of study, these symbols were applied to prose texts as well. The question mark (;) was added around the 9th century AD.

After scanty use for centuries, and following a reform of accentuation under grammarian Theodosios of Alexandria (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 breathing marks to simplify spelling, since Neohellenic has no aspiration. It also introduced a simplified accentuation system whereby the accent marks (´ ˘ ^), or *tones*—hence, *polytonic*—were replaced with a single tone (´)—hence, *monotonic*—which is placed over the vowel of the accented syllable. All such diacritic symbols, nonetheless, still find use in Καθαρεύουσα *Katharevousa* “purifying,” the archaizing and formal level of Neohellenic.

Judging by the oldest NT MSS as well as Hellenistic writings of the NT era, one can be certain that NT writers made no use of diacritics. Why, then, do students of NT Greek learn the use of diacritics? Simple: because they appear on the printed page.

Breath(ing) marks

Greek has two breathing marks: the **smooth** or **soft** (´) and the **rough** or **aspirate** (˘). There are rules with respect to certain words that take the rough breathing mark (˘). With respect to the use of the rough breathing mark on many other words, however, it is a matter of memorization. All other words by default take the smooth breathing mark (´).¹

Below are key guidelines for the use of the breathing marks. (Accents are intentionally omitted in order to focus on the use of breathing marks.)

a. A smooth or rough breathing mark is placed—

(i) over the initial lowercase vowel or lowercase ρ:

ἀγαπή ἡμέρα ὅστις ἐγώ ῥημα ὀρθός ῥιζα

(ii) at the top left of the initial Capital vowel or initial Capital P:

Ἀγαπή Ἑμέρα Ὅστις Ἐγώ Ὶημα Ὕορθος Ὶιζα

¹ See YT video, “Greek Pronunciation 12 (Aspirate H, h),” <https://www.youtube.com/watch?v=TMkBXZFzfw>

Dieresis

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

οῖ, ωῖ, ωῡ Pronounce each of these digraphs as *two distinct vowels*:
 χο-ῑκός *earthy* Ἑλω-ῑ (Aram.) *my God* Μω-ῡσῆς *Moses*

αῖ, αῡ Pronounce each of these digraphs as *two distinct vowels*:
 Ῥωμα-ῖστί *in Roman* πρα-ῡτης *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:

αυτὸν αυτόν αυτῶν

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 ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος.

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

Digraphs:

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

As in:

* The "strike-thru g" and "strike-thru d" feature is just a reminder that γ is not a "g" and δ is not a "d."

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

Initial ι, υ before a vowel, e.g., *ιατρός iatros* doctor, *υίός 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

What is Biblical Greek ?

0.1 The name “Biblical Greek”

Biblical Greek refers to the language used by the New Testament and the Septuagint writers. Biblical Greek is Hellenistic Greek (see below), which in biblical circles is variously referred to as New Testament Greek, Koine Greek, or simply Koine. *Koine* is the anglicized form of Κοινή *kee-nee* [kini] “common (tongue),” widely mispronounced “coy-nay.”

0.2 Origin of Κοινή

Ancient Greek was diversified into distinct but mutually intelligible dialects—Aeolic, Attic, Doric, and Ionic. During the Classical Greek period (500–300 BC), and with the rise of Athens to prominence following the defeat of the Persians in Greece (490–479 BC), Attic,³ the dialect of Athens and an offshoot of Ionic, began to produce masterpieces of literature, a characteristic of the “Golden Age of Athens” (479–404 BC). Attic prevailed as the standard language of the Greek world, which led to its eventual adoption under Philip II, or earlier, as the language of Macedonia.

The unification of Ἑλλάς [elás] *Hellas* “Greece” by Alexander the Great shortly after the beginning of his rule (336 BC) led to the amalgamation of the Greek dialects under the predominance of Attic into what became known as post-Classical Κοινή “common” (tongue). This Κοινή did not come directly from the artistic literary Classical Attic used in the writings of Sophocles, Thucydides, Plato, Demosthenes, or Aristotle, but from the Demotic Attic, the vernacular spoken in Athens at that time but whose literary level was deeply influenced by the artistic literary Classical Attic.

0.3 Spread of Κοινή

During his expeditions of world conquest (334–323 BC), Alexander spread the Κοινή to all his conquered lands, thereby ushering in the Hellenistic Age (300 BC–AD 300). The spreading of Κοινή over most of the known world was perhaps the most significant development of the Hellenistic Age. Greek “became the mother tongue of the new communities in Egypt, Syria, Asia Minor, Mesopotamia and the Iranian world.”⁴ The conquest of Greece by the Romans (146 BC) could not restrain the spreading of Κοινή, which by then had attained world-speech status. In fact, at the time of Christ, Greek was the language of trade and the cultural language of the Roman Empire, the *lingua franca* familiar to all educated persons and of the majority of the populace from Rome eastward.

The extent to which Κοινή had been established as a world-speech in the beginning of the Christian era may be measured in part by the following notable events: Paul composed his letter Πρὸς Ῥωμαίους *To (the) Romans*, that is, to the church at Rome, in Greek (AD 56–57); the letter Πρὸς Ἑβραίους *To Hebrews*, apparently addressed to the Jewish people, was

³ *Attic* comes from Ἀττική *Attica*, the name of the region containing the city of Athens.

⁴ Robert Browning, *Medieval and Modern Greek* (Cambridge: Cambridge University Press, 1995), 22.

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

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 Erasmusian* (Eugene, OR: Wipf & Stock Publishers, August 10, 2021), 5–7.

³ See *Excursus*, p. 265.

INFLECTION AND SYNTAX



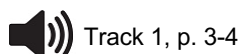
1.1 Syntax

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 πατήρ τιμᾷ τὸν υἱόν [o patir timai ton ion] *The father honors the son* be arranged in the active voice without altering the essence of the sentence? The subject (S) is ὁ πατήρ *the father*, the verb (V) is τιμᾷ *honors*, and the object (O) is τὸν υἱόν *the son*. These words are arranged in six different ways (below), and each way is followed by its literal translation. While all six variant readings in Greek are correct and convey the same core sense, only one variant reading (No. 1) fits the SVO pattern of English syntax:



Track 1, p. 3-4

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

1.1.3 Passive voice

Similar observations can be made with regard to the translation of the same sentence in the passive voice: Ὁ υἱὸς τιμᾶται ὑπὸ τοῦ πατρός [o ios timate ipo tou patros] *The son is honored by the father*. All six variant readings in Greek (below) are acceptable, but only one variant reading matches the English passive voice word order:

Greek word order



Literal translation

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

1.1.4 Inflection

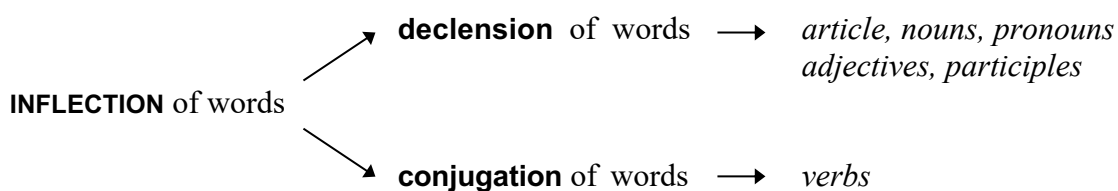
In the active voice example, the definite article **ὁ** in the *nominative* (subject) case is identified with **πατήρ**, whose form shows that it, too, is in the nominative case; and the definite article **τόν** in the *accusative* (object) case is identified with **υἱόν**, whose form indicates that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

In the passive voice example the preposition **ὑπό** (5.1-5.3) cannot be used with a noun in the nominative case, the case of **ὁ υἱός**. This precludes the pairing up of **ὑπό** and **ὁ υἱός**. Instead, **ὑπό** can be paired up only with a noun in the *genitive* (possessive) case, the case of **τοῦ πατρὸς**. It is this unfailing identification of sentence elements by case and number agreement that allows the Greek sentence great syntactic flexibility. The Apostle Paul was able to select one sentence structure over another in order to net the semantic nuance desired.

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

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

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



1.1.5 Syntactic flexibility

Consider the sentence **δότιν ἀγαπᾷ ὁ Θεός** [dotin agapa o theos] (lit. [*the**] *giver loves the God*) = *God loves [the] giver*. This sentence can be rendered in six different ways. But with the inclusion of an additional word, e.g., the adjective **ἰλαρόν** [ilaron] (acc.) *cheerful*, an author can rearrange the five words **ἰλαρόν δότιν ἀγαπᾷ ὁ Θεός** (2 Cor. 9:7) in 24 ways without altering the essential meaning of the sentence (see below). This intrinsic flexibility of the Greek sentence often requires considerations that transcend dictionary definition. (The order in which the 24 options are listed below is arbitrary.)

Actual NT text
word order

↙

 Track 2
Flexibility of Greek syntax: 24 variant readings – one translation

Word order closest
to Engl. sentence

↘

1. <u>ἰλαρόν δότιν ἀγαπᾷ ὁ Θεός</u>	13. <u>ὁ Θεός ἀγαπᾷ ἰλαρόν δότιν</u>
2. ἰλαρόν δότιν ὁ Θεός ἀγαπᾷ	14. ὁ Θεός ἀγαπᾷ δότιν ἰλαρόν
3. ἰλαρόν ὁ Θεός δότιν ἀγαπᾷ	15. ὁ Θεός δότιν ἰλαρόν ἀγαπᾷ
4. ἰλαρόν ὁ Θεός ἀγαπᾷ δότιν	16. ὁ Θεός δότιν ἀγαπᾷ ἰλαρόν
5. ἰλαρόν ἀγαπᾷ δότιν ὁ Θεός	17. ὁ Θεός ἰλαρόν δότιν ἀγαπᾷ
6. ἰλαρόν ἀγαπᾷ ὁ Θεός δότιν	18. ὁ Θεός ἰλαρόν ἀγαπᾷ δότιν
7. δότιν ἰλαρόν ἀγαπᾷ ὁ Θεός	19. ἀγαπᾷ ὁ Θεός ἰλαρόν δότιν
8. δότιν ἰλαρόν ὁ Θεός ἀγαπᾷ	20. ἀγαπᾷ ὁ Θεός δότιν ἰλαρόν
9. δότιν ἀγαπᾷ ἰλαρόν ὁ Θεός	21. ἀγαπᾷ ἰλαρόν ὁ Θεός δότιν
10. δότιν ἀγαπᾷ ὁ Θεός ἰλαρόν	22. ἀγαπᾷ ἰλαρόν δότιν ὁ Θεός
11. δότιν ὁ Θεός ἰλαρόν ἀγαπᾷ	23. ἀγαπᾷ δότιν ἰλαρόν ὁ Θεός
12. δότιν ὁ Θεός ἀγαπᾷ ἰλαρόν	24. ἀγαπᾷ δότιν ὁ Θεός ἰλαρόν

The object **ἰλαρόν δότιν** *cheerful* (*merry, joyous* [cf. *hilarious*]) *giver*, intentionally at the beginning of the sentence for emphasis, focuses on the giver's attitude, hence Paul's choice of option #1. Regardless of the choice, the translation would still be the same, i.e., #13, for English syntax is restricted by its subject-verb-object pattern. Now, consider the following comparison:

Paul's syntax (emphasis on attitude):

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

Translator's syntax: (emphasis lost):

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

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

* English translations use the indefinite article *a* (*a cheerful giver*). Greek, however, does not have an indefinite article, only a definite article: **ὁ** (m), **ἡ** (f), **τό** (n) = *the* (2.4). The article may be expressed or implied and used in a specific or in a generic sense. The Greek equivalent to the English indefinite article *a/an* is **εἷς** (m), **μία** (f), **ἓν** (n) = *one*, or **τις/τι** (m,f/n) = *a certain (one)* (2.6-7). Thus, implied in the above example is the article **τόν** = *the* (m, acc, sg). This means that *cheerful* specifies *the giver* who gives with a cheerful heart as opposed to *the giver* who gives not cheerfully. (Compare *πιστός ἐργάτης*, §4.2, #4, p. 30.)

2.4 The definite article

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

	Singular			Plural			
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	
nom.	ὁ	ἡ	τό	οἱ	αἱ	τά	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

- Ἰμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί
 imis ek ton kato este, ego ek ton ano imi
 you from the down are I from the above am
You are from the (things) below, I am from the (things) above (Jn 8:23)
- ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεὸν σου
 o de efi afto, agapisis kirion ton theon sou
 he and said (to) him you will love Lord the God your
And he said to him, You shall love the Lord your God (Mt 22:37)
- οἱ δὲ λέγουσιν αὐτῷ
 i de legousin afto
 the and say (to) him
and they say to him (Mt 14:17)
- 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)
- ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός
 o lihnos tou somatos estin o ofthalmos
 the lamp of the body is the eye
The lamp of the body is the eye (Lk 11:34)
- Ἰάκωβος ὁ τοῦ Ζεβεδαίου
 Iakovos o tou Zevedeou
 Jacob the of the Zebedee
James the [son] of Zebedee (Mt 10:2)
- τὰ περὶ τοῦ Ἰησοῦ
 ta peri tou Iisou
 the about of the Jesus
the [things] about Jesus (Ac 18:25)

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 τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχόμενου. 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 vasilion 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 (pronouns, adjectives, participles) are inflected in prescribed order. Their inflectional patterns fall under three categories or **declensions**. The tables below present two ways of classifying nouns: by the noun's **stem ending** (Table A), or by the noun's **lexical form ending** (= nominative singular) (Table B). The full *morphological* stem of μαθητής “disciple,” for example, is μαθητη, and of λόγος “word” is λογο. But for technical purposes you may view their *grammatical* or “apparent” stems as **μαθητ** and **λογ** respectively. (See Note under 3.3.) The vowel at the end of the apparent stem is the *stem vowel* (a.k.a, *thematic vowel*). Third declension noun stems appear after dropping their genitive case ending -ος, -ως, or -ους.

Table A

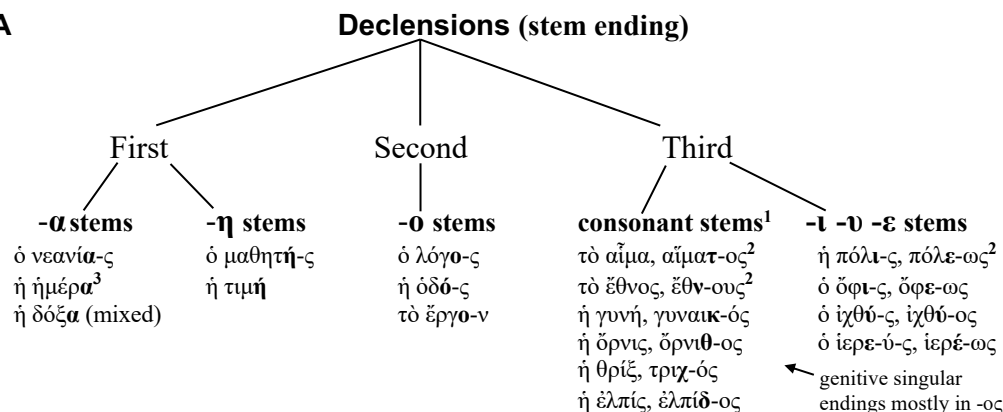
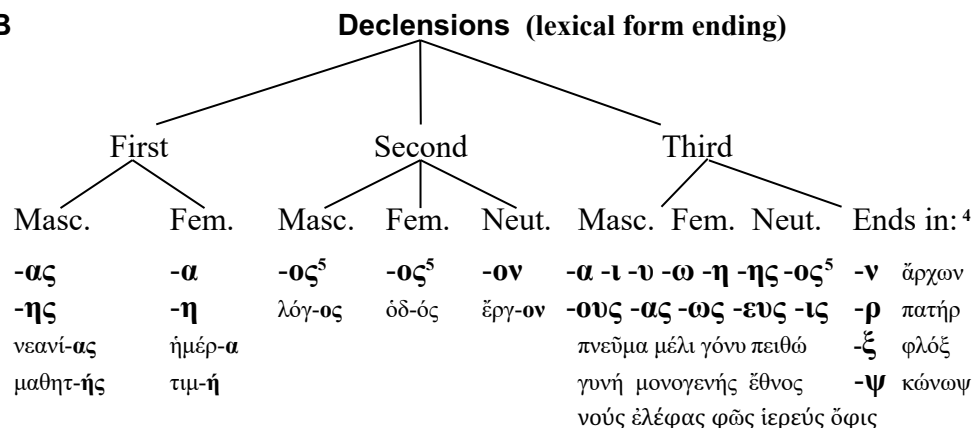


Table B



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

² If the genitive singular of a noun ends in -ος, -ως, or -ους, that noun is a third declension noun: πατήρ *father* πατρ-ός, ἱερεὺς *priest* ἱερέ-ως, τεῖχος *wall* τεῖχ-ους. Note: πόλις and ὄφης have two stem vowels: -ι, and -ε.

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

⁴ A word ends only in a vowel or in ν, ρ, ξ (ξ=κς, ψ=πς), or in [f] (vocative ἱερεῦ). (The preposition ἐκ is the only Greek word that has an ending of its own: κ.)

⁵ Distinguishing 2nd and 3rd declension nouns by their nominative -ος ending can be aided by the noun's article: ὁ λόγος, ἡ ὁδός, τὸ γένος.

3.4 First and second declension case endings

Shown in the table below are *case endings*, also referred to as *conglomerated endings*, which include the stem vowel. 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, by arrow) of second declension masculine nouns occurs in the Greek text:

ὦ ἄνθρωπε *O, man!* (Rm 2:3), Κύριε κύριε *Lord, Lord!* (Mt 7:21), Υἱέ μου *my son!* (Hb 12:5).

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

↑
In the plural, M and F 1st decl. nouns share same case endings.

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

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

4.2 Types of adjectives

Adjectives can be used in three distinct ways: the attributive, the substantive, and the predicate way (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 (Restrictive)		Anarthrous adjectives (Ascriptive)	
#1. Attributive	#2. Substantive	#3. Predicate	#4. Attrib./Subst./Pred.
ὁ πιστὸς ἐργάτης 1 st attributive position	ὁ πιστός	πιστὸς ὁ ἐργάτης 1 st predicate position	πιστὸς ἐργάτης #1. Attr. <i>faithful worker</i>
ὁ ἐργάτης ὁ πιστός 2 nd attributive position		ὁ ἐργάτης πιστός 2 nd predicate position	πιστός #2. Subst. <i>faithful (one)</i>
ἐργάτης ὁ πιστός 3 rd attributive position (rare)			ἐργάτης πιστός #3. Pred. <i>[The] worker [is] faithful</i>
↓	↓	↓	
<i>The faithful worker</i>	<i>The faithful</i>	<i>The worker [is] faithful</i>	<i>Certain anarthrous constructs may depend on context</i>

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

4.2.1 Attributive

An adjective is used attributively when it attributes a quality to a noun. Here **ὁ πιστός** attributes to **ἐργάτης** the quality of **πίστις** *faith* or *faithfulness*. There are three attributive positions (see #1) in which an articular adjective (**ὁ πιστός**) can be placed in relation to the noun; and in all three positions the adjective remains articular whether or not the noun has an article ([ὁ] **ἐργάτης**). Articular and anarthrous adjectives, whether in the restrictive attributive (#1) or in the ascriptive attributive (#4) position, describe the noun the same way.

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

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

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

This exercise includes
verb forms. Some hints:

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

Exercise 4.c Supply what is missing:

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

ὑπό	acc. under gen. <i>by (agency)</i>	Rm 6:14 ὑπὸ χάριν <i>under grace</i> Jn 14:21 ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου <i>[he] will be loved by my father</i>
εἰς	acc. into, to, regarding, for <i>to the extent of</i>	Jn 1:9 ἐρχόμενον εἰς τὸν κόσμον <i>coming into the world</i>
ἐκ/ἐξ	gen. out of, from (ἐξ used before vowels)	Jn 2:15 πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ <i>[he] drove them all out of the temple</i>
ἐν	dat. in, by, with, among, on, <i>at, in the course of</i>	Jn 1:14 ἐσκήνωσεν ἐν ἡμῖν <i>he dwelt among us</i> (lit.) <i>[he] tented in us</i> Mk 1:8 αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ <i>but he will baptize you in the Holy Spirit</i>
πρὸ	gen. before, in front of	Ac 12:6 φύλακές τε πρὸ τῆς θύρας <i>and guards before the door</i>
πρὸς	acc. toward, with, at, to, <i>in the presence of</i> dat. <i>toward, at, to, near,</i> <i>by the side of</i> gen. <i>for the benefit of</i>	Jn 1:1 ὁ λόγος ἦν πρὸς τὸν θεόν <i>the word was with [in the presence of] God</i> Jn 20:11 Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ <i>but Mary stood at the tomb</i> Ac 27:34 πρὸς τῆς ὑμετέρας σωτηρίας <i>for (the benefit of) your salvation</i>
σύν	dat. with, together with	Jn 18:1 σὺν τοῖς μαθηταῖς αὐτοῦ <i>with his disciples</i>

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:

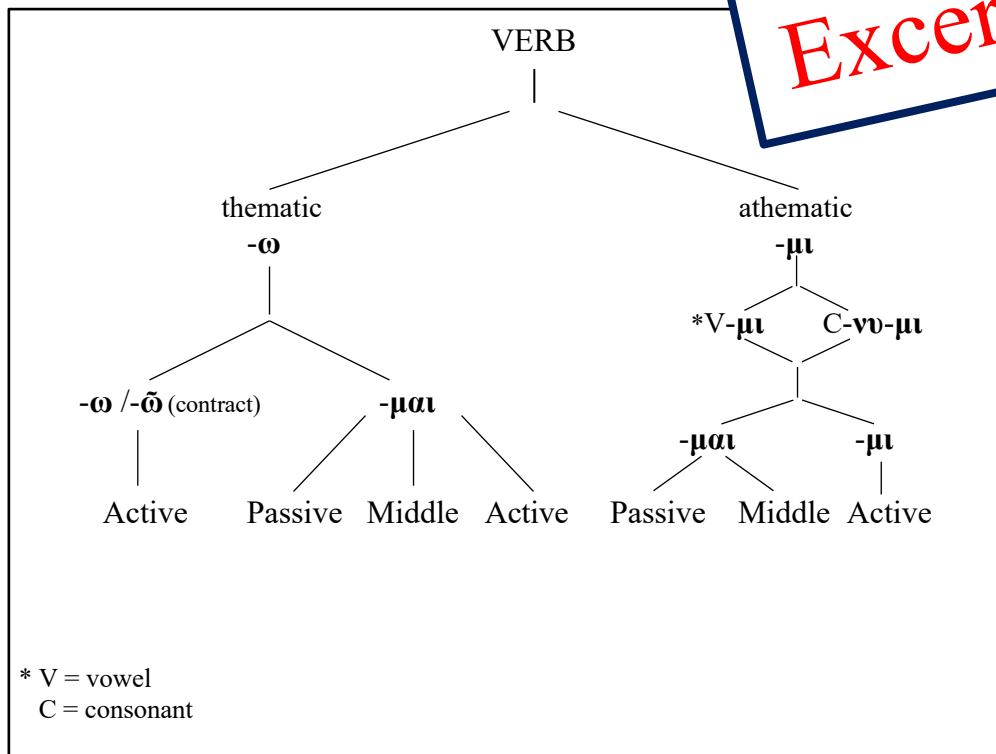
ἄχρι	<i>near</i>
ἐμπροσθεν	<i>before</i>
ἐνεκεν	<i>for the sake of</i>
ἐνώπιον	<i>in the presence of</i>
ἔξω	<i>outside</i>
ἐπάνω	<i>above/over</i>
ἕως	<i>unti/as far as</i>
μέχρι(ς)	<i>until/up to</i>
ὀπίσω	<i>after/behind</i>
πέραν	<i>beyond</i>
πλὴν	<i>except</i>
χάριν	<i>for the sake of</i>
χωρίς	<i>without/apart from</i>

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



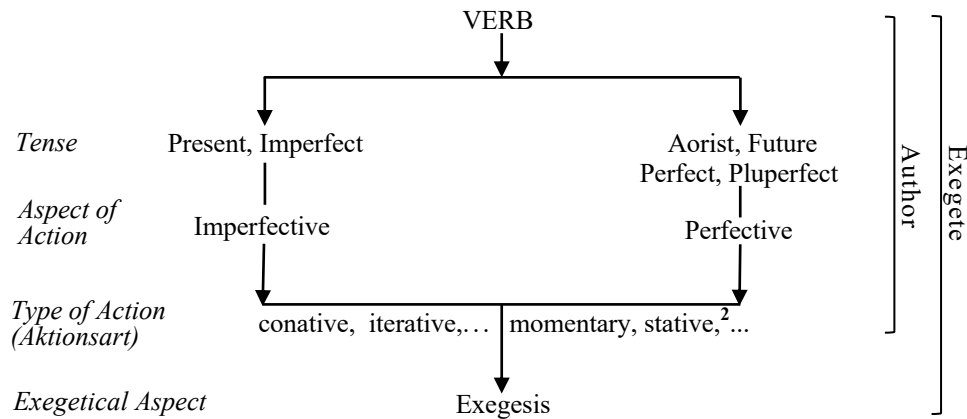
Note: In the remaining chapters we will concentrate chiefly on the noncontract **-ω** verbs while incorporating contract **-ῶ** and **-μι** verbs. The reason is that (a) noncontract **-ω** verbs are more numerous, and (b) an understanding of their structure leads to an understanding of the other verb types. 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

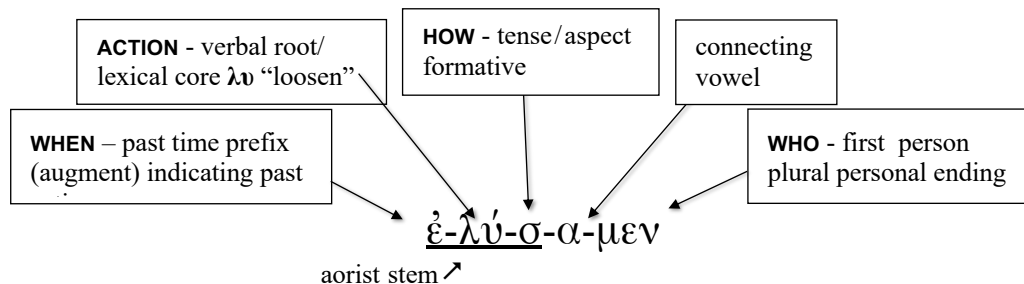
7.3.1 Exegetical aspect

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 finite⁴ 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-λυ-σ-α-μεν, each of which is identified by its role as follows:



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.

ACTIVE INDICATIVE

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

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

8.1.1 The English present

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

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

¹ The ω ending comes from older forms: λύομι > λύο(μι) > λύο > λύω. This shows that the connecting vowel was -ο, which became “lengthened” to -ω. Connecting vowels are seen as ^{ο/ε} in the light of older forms.

² From older form λύ-ε-σ-ι > 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. Ἴδού, **θεωρῶ** τοὺς οὐρανοὺς (Ac 7:56)
Look, I behold the heavens (sensory verb *behold*)

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

2. πῶς ἡμεῖς **ἀκούομεν** ἕκαστος 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.

* **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. Ἐγὼ εἰμὶ Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις (Ac 22:8)
I am Jesus the Nazarene whom you persecute

8.1.5 Stative* present

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

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

* See p. 100, 233.

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

Vocabulary

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

Notes

1-5 See answer key.

- ναός and ἱερόν are translated alike, *temple* (KJV). However, ναός refers to the inner part of the temple, which consists primarily of the holy place and the most holy place, the inner sanctuary. ἱερόν, on the other hand, refers to the entire precinct of the temple structure.
- ἀλλ' οὐκ *but not*, a case of elision.
- ἐν τῷ ἀνθρώπῳ *in man*, used in a general sense, e.g., *every person*.
- Ἰησοῦς αὐτός *Jesus himself*.
- Like τιμάω, τιμῶ. A classic example of a descriptive imperfect.
- Both verbs are contracted like ποιέω, ποιῶ.
- περι-ε-πάτ-ει, syllabic augment ε- is always prefixed with the verb stem (i.e., after the preposition. The preposition περί is not subject to elision, that is, it cannot be contracted.

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

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

- 3 b. χαριτόω *I favor* **κεχαριτωμένη** *avored (fem.)*
 Χαῖρε, **κεχαριτωμένη**, ὁ κύριος μετὰ σοῦ
Rejoice, highly favored, the lord [is] with you (Lk 1:28)
- c. θεραπεύω *I heal* **τεθεραπευμένον** *(completely) healed*
 βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν **τεθεραπευμένον**
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**; **ἐτοιμάζω** *I prepare*, **ἠτοίμακα**.
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:

- 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)
- Ἰωάννης ... **ἐγήγερται** [ἐγείρω] ἐκ νεκρῶν
 (lit.) *John ... **has been raised** from the dead*
 = *John ... **is raised** from the dead* (Mk 6:14)
- ὅτι **έώρακάς** [όράω] με **πεπίστευκας**;
 (lit.) *because **you have seen me you have believed?***
 = *Do **you believe** because **you see me?*** (Jn 20:29)
- εἰς ὃν **ἠλπικαμεν** [ἐλπίζω]
 (lit.) *in whom **we have hoped***
 = *in whom **we hope*** (2 Cr 1:10)
- ἐγὼ **οἶδα** αὐτόν (see p. 102)
 (lit.) ***I have known** him*
 = ***I know** him* (Jn 7:29)
- ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου **ἐστήκασιν** 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)

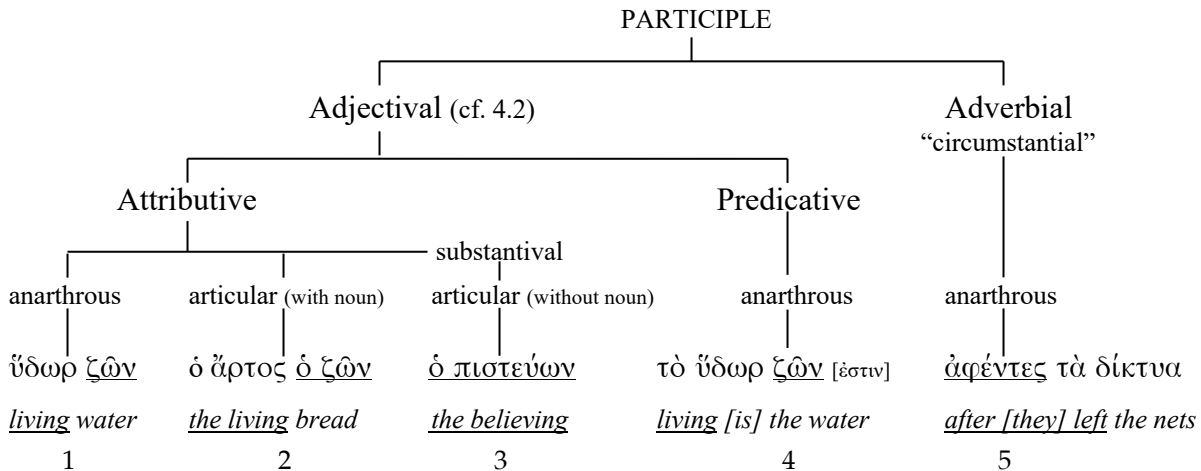
Note: Throughout the NT, the application of the perfect as perfect is not infrequent. In some cases, though, the perfect shows its relation to the present, but in more cases to the aorist. The use of the perfect in place of the aorist can be traced to prominent Greek authors in classical and even pre-classical 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:



Examples (as numbered above):

- 1 παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ
[that you] present your bodies [as] a living sacrifice, holy, acceptable to God (Rm 12:1)
- 2 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ
your Father who sees you in secret (Mt 6:4)
ὁ λαὸς ὁ καθήμενος ἐν 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 δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι
He who has two cloaks let him give to him who has not (Lk 3:11)

Μακάριοι οἱ πενθοῦντες ... μακάριοι οἱ πεινῶντες καὶ διψῶντες...
Blissful are those who mourn ... blissful [are] those who hunger and thirst... (Mt 5:4, 6)
- 4 ζῶν [ἐστίν] ὁ λόγος τοῦ θεοῦ *living [is] the word of God* (Hb 4:12)
- 5 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλήμ
So, (after) taking [=gathering] the twelve he said to them, Look, we are going up into Jerusalem (Lk 18:31)

13.5 Present participle

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

1. **Adjectival.** ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων¹ 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 αὐτήν. A literal translation is: *Joseph, ... being just and not wishing to expose her, he intended to release her in secret* (Mt 1:19). The relationship between the participle phrases and ἐβουλήθη is **causal** in that the context expresses the reason for Joseph's intended action. So we may translate this passage *Because Joseph was just and did not wish to expose her...*

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

ACTIVE


Track 21, p. 142, 145

• one² (who is) loosening/one who loosens

• while loosening

• one (who is) being loosened / • one (who is) loosening himself

• while being loosened / • while loosening himself

	<i>M</i>	<i>F</i>	<i>N</i>	<i>M</i>	<i>F</i>	<i>N</i>
<i>Sg n</i>	λύων ³	λύουσα	λύον	λυόμενος	λυομένη	λυόμενον
<i>g</i>	λύοντος	λυούσης	λύοντος	λυομένου	λυομένης	λυομένου
<i>d</i>	λύοντι	λυούσῃ	λύοντι	λυομένῳ	λυομένῃ	λυομένῳ
<i>a</i>	λύοντα	λύουσιν	λύον	λυόμενον	λυομένην	λυόμενον
<i>Pl n</i>	λύοντες	λύουσαι	λύοντα	λυόμενοι	λυόμεναι	λυόμενα
<i>g</i>	λυόντων	λυουσῶν	λύόντων	λυομένων	λυομένων	λυομένων
<i>d</i>	λύουσι ⁴	λυούσαις	λύουσι	λυομένοις	λυομέναις	λυομένοις
<i>a</i>	λύοντας	λυούσας	λύοντα	λυομένους	λυομένας	λυόμενα

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 λύοντ-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

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

Essential meaning

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

The first line echoes 1 Cor. 15:20: Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν “But now Christ has been raised from the dead” (ἐγήγερται, 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 he is alive* (Lk 24:23)

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

4. **Negation with μή**

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

Σαδδουκαῖοι λέγουσιν μὴ εἶναι ἀνάστασιν (Ac 23:8)

The Sadducees say that there is no resurrection

14.3 **Aspect in the infinitive**

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

1. **Present active infinitive**

ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς βόσκειν χοίρους (Lk 15:15)

He sent him into the fields to feed pigs

Here the prodigal son feeds the pigs not on a single occasion but on a repeated, ongoing basis (iterative action).

2. **Aorist active infinitive**

τίς ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας; (Rv. 5:2)

Who (is) worthy to open the book and loosen the seals?

Here we have two aorist infinitives, ἀνοῖξαι and λῦσαι, each describing a single happening (undefined, momentary action).

3. **Present and Aorist combined**

The aspectual distinction between the durative and momentary action expressed by a present infinitive and an aorist infinitive respectively becomes particularly evident when Paul says: ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος (Php 1:21). Here τὸ ζῆν (pres. ac. ind.) conveys the durative aspect of living on as opposed to ἀποθανεῖν (2 aor. ac. ind.), which expresses a one-time action at death. Paul intentionally and appropriately chooses momentary ἀποθανεῖν over durative ἀποθνήσκειν (pres. ac. ind.).

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

APPLICATION: SELECT PASSAGES

15.1 Self-test

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

15.2 1 John 1:1-4

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

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

2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν
ke i zoi efanerothi ke eorakamen ke. martiroumen ke apangelomen

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

3 ὃ ἐώρακάμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς
o eorakamen ke akikoamen apangelomen ke imin ina ke imis

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

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

χαρὰ ἡμῶν ἡ πεπληρωμένη.
hara imon i pepliromeni

Verb(al)s:

ἦν	was	3 pers. sg. imprf. ind.	εἰμί	I am
ἀκηκόαμεν	we have heard	1 pers. pl. perf. act. ind.	ἀκούω	I hear
ἐώρακάμεν	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
μαρτυροῦμεν	we witness	1 pers. pl. pr. act. ind.	μαρτυρέω -ῶ	I witness
ἀπαγγέλλομεν	we report	1 pers. pl. pr. act. ind.	ἀπαγγέλλω	I report
ἔχῃτε	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
ἡ	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:

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

15.3 1 John 2:12-14 Track 22

12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ 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

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Born Again or From Above? A Two-Pronged Question

The phrase “born-again Christian” has become almost cliché. Yet seen through a key Greek word in a dialogue between Jesus and Nicodemus, this common phrase can be clothed anew in meaningful truth. The word at issue is ἄνωθεν [anōthen] *from above*. The word is formed from ἄνω *above* + -θεν, a suffix denoting origin of motion from a locality, hence *from above*. In certain contexts, ἄνωθεν can also mean *again*. The question is which meaning it carries in Jesus’ conversation with Nicodemus.

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

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

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

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

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

NT Greek Figure vs. Form

Two Greek words, **σχῆμα** and **μορφή**, generally understood as *figure* and *form* respectively, are thought to be synonyms. Some translations in fact use compound forms of these words (*transfigure*, *transform*) interchangeably. As will be shown below, however, an understanding of their underlying difference in meaning can shed a new light on a number of scripture verses.

The distinction between **σχῆμα** and **μορφή** is best seen in Philippians 2:6–8. Here Paul speaks of Christ Jesus as being *in the form of God* ἐν μορφῇ Θεοῦ; and who, by becoming incarnate, assumed *the form of a slave* μορφήν δούλου and was thus found by others to be *in figure* σχήματι like a man. Let us now examine these two words.

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

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

Σχῆμα here concerns the outward appearance and expression of the incarnate Christ and is therefore simpler to comprehend. **Μορφή**, on the other hand, concerns the pre-incarnate Christ's divine attributes and existence as God.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

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. Korsgaard, "Aristotle's Function Argument," p. 39.

<https://www.people.fas.harvard.edu/~korsgaard/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.

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.



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 grammatical² relationship between Neohellenic and Koine, and on that basis elucidate aspectual issues.

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

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

Part Two

Practical Aspectual Solutions through Neohellenic

INTRODUCTION

IT WOULD BE a futile attempt to summarize here today's leading theorists' works on verbal aspect in connection with New Testament exegesis, as there is no consensus among them regarding this topic. According to some, aspect is the primary value of the Greek verb, while time is 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 replacing the traditional tense nomenclature of the Greek verbal system with aspectual terminology. These issues are compounded by a proliferation of related treatises, most of which consist merely of repeated comparisons, summaries, or commentaries on various theorists' views. In short, as highly educated (and sophisticated)⁵ as today's theorists may sound, they continue to struggle with the application of verbal aspect notions to New Testament exegesis.

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

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⁵ 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, "[W]e cannot base too much on the ancient Greeks' perception of their own tenses (they demonstrate their lack of sophistication in many areas)." Daniel B. Wallace, *Greek Grammar Beyond Basics*, 510.

The morphemes -σ-, -θ-. From a historical and comparative linguistics perspective, the -σ- of the future indicative and the -σ- of the first aorist subjunctive are historically the same morphological marker. Attributing aspectual and temporal values to the -σ- of the future indicative, while restricting the aorist subjunctive -σ- to aspect only, is often an artificial construct used to support rigid “aspect-only” frameworks. In reality, -σ- (M/P -θ-) is a single semantic unit across all moods. In the indicative, it projects the verbal action temporally; and in the aorist subjunctive, it retains this prospective, future-oriented value. Separating the -σ- of the indicative and the -σ- of non-indicative moods into completely different categories obscures their shared lineage. The morpheme -θ- shares this same structural root, while thematic vowels and suffixes remain strictly mood-signaling. In Neohellenic (N) the -σ- and -θ- morphemes are used much the same way as in Koine (K). Neohellenic speakers are intuitively dependent on these binary aspect/tense-forming morphemes to express momentary or durative action in future time. (Cf. pp. 280-283.)

	K	N
future active indicative	λυσω	λυσω
aorist active subjunctive	λυσω	λυσω
aorist active imperative	λυσον, λυσατω	λυσε, λυσει
future M/P indicative	λυθησομαι	λυθω
aorist M/P subjunctive	λυθω	λυθω
aorist M/P imperative	λυθητι, λυθητω	λυσου, λυθει

15.2 Imperative

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 μὴ 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 or start believing. Rather, he intuitively understood that Jesus’ assuring imperatives were in reference to an immediate present and enduring state of mind.

1 Pet. 2:17 is packed with imperatives: πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε “**honor** everyone, **love** the brotherhood, **fear** God, **honor** the king.” Peter exhorts the diaspora believers to live as God’s servants. The first imperative is aorist active (perfective), the remaining three present active (imperfective). One should not infer that in Greek there must be some significance in the difference between perfective τιμήσατε (i.e., “one-time” action) and imperfective τιμᾶτε (i.e., “durative” action). An honoring attitude is a sustained state of the Christian mindset, with its expression manifested when any *future* opportunity arises in daily life.

When Lazarus came out of the tomb, Jesus said, **Λύσατε** αὐτὸν (John 11:44). Here, the -σ- sound unquestionably emitted a thunderous dual signal to those near Lazarus, leaving no room for doubt that Jesus expected them to execute his command immediately (time) and instantly (perfective action). (In Neohellenic, Λύσετε / Λύστε.)

— ADDENDUM —

To the student

A reductionist school of thought, often termed “aspect-prominence,” argues that Greek grammatical forms outside the indicative mood signify aspect but no time. Another school, known as “aspect-only,” claims that the Greek verb expresses no time at all. As a student, you can be confident that while grammatical aspect is vital, it does not operate in a vacuum, nor does it relegate time to a secondary status. In Greek, aspect and temporality are coordinate forces—verbal action and time are conceptually and linguistically inextricable. Treating them as equals allows for a more holistic understanding of the verb.

The Relation of Mood, Aspect, and Time in NT Greek

Introduction

This article supplements the discussion of Greek verbal aspect in the present work. Its purpose is to prepare students to navigate theoretical debates entailing verb mood, aspect, and time in NT Greek. To that end, it highlights the verb’s aspectual elements and provides guidance for understanding aspect and temporality as coordinate forces that are operative across the four moods (indicative, subjunctive, imperative, optative).

The article comes in two parts. Part One gives a basic portrayal of verbal aspect in Greek, and demonstrates the interdependence of aspect and temporality across all moods. Part Two alerts students to verbal aspect theories that arbitrarily strip verbs of temporal reference in non-indicative moods or do away with temporality altogether.

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Closing remarks

These “aspect-only” or “aspect-prominence” reductionist theories were not built by native Greek speakers; rather, they were constructed by English-speaking theorists as though they were trying to decode an encrypted puzzle. To make the language teachable to English students, these theorists overcorrect by slicing Greek into neat, binary categories: “This box is Aspect, that box is Time.”

Consequently, the current consensus among many linguists, grammarians, and exegetes favors an “aspect-plus-tense” model. These scholars maintain that Koine verbs express both aspectual viewpoint and temporal reference—an understanding that aligns with how Greeks have historically viewed the grammar of their own language.



Excerpt