BIBLICAL GREEK
Vol. III
GRAMMAR ESSENTIALS

Philemon Zachariou, Ph.D.
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Philemon Zachariou graduated from high school in Greece and from a Bible school in England, and holds a B.A. and M.A. in applied linguistics and a Ph.D. in religious education. Retired, he writes and teaches Greek and English. During most of his career as an educator and public school administrator he taught, among other college subjects, Greek at California State University, the Golden Gate Baptist Theological Seminary, Adult Education, and Capital Bible College. He is currently adjunct professor of English at Northwest University and New Testament Greek instructor for Bible Mesh Institute.
A **FOUNDATIONAL** part of theological education in the majority of Bible colleges and seminaries today is the requirement to master the various forms of Greek verbs and the functions of their tenses. In elementary New Testament Greek, students are taught forms and basic nuances of the Greek tenses along with other basic grammatical features and translational glosses. Students who advance to the second level of Greek grammar and syntax will most likely spend time on a variety of labels which supposedly reflect the actual uses and meanings of the various Greek tenses. Labels such as conative, constative, dramatic, epistolary, gnomic, iterative, perfective, punctiliar, stative, etc. dominate the discussion of tenses in virtually every intermediate and advanced New Testament Greek grammar book today. Although such labels are subject to contextual interpretation, students are expected to learn to attach an appropriate label to each verb in a given text.

Verbal aspect has its place in Bible exegesis within practical bounds, to be sure. But the student who has not adequately internalized the Greek verb system will be encountering enormous problems particularly when faced with often inconsistently and subjectively taught trendy aspectual concepts that appeal to theorists. Without a secure foundation on Greek grammar—which should encompass ongoing memorization of vocabulary and inflectional forms, appropriate written and translation exercises, frequent aural-oral drills, and interaction with those fluent in the language—a student may find himself in a web of abstract theories rather than on a path to greater familiarity with the language.

In view of such concerns, *Grammar Essentials* was designed to allow one to become progressively familiar with the essentials of the language of the New Testament—its morphology, phonology, and syntax. Key features are as follows:

- Study sections are followed by written and reading exercises that enable one to read the Greek text with the help of an interlinear phonetic transliteration method according to the Historical Greek Pronunciation (see below).
- The Greek verb is dissected to demonstrate the dynamic interplay between its tense morphology and aspect of action, with exegetical tips given throughout.
- The last chapter features additional reading passages, recaps key grammatical points, and provides syntactical and parsing exercises and translational insights.
- The appendices provide additional grammatical help and a basic Greek-English and English-Greek dictionary.

*Grammar Essentials* can benefit the mid-beginning/intermediate student of Greek as well as the advanced seminarian and can be used as a resource by the professional. A combination of a grammar book, pronunciation guide, and workbook all in one, *Grammar Essentials* is a select collection of lessons I have shared with learners of Greek over many years.
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A GROWING NUMBER of scholars today advocate the adoption of the Historical Greek Pronunciation (HGP). The HGP is a sound system whose origins are traceable to the 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 alphabet was ratified took in 403 BC under Archon Eucleides and is thus known as ἡ μετ’ Εὔκλειδην γραμματική “the post-Eucleidean grammar.”

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

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

This Workbook follows the HGP, thus it also serves as a pronunciation guide for Neohellenic.

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

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 İ 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, except for the letter o, all lowercase letters look unfamiliar:

α β γ δ ε ζ η θ i 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 and pronouncing Greek.

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

The sentence Ἐκεῖνη μετὰ τοῦ Κυρίου ὁμιλεῖ She was talking with the Lord may be transliterated according to (1) a letter-for-letter, or (2) a letter-for-sound method:

Ἐκεῖνη μετὰ τοῦ Κυρίου ὁμιλεῖ

1. Ekeini meta tou Kyriou omilei (letter-for-letter transliteration)
2. Ekini meta tou Kiriou omili (letter-for-sound transliteration)

The first method is more for the eye of the reader, while the second method is more for the ear of the reader/listener. 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 iota-sound spellings (ι, η, υ, ει, οι, υι) are transliterated with i as in ski; the two epsilon-sound spellings (ε, οι) are transliterated with e as in end; the two omega-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, τ, φ, χ, ψ are voiceless.

Euphonic σ, ζ

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, τής γῆς may be transliterated (or pronounced) ti[s] yis or tiz yis.

Euphonic b, d, g

Greek has always made use of the voiced stop sounds b, d, g. 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 ι, 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 becomes euphonic as follows:

<table>
<thead>
<tr>
<th>Letters</th>
<th>Example</th>
<th>Letter-for-letter transliteration</th>
<th>Letter-for-sound transliteration</th>
<th>As in</th>
</tr>
</thead>
<tbody>
<tr>
<td>μπ</td>
<td>ἐμπροσθεν</td>
<td>emprosthen</td>
<td>embrosthen</td>
<td>symbol</td>
</tr>
<tr>
<td>ντ</td>
<td>ἐντός</td>
<td>entos</td>
<td>end</td>
<td></td>
</tr>
<tr>
<td>γγ, γκ</td>
<td>ἐγκράτεια</td>
<td>enkratia</td>
<td>engratia</td>
<td>English</td>
</tr>
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Other:

<table>
<thead>
<tr>
<th>Letters</th>
<th>Example</th>
<th>Letter-for-letter transliteration</th>
<th>Letter-for-sound transliteration</th>
<th>As in</th>
</tr>
</thead>
<tbody>
<tr>
<td>γχ</td>
<td>ἐγχρίω</td>
<td>enhrion</td>
<td>enhrion</td>
<td>going home</td>
</tr>
<tr>
<td>νκ</td>
<td>(see γκ)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

4 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” d, g**

The “strike-through d” 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 g” 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 (γ) 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 vithlem Bethlehem, ἐποίησεν epijsen [he] made, or ὄθος athos 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 as **s-h** (not as the **sh** in show).

**The 24-letter Greek alphabet**

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

<table>
<thead>
<tr>
<th>Capital and lowercase</th>
<th>Transliteration and pronunciation</th>
<th>Letter name transliterated phonetically</th>
</tr>
</thead>
<tbody>
<tr>
<td>A α a</td>
<td>are</td>
<td>alfa “alpha”</td>
</tr>
<tr>
<td>Β β v</td>
<td>vet</td>
<td>vita</td>
</tr>
<tr>
<td>Γ γ g</td>
<td>'strike-thru g' = continuous g as in Span. amigo y yes y before i, e as in yield, yes</td>
<td></td>
</tr>
<tr>
<td>Δ δ d the</td>
<td>'strike-thru d'</td>
<td>delta</td>
</tr>
<tr>
<td>Ε ε e</td>
<td>end</td>
<td>epsilon</td>
</tr>
<tr>
<td>Ζ ζ z</td>
<td>zoo</td>
<td>zita</td>
</tr>
<tr>
<td>Η η i ski</td>
<td>between deed / did</td>
<td>ita</td>
</tr>
<tr>
<td>Θ θ th thin</td>
<td></td>
<td>thita</td>
</tr>
<tr>
<td>Ι i i ski</td>
<td>between deed / did</td>
<td>iota, yota</td>
</tr>
<tr>
<td>Κ κ eek</td>
<td>unaspirated ‘dry’ k</td>
<td>kapa “kappa”</td>
</tr>
<tr>
<td>Λ λ l lee</td>
<td></td>
<td>lamda “lambda”</td>
</tr>
<tr>
<td>Μ μ m</td>
<td>me</td>
<td>mi</td>
</tr>
<tr>
<td>Ν ν n</td>
<td>no</td>
<td>ni</td>
</tr>
<tr>
<td>Ξ ξ ks</td>
<td>thanks</td>
<td>ksi</td>
</tr>
<tr>
<td>Ο ο o</td>
<td>or</td>
<td>omikron “omicron”</td>
</tr>
<tr>
<td>Π π p</td>
<td>pea unaspirated ‘dry’ p</td>
<td>pi</td>
</tr>
<tr>
<td>Ρ ρ r</td>
<td>raw trilled r or tapped t as in butter ro</td>
<td></td>
</tr>
<tr>
<td>Σ σ,ζ s</td>
<td>so</td>
<td>sigma</td>
</tr>
<tr>
<td>Τ τ t</td>
<td>unaspirated ‘dry’ t t</td>
<td>taf</td>
</tr>
<tr>
<td>Υ υ i ski</td>
<td>between deed / did</td>
<td>epsilon</td>
</tr>
<tr>
<td>Φ φ fee</td>
<td></td>
<td>fi</td>
</tr>
<tr>
<td>Χ χ h</td>
<td>Span. Mexico, ojo ‘continuous k’ hi</td>
<td></td>
</tr>
<tr>
<td>Ψ ψ ps</td>
<td>oops</td>
<td>psi</td>
</tr>
<tr>
<td>Ω ω o</td>
<td>or</td>
<td>omega</td>
</tr>
</tbody>
</table>

Digraphs

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

Consider the sentence δότην ἀγαπᾷ ὁ Θεός [dotin agapa o theos] (lit. giver loves the God) =God loves a giver. This sentence can be rendered in six different ways, as already shown.

But with the inclusion of an additional word, for example, the adjective ἱλαρόν [ilaron] cheerful, an author has the flexibility of rearranging the five words ἱλαρόν δότην ἀγαπᾷ ὁ Θεός (2 Cor. 9:7) in 24 grammatically and syntactically correct ways without altering the essential meaning of the sentence. This intrinsic flexibility of the Greek sentence, directly connected to inflection, often requires considerations that transcend dictionary definition. (The order in which the 24 stylistic options are listed is arbitrary.)

The flexibility of Greek syntax: 24 variant readings – one translation

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

“Cheerful” at the beginning of the thought draws attention to the giver’s attitude, hence Paul’s choice of option #1. Regardless of the choice, the English translation would still be the same (#13), for English syntax allows only the option that fits its subject-verb-object pattern, as shown by the following comparison:

Paul’s syntax: 1. ἱλαρόν δότην ἀγαπᾷ ὁ Θεός (lit.) cheerful giver loves the God
Translator’s syntax: 13. ὁ Θεός ἀγαπᾷ ἱλαρόν δότην (lit.) the God loves cheerful giver

Equivalent translation: God loves a cheerful giver

S V O

Between Paul’s syntax and the translator’s syntax there is a semantic gap that prevents certain nuances from being transferred.
**Exercise 2.b** The following passage is from Rev. 1:4-6. Underline each occurrence of the definite article. In the space at the end of the passage enter the total number of occurrences.

4 Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἁσίᾳ χάρις

Ioanis tes epta ekleisies tes en ti Asia: haris

υμῖν καὶ εἰρήνην ἀπὸ ὁ ὡν καὶ ὁ ἣν καὶ ὁ ἐρχόμενος. καὶ

imin ke irini apo o on ke o in ke o erhomenos ke

ἀπὸ τῶν ἐπτὰ πνευμάτων ἄνωπιον τοῦ θρόνου αὐτοῦ, 5

apo ton epta pneumaton a enopion tou thronou aftou

καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος

ke apo lisou Hristou o martis o pistos o prototokos

tῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλεῶν τῆς γῆς. Τῶ

ton nekron ke o arhon ton basileon tis yis to

ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν

agapondi imas ke lisandi imas ek ton amartion imon en

tῶ αἰματι αὐτοῦ—6 καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἰερεῖς τῶ

to emati aftou ke episen imas vasilian ieris to

θεῶ καὶ πατρὶ αὐτοῦ—αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοῦς

theo ke patri aftou afto i doksa ke to kratos is tous

αἰῶνας τῶν αἰῶνων· 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. __________
Exercise 2.f  Supply what is missing. Do not be concerned about the Greek word order. In your translation use an equivalent expression.

1. ρῆμα  
a word, a saying
riema
2. τὸ ρῆμα  
the saying
to riema
3. ρήματα  
sayings/words
rimata
4. τὰ ρήματα  
____________________________________
ta rimata
ta riema
5. τοῦ Ισσοῦ τὰ ρήματα  
the words ____________________________
tou Issou ta rimata
tou  riema
6. τὰ ρήματα τοῦ Ισσοῦ  
____________________________________
ta rimata tou Issou
ta rimata tou  riema
7. τὰ τοῦ Ισσοῦ ρήματα  
____________________________________
ta tou Issou rimata
ta tou  riema
8. Ισσοῦ ρήματα  
words of Jesus
lissou rimata
9. ρήματα Ἰσσοῦ  

rimata lissou
10. ρήματα τοῦ Ἰσσοῦ  

____________________________________
rimata tou Issou
rimata tou  lissou
11. τὸ ἀγαπάν ἐκ θεοῦ  
to love (is) of __________________________
to agapan ek theou
to  ek theou
12. ἀπεκρίθη ὁ Ἰσσοῦς  
Jesus answered
apekritis o Issous
13. ο ἐν ἀπεκριθή  

o en apekritis
14. αὐτὸς ἐν ἀπεκριθή  

____________________________________
adhos en apetithi
15. ὁ ἐν τοῖς οὐρανοῖς  
(i) in the heavens
o en tis ouranis
16. αὐτὸς ὁ ἄνηρ  
this man
adhos o anir
17. ὁ αὐτὸς ἁνήρ  
the same man
adhos anir
18. αὐτοὶ οἱ λόγοι  
these words
afti loi
19. οἱ αὐτοὶ λόγοι  

____________________________________
afti loi
20. οἱ λόγοι αὐτοὶ  
these words
i loi afti
21. ἡ αὐτὴ γυνὴ  
the same woman
afti yiini
22. ἡ γυνὴ αὐτὴ  

____________________________________
i yiini afti
23. αὐτὴ ἡ γυνὴ  

____________________________________
afti yiini
24. ὁ αὐτὸς λόγος *(p. 15 #3)  
   o adhos logos

3.1 The three declensions

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

Table A

<table>
<thead>
<tr>
<th>Declensions (stem ending)</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
</tr>
<tr>
<td>-α</td>
</tr>
<tr>
<td>ἐνανίας-ς</td>
</tr>
<tr>
<td>ημέρας³</td>
</tr>
<tr>
<td>-η stems</td>
</tr>
<tr>
<td>μαθητής-ς</td>
</tr>
<tr>
<td>τιμή</td>
</tr>
<tr>
<td>-ο stems</td>
</tr>
<tr>
<td>λόγο-ς</td>
</tr>
<tr>
<td>ὁδό-ς</td>
</tr>
<tr>
<td>ἐργο-ν</td>
</tr>
<tr>
<td>conson. stems</td>
</tr>
<tr>
<td>αἰματ-ος⁴</td>
</tr>
<tr>
<td>ἐλπίδ-ος</td>
</tr>
<tr>
<td>γυναικ-ος</td>
</tr>
<tr>
<td>ὀρνιθ-ος</td>
</tr>
<tr>
<td>τριχ-ός</td>
</tr>
<tr>
<td>ἔθνοις²</td>
</tr>
<tr>
<td>-ι -ο stems</td>
</tr>
<tr>
<td>πύλης-ς, πύλε-ως²</td>
</tr>
<tr>
<td>ἱθύς-ς, ἱθυ-ος</td>
</tr>
</tbody>
</table>

Table B

<table>
<thead>
<tr>
<th>Declensions (nom. sing. ending)</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
</tr>
<tr>
<td>Masc.</td>
</tr>
<tr>
<td>-α</td>
</tr>
<tr>
<td>νεανία-ας</td>
</tr>
<tr>
<td>μαθητ-ής</td>
</tr>
<tr>
<td>Fem.</td>
</tr>
<tr>
<td>-η</td>
</tr>
<tr>
<td>ἡμέρ-α</td>
</tr>
<tr>
<td>-ο</td>
</tr>
<tr>
<td>λόγο-ος</td>
</tr>
<tr>
<td>ὁδό-ος</td>
</tr>
<tr>
<td>ἐργ-ον</td>
</tr>
<tr>
<td>-ον</td>
</tr>
<tr>
<td>Masc.</td>
</tr>
<tr>
<td>-η</td>
</tr>
<tr>
<td>-ο</td>
</tr>
<tr>
<td>-ον</td>
</tr>
<tr>
<td>Fem.</td>
</tr>
<tr>
<td>-ο</td>
</tr>
<tr>
<td>-ον</td>
</tr>
<tr>
<td>Neut.</td>
</tr>
<tr>
<td>-ον</td>
</tr>
<tr>
<td>Masc.</td>
</tr>
<tr>
<td>-ν</td>
</tr>
<tr>
<td>ἄρχονν</td>
</tr>
<tr>
<td>Fem.</td>
</tr>
<tr>
<td>-ον</td>
</tr>
<tr>
<td>-ον</td>
</tr>
<tr>
<td>Neut.</td>
</tr>
<tr>
<td>-ον</td>
</tr>
<tr>
<td>Ends in:</td>
</tr>
<tr>
<td>-α</td>
</tr>
<tr>
<td>ωραίος</td>
</tr>
<tr>
<td>-ο</td>
</tr>
<tr>
<td>λόγο-ος</td>
</tr>
<tr>
<td>-ον</td>
</tr>
<tr>
<td>πνεύμα</td>
</tr>
<tr>
<td>μέλι γόνυ</td>
</tr>
<tr>
<td>ιθυοί</td>
</tr>
<tr>
<td>-ς</td>
</tr>
<tr>
<td>-ι</td>
</tr>
<tr>
<td>-ω</td>
</tr>
<tr>
<td>-η</td>
</tr>
<tr>
<td>-ος</td>
</tr>
<tr>
<td>-ν</td>
</tr>
<tr>
<td>Ιερεύς</td>
</tr>
<tr>
<td>-ζ</td>
</tr>
<tr>
<td>φλούξ</td>
</tr>
<tr>
<td>-ψ</td>
</tr>
<tr>
<td>κώνωψ</td>
</tr>
</tbody>
</table>

¹ If a third declension noun stem ends in a consonant, that consonant will appear in the genitive singular after subtracting -ος from the genitive singular (e.g. γυνή woman, gen. γυναικός > stem γυναίκ-).
² If the gen. sing. of a noun ends in -ος, -ως, or -ους, that noun is a third declension noun: πατήρ father, πατρ-ος, i.e. μαχαίρας sword occurs as μαχαίρας (gn. sg.), -ῃ (dat. sg.), or as μαχαίρης (gn. sg.), -ῃ (dat. sg.).
³ When the stem vowel of a feminine noun is preceded by η that vowel is an alpha -α: ὄρα hour, χώρα region, ἡμέρα day, though in the NT μαχαίρα sword occurs as μαχαίρας (gn. sg.), -ῃ (dat. sg.), or as μαχαίρης (gn. sg.), -ῃ (dat. sg.).
CONJUGATION AND THE FIRST GREEK VERBS

6.1 Conjugation

The term *conjugation* (συζυγία) refers to the way verb elements are put together and inflected. There are two conjugations: (1) verbs whose first person singular present indicative ends in -ω, and (2) verbs whose first person singular present indicative ends in -μι. The -ω conjugation includes (a) verbs such as ἀκούω *I hear* and λέγω *I say* whose -ω is unaccented, and (b) contract verbs such as ἀγαπάω/ἀγαπῶ *I love* and ποιῶ/ποιῶ *I do* whose -ῶ in contracted form is accented. The -ω/-ῶ conjugation is the thematic conjugation because personal endings are attached to the verb θέμα *thema* (=stem) by means of a thematic vowel (e.g., ο/ε in the present tense—even though ο/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. A -μι verb whose stem ends in a consonant, the morpheme -νυ- is infixed before the personal ending (δείκνυ-μι, ζεύγυ-νυ-μι). The diagram below illustrates the foregoing. (See -μι verbs, App. G.)

![Diagram of Greek verb conjugations]

* V = vowel
  C = consonant

Note: In the remaining chapters we will concentrate chiefly on the noncontract -ω verbs while incorporating contract -ῶ and -μι verbs. The reason is that (a) noncontract -ω verbs are more numerous, and (b) an understanding of their structure leads to an understanding of the other verb types. (Even so, the first two verbs we are going to look at are actually -μι verbs, εἰμί *I am* and φημί *I say*, discussed next.)
7.1 Tense and time

For decades now, especially the last two, the German terms *Aspekt* “aspect (of action)” and *Aktionsart* “type of action” have been in the forefront of scholarly discussions regarding Greek verbs. These terms have been variously redefined, thus no consensus has been reached among leading proponents and theorists with respect to their description, let alone their practical application. According to some, *aspect* is the primary value of the Greek verb; *time*, the secondary. Others hold that the Greek verb expresses time only in the indicative. Still others claim that Greek verbs are tenseless, that is, they express no time, only aspect.

That said, worth noting is that Greek grammar does not distinguish between *tense* and *time*, as both are called by the same name, χρόνος [hronos]. Removing therefore χρόνος from the Greek verbal system would require a restructuring of its morphology. For instance, syllabic augment ε- in ἔλυσα I loosened signals “past.” Without the augment ε- (or equivalent augment) certain verbs in the NT would hardly be recognizable, let alone signal past time, e.g. δοξά for ἔδοξα (Ac 26:9), τρέχων for ἔτρεχον (Jn 20:4).

Verbal aspect is an intrinsic feature of Greek, thus natives use it intuitively and without being conscious about it. For the learner of Greek, this means that the greater one’s familiarity with the language, the greater his or her facility for insights regarding asPECTual concepts.

Trendy theories regarding verbal aspect are still fluid. The discussion that follows takes a practical, semitraditional approach to the topic as it purports to simply sketch the morpho-semantic makeup of the Greek verb.

7.2 Aspect

7.2.1. Verbal aspect

Encoded in a Greek verb are morpho-semantic properties that signal the relation between the verb’s temporal reference and an action, event, or state denoted by the verb. This verbal *aspect* is the speaker’s perspective or viewpoint and it may be *perfective* (sometimes referred to as *stative*) or *imperfective*, with the type of action denoted by the verb being:

a. **linear** (*durative, progressive*), hence *imperfective* in aspect, shown by the present and imperfect;

b. **completed**, hence *perfective* in aspect, shown mainly by the perfect and pluperfect; or

c. **punctiliar** (*momentary, undefined, aoristic*), hence *perfective* in aspect, shown by the future and aorist.
7.2.2. Contextual aspect

The verb’s morpho-semantic properties interact with the context to show the type of action, thereby giving aspect a pragmatic dimension of how that action, event, or state extends over time. To that end, the narrator’s perspective or viewpoint in context (contextual aspect) comes into full view.

7.2.3 Exegetical aspect

The exegete views the verb within its entire narrative context. First, the exegete analyzes the verb’s morpho-semantic makeup to determine its verbal aspect, and then examines the verbal expression within its full context to determine the narrator’s intended perspective. An exegesis is thus rendered based on how the exegete interprets the narrator’s view (exegetical aspect).* The following diagram illustrates this:

7.3 Relation of verb form to aspect

The core meaning of a verb is carried by the verb’s root. For a finite verb like λῶ 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 morpho-semantic components. Synthesized, these components encode the verbal form’s aspect. Consider, for instance, the form ἐλύσαμεν. Its component parts are ἐ-λυ-σα-με, each of which is identified by its semantic role as follows:

Vocabulary

* Just as the contextual aspect is subject to the narrator’s linguistic competence, so is the exegetical aspect subject to the exegete’s linguistic competence—and related factors—in interpreting the narrator’s perspective.
Notes (The numbers on the left correspond to the numbered items of the exercise.)
1-5 See answer key.
1. ἔγω. Except for proper nouns, capitalization in NT Greek is normally not observed.
3. The Greek question mark is the English semicolon (;)
5. ὑπέρ + genitive = on behalf of, for.
6. οὐκ no before vowels with a smooth breath mark, οὐχ before vowels with an aspirate,
oὐκ before consonants, οὐχί strengthened form of οὐ. All four forms mean no, not.
11. A singular present tense form accented on the last syllable indicates contract verb.
12. καγω, an example of a vowel contraction called crasis (κράσις) mixing, blending.

Exercise 8.a Translation. Present Active Indicative

αγαπάω –ō [agapao –o] I love
ακούω [akouo] I hear
ἀνεμος. –ου. ὁ [anemos] wind
ἀνθρωπος. –ου. ὁ [anthropos] man
βλέπω [vlepo] I see
γυνή. γυναικός. ἥ [yini] woman, wife
dε (connecting particle) [de] and, but
ἐαυτοῦ [eautou] himself, itself
eἰ [i] if
ἐργον. –ου, τό [ergon] work
ἐχω [cho] I have
ζητέω –ȯ [ziteo -o] I seek
θάλασσα. –ης. ἡ [thalasa] sea
θέλω [thelo] I wish, desire, want
θεωρέω –ȯ [theore -o] I see
καλέω –ȯ [kaleo -o] I call, name
κύριος. –ου. ὁ [kirios] lord
λέγω [lego] I say
λύκος. –ου. ὁ [likos] wolf
ὅτι [oti] that, because

ου (= οὐκ, οὐχ, οὐχί) [ou] no
οὖν (particle) [oun] then, therefore, so
οὐτος. ὁ [outs, afli, touto] man
οὖλος. –ου. ὁ [ohlos] crowd
πιστεύω [pistevo] I believe
πίστις, –εως. ἡ [pistis] faith
πλέον (compar. adj.) [pleon] more
πνεῦμα. –τος. τό [pnevma] spirit
πνέω [pneo] I breathe, blow
ποιέω –ȯ [pieo -o] I make, do
προφήτης. –ου. ὁ [profitis] prophet
πῶς [pos] how?
ῥήμα. –τος. τό [rima] saying
τίνα [tina] whom
τούτον (see οὗτος) [touton] these
υἱος. –ού. ὁ [ios] son
ὑπακούω [ipakouo] I obey
ὑπέρ [iper] for, above (see Notes)
φιλέω –ȯ [fileo -o] I regard with affection, love
φωνή. –ῆς. ἡ [foni] voice
1. Ἐγὼ πιστεύω εἰς τὸν υἱὸν τοῦ θεοῦ
   ego pistevo is ton ion tou theou

2. πιστεύωμεν τὰ ῥήματα τοῦ κυρίου
   pistevomen ta rimata tou kiriou

3. λέγουσιν οὖν αὐτῷ, σὺ τί λέγεις περὶ αὐτοῦ;
   legousin oun afto si ti leysis peri aftou?

4. ὁ δὲ Ἰσσοῦς λέγει αὐτοῖς, τίνα ζητεῖτε;
   o de lisous leyi aftis tina zitite?

5. τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβατῶν
   tin psihim mou tithimi iper ton provaton

6. τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἀευτοῖς (Jn 5:42)
   tin agapin tou theou ouk ethe en eafis

7. εἰ οὖν Δαυίδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν; (Mt 22:45)
   i oun Davi kal afton kirion pos ios aftou estin?

8. λέγει αὐτῷ ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ (Jn 4:19)
   leyi afto i yini kirion theoro oti prophitis i si

9. αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς (Jn 16:27)
   aftos gar o patir fili imas

10. ἀκούετε καὶ βλέπετε (Mt 11:4)
    akouete ke vlepete

11. σὺ ἀνθρωπὸς ὃν ποιεῖς σεαυτὸν θεόν (Jn 10:33)
    si anthropos on piis seafton theon

12. σὺ πίστιν ἔχεις, καὶ γω ἐργα ἔχω (Jm 2:18)
    si pistin ehis kago erga eho

13. Ἀγαπᾷς μὲ πλέον τούτων; (Jn 21:15)
    agapas me pleon touton?

14. καὶ οἱ ἄνεμοι καὶ θάλασσα αὐτῶ ν ὑπακούουσιν (Mt 8:27)
    ke i anemi ke i thalasa afto ipakouousin

15. τὸ πνεῦμα ὑπὸ τοῦ θέλει πνεῖ, καὶ τὴν φωνήν αὐτοῦ ἀκούεις (Jn 3:8)
    to pnevma opou theli pnei ke ti fonin aftou akous

9.1.2 Aorist active subjunctive
The aorist active subjunctive is formed by inserting -σ- between the verbal root and connecting vowels η/ν + primary active personal endings:

Compare with future active indicative:

| λύ-σ-ω   | παίδευ-σω |
| λύ-σ-η-ς | παίδευ-σης |
| λύ-σ-η  | παίδευ-ση |
| λύ-σ-ο-μεν | παίδευ-σομεν |
| λύ-σ-η-τε | παίδευ-σητε |
| λύ-σ-ο-σι(ν) | παίδευ-σοσι(ν) |

As already seen, the aorist indicative takes the syllabic augment ε-, which signifies undefined, punctiliar action in the past. The aorist subjunctive, however, takes no ε-. Additionally, it expresses **undefined, punctiliar action in a future sense**—the same as the present subjunctive (above). The difference lies in the action: (1) the present subjunctive expresses future linear action, while (2) the aorist subjunctive expresses future punctiliar action.

**Punctiliar—commencing enduring future action**

1. Μη φονεύσῃς, Μη μοιχεύσῃς, Μη κλέψῃς, Μη ψευδομαρτυρήσῃς (Mk 10:19)
   *Thou shalt not murder, ...commit adultery, ...steal, ...bear false witness*

2. ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστός (Jn 20:31)
   *These are written that you might believe that Jesus is the Christ i.e., that you might [begin to] believe*

3. βλέπετε μη τις ὑμᾶς πλανήσῃ (Mt 24:4)
   *watch lest anyone lead you astray i.e., that anyone might [begin to] mislead you*

4. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν (Mt 6:13)
   *and do not lead us into temptation i.e., and [so] lead us [that we might] not [go] into temptation*

**Punctiliar future action**

1. οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ΄ αὐτοῦ ὁπως αὐτὸν ἀπολέσωσιν (Mt. 12:14)
   *The Pharisees took counsel against him so that they might destroy him*

   The future sense is true even of potential (future) action referred to in the past:

   **15.7 Rev. 22:12-13, 16-17, 20-21**

   12 ἰδοὺ ἐρχομαι ταχύ, καὶ ὁ μισθὸς μου μετ’ ἐμοῦ, ἀποδοθήσεται
ἐκάστω ώς τὸ ἔργον ἐστὶν αὐτοῦ. 13 ἐγὼ τὸ Ἀλφα καὶ τὸ Ω
ο πρῶτος καὶ ὁ ἐσχατός, ἡ ἀρχὴ καὶ τὸ τέλος.

16 Ἐγὼ ὁ Ἰσοῦς ἐπεμψα τὸν ἀγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα
ἔπὶ ταῖς ἐκκλησίαις, ἐγὼ εἰμὶ ἡ ρίζα καὶ τὸ γένος Δαυίδ, ὁ ἄστηρ
ὁ λαμπρὸς ὁ πρωίνος. 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν,

λαβέτω ὑδωρ ἥμης δωρεάν.

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ, ἔρχομαι ταχὺ. Ἀμὴν, ἔρχους, κύριε

Ἐρχού, καὶ ὁ ἄκουσιν εἰπάτω, Ἐρχού, καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων

Exercise 15.f Refer to the above passage and complete the following.

1. Write four (4) different imperative forms and their translation:

2. Write two (2) different infinitives and their translation:

3. Write three (3) different participles, along with their article, and their translation:
15.8 1 John 4:7-12

7 'Αγαπητοί, ἀγαπῶμεν ἀλλήλους, οτί η ἀγάπη ἐκ θεοῦ ἐστίν, καὶ πᾶς ὁ 
agamiti agapomen alilous oti i agapi ek theou estin ke pas o 
ἀγαπῶν ἐκ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.
agapon ek theou yeyenite ke yinoskei ton theon
8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, οτί ὁ θεὸς ἀγάπη ἐστίν.
o mi agapon ouk engw ton theon oti o theos agapi estin
9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, οτι τὸν υἱὸν αὐτοῦ 
en touto efanerothi i agapi tou theou en min oti ton ion aytou
τὸν κόσμον ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα μετωπίση 
ton monoyeni apestalken o theos eis ton kozmon ina metopishe di aytou.
10 ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἡγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι 
en touto estin i agapi ouh oti imis igapiken ton theon al' oti
αὐτὸς ἡγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἵλασμον περὶ τῶν 
aftos igapisim imas ke apestalken ton ion aftou ilazmon peri ton
ἀμαρτίων ἡμῶν.
amartion imon
11 'Αγαπητοί, εἰ οὖτως ὁ θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὁφείλομεν 
agapiti e ous o theos igapisim imas ke imis ofilomen
ἀλλήλους ἀγαπᾶν.
alilous agapan
12 θεὸν οὐδεὶς ποτὲ 
theon oudis popote theate ei oun agapoomen allilous o theos en min 
μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν.
meni ke i agapi iatou teteliomeni en min estin

Exercise 15.8 Refer to the above passage to complete the exercise:

1. Translate:  God sent his only-begotten son.

2. Translate:  Beloved, we should love God.

3. Translate:  God loved the world.
4. Translate: The one who loves God knows him.

5. Change into plural: πᾶς ὁ μὴ ἁγαπῶν ἐκ θεοῦ οὐ γεγέννηται καὶ οὐ γινώσκει τὸν θεόν

6. Change into singular: οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλὰ ὅτι αὐτὸς ἠγάπησεν ἡμᾶς


8. Translate: God’s love remains in me because I love God.