**GREEK ORTHOGRAPHY AND SYNTAX TOPICS**

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by Graham G. Thomason

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# Acknowledgement

Thanks are due to Lydia Aldridge for making many useful corrections and remarks.

# Introduction

This booklet is a work of reference. It is intended to accompany or supplement course material; it is not a substitute for a course-book. It has been written mainly for students of Koiné / New Testament Greek, but this particular booklet regards classical Greek as the backbone of even NT Greek, and it shows how the NT at times adheres to the classical construction, and at times migrates to a different, generally simpler, syntax.

The booklet does not claim to cover syntax thoroughly. Rather, it is a collection of *topics*, i.e. rules and examples, which the author finds useful and is pleased to share.

Some features in this booklet:

* Advice is given on how to pronounce Ancient Greek.
* The role of the length of the vowels a i and u in accentuation rules is explained in detail. Knowledge of vowel lengths is virtually a pre-requisite to an appreciation of the accentuation rules.
* Various syntactical subjects have been summarised, with examples from the Greek New Testament. The Greek text used is the 1904 Patriarchal Text of the Greek Orthodox Church. It was gratefully taken from <http://kainh.homestead.com/English.html>.

The P1904 text was chosen because this booklet was written from 2005-2009 in parallel with producing a translation of the New Testament on paper, and it was the only accented and effectively copyright-free Majority Text type Greek edition that we found on the internet in 2005. Since then we have become aware of the Robinson-Pierpont Byzantine Textform 2005, which we will refer to as **RP**. We consider the RP edition to be the gold standard (though we challenge it occasionally), as it is not just a representative of the Majority Text type manuscripts, but exhibits the actual majority reading of a great number of manuscripts. We may in the future adapt this booklet to it. However, the number of changes that would materially affect verses in this booklet is probably very small, as the texts are very similar, and most differences are very trivial.

* Various comparisons are made between classical and New Testament Greek, where the syntax varies. Sometimes we use the Septuagint as second choice, or for a classical example, Xenophon's Anabasis this being a popular and fairly easy book, available from <http://www.mikrosapoplous.gr> (with thanks).

# The Greek Alphabet

The Greek alphabet consists of 22 letters, but we must note that three vowels (a, i, u) do duty for a long (a>, i<, u<) and short vowel sound (a`, i^, u^), further explained below. There are two forms of sigma; the final form (j) is called *stigma*. There are also three other letters that fell into disuse at an early stage of the language's development: V *wau* or *digamma*, v *sampi*, and J *qoppa*.

Lower case letters are called *minuscules* or *cursives*. Upper case letters are called *majuscules* or *uncials*.

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Lower case | Upper case | Medievalcursive | Sina-iticus | Greekname | Englishname | Tran-scription | GreekValue | HebrewCognate |
| a` a> |  ^A <A | a` a> | a | a!lfa | alpha |  | 1 | ) |
| b | B | b | b | bh=ta | beta |  | 2 | b |
| g | G | g | g | ga&mma | gamma |  | 3 | g |
| d | D | d | d | de/lta | delta |  | 4 | d |
| e | E | e | e | e2 yi<lo/n | epsilon |  | 5 | h |
| - | V | - | - | - | digamma |  | - | w |
| j | - | j | s | sti/gma | stigma |  | 6 | \_ |
| z | Z | z | z | zh=ta | zeta |  | 7 | z |
| h | H | h | h | h=ta | eta |  | 8 | x |
| q | Q | q | q | qh=ta | theta |  | 9 | + |
| i^ i< |  ^I <I | i^ i< | i | i0w~ta | iota |  | 10 | y |
| k | K | k | k | ka/ppa | kappa |  | 20 | k |
| l | L | l | l | la&¨m©bda | lambda |  | 30 | l |
| m | M | m | m | mu<= | mu |  | 40 | m |
| n | N | n | n | nu<= | nu |  | 50 | n |
| c | C | c | c | ci<= | xi |  | 60 | s |
| o | O | o | o | o2 mi<kro/n | omicron |  | 70 | ( |
| p | P | p | p | pi<= | pi |  | 80 | p |
| - | - | - |  |  |  |  | - | c *see below* |
| - | J | - |  |  | qoppa |  | 90 | q*(=100)* |
| r | R | r | r | r9w~ | rho |  | 100 | r*(=200)* |
| s | S | s | s | si/gma | sigma |  | 200 | #*(=300)* |
| t | T | t | t | tau= | tau |  | 300 | t*(=400)* |
| u^ u< |  ^U <U | u` u> | u | u<] yi<lo/n | upsilon |  | 400 |  |
| f | F | f | f | fi<= | phi |  | 500 |  |
| x | X | x | x | xi<= | chi |  | 600 |  |
| y | Y | y | y | yi<= | psi |  | 700 |  |
| w | W | w | w | w} me/ga | omega |  | 800 |  |
| - | v | - |  |  | sampi |  | 900 | c*(=90)* |

# Pronunciation

The tables on the pages following show the (presumed) pronunciation of Ancient Greek, of Modern Greek, and various convenient conventions for pronouncing Ancient Greek. GGT refers to the present author's suggestion, which corresponds largely with many other suggested systems.

***Pronunciation conventions***

1. **Modern Greek** pronunciation. This has the advantage of being based on a living language, giving the pronunciation a sense of authenticity. The disadvantage is that there is not a one-to-one correspondence between spelling and pronunciation – note for example that 9 vowel/diphthong sounds of ancient Greek have merged into the [i] sound of Modern Greek. In Modern Greek, only the acute accent is used, and it is used for stress, not tone. Any accent in an ancient text will be taken as denoting stress by a modern reader. Greek has developed considerably over the last 2000 years, especially in grammar, so that knowledge of Modern Greek alone will not be sufficient to read Classical or Koiné/New Testament Greek, as native Greek speakers will testify.

2. **Ancient Greek** pronunciation. In Ancient Greek pronunciation, the accents denote not stress but *pitch*, as in Chinese. The acute is a rising pitch, the grave (including unaccented syllables) denotes falling pitch, and the circumflex denotes a rising then falling pitch. The length of the 5 vowel sounds was observed (a` e i^ o u^ versus a> h i< w u<). All vowels and diphthong sounds were presumably differentiated. It is not clear whether words were pronounced with stress, and where the stress was. The stress may have been according to the Latin rule, where a word with a long penultimate *syllable* takes the stress, and a word with a short penultimate syllable is stressed on the antepenultimate. Note that a syllable with a short *vowel* followed by two consonants counts is a long *syllable*, as in scansion of verse. In contrast, when determining which accent a vowel/diphthong may take, only the length of the vowel/diphthong is relevant, not the length of the syllable as a whole.

3. **Modern conventions** are based on a compromise between the convenience of using the sounds of modern English or other languages with an attempt to at least differentiate all the vowel and diphthong sounds as was done in Ancient Greek. The use of pitch is generally ignored. The conventions for pronunciation and stress vary from school to school, though most schools place stress on an accented syllable, with some applying the rules for Latin (where the stress is on the penultimate if the penultimate syllable is long, otherwise on the antepenultimate).

4. **The present author's recommendation** is to reconstruct ancient pronunciation, with pitch, if you can, but as most Europeans have difficulty with this, and “scholars” very rarely, if ever, teach it (a pity), a second choice may be needed. The second recommendation is to follow the British or International conventions suggested in the table below. Give the accented word stress – this is an easy rule that will produce consistent pronunciation. Make an effort to lengthen long vowels, even if the stress makes this seem unnatural – e.g. o9 li<mo/j *famine*, h9 qu^/ra> *door*, h9 h9me/ra> *day*. Distinguish e and h carefully, e.g. in h9 nefe/lh *cloud*, h9 selh/nh *moon*, h0ne/xqhn *I was brought*. We recommend pronouncing iota subscript (though English-speaking scholars rarely do this). Try in addition to recover something of the pitch in your pronunciation, and to colour your pronunciation with something of Modern Greek phonetics and prosody, where this is not inconsistent with the rest of the convention.

***Note:***

If you discuss your progress in Greek with native Greek speakers, it may be wise to use the Modern Greek pronunciation, as other pronunciations are likely to be looked down on by them. It is worth learning to use both the “scholarly” and the modern pronunciation, whichever your first choice may be.

***Occurrences of non-British sounds in European languages:***

The sounds of interest are the following:

|  |  |  |
| --- | --- | --- |
| Greek | IPA |  |
| a` | a | French *ami*, German *Mann* |
| g | ɣ | Spanish *luego*, Southern Dutch *gezien (voiced velar fricative)* |
| x | x | German *Buch*, Russian *хорошо (unvoiced velar fricative)* |
| - | χ | Spanish *jota*, Standard Dutch *gezien (unvoiced uvular fricative)* |
| - | ç | German *ich*, English *huge* (but Collins English Dictionary, 1979, gives hjuːdʒ) |
| r | ɹ | (a rolled r), Spanish *arroz*, also often heard in Scottish English |

Observe that neither IPA χ nor ç is correct for Greek x.

The following table exhibits the various approaches to the pronunciation of all the sounds of Greek.

This page is intentionally blank, so that the following two pages can be viewed alongside each other.

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  | Ancient Greek [WWG] | IPA |  | Modern Greek |  | IPA | *Remarks* |
|  |  |  |  |  |  |  |  |  |
| ***Consonants*** |  |  |  |  |  |  |  |  |
| b |  | b | b |  | v |  | v |  |
| g |  | g | g |  | Sp luego/E you |  | ɣ/j |  |
| gg |  | nasal n+g | ŋg |  | singer |  | ŋg |  |
| gk |  | nasal n+k, ink | ŋk |  | sinker |  | ŋk |  |
| gc |  | nasal n+ks | ŋks |  | sphinx |  | ŋks |  |
| gx |  | nasal n+kh | ŋkh |  | ŋ+Ru хорошо |  | ŋx |  |
| d |  | d | d |  | dh this |  | ð |  |
| z |  | sd | sd |  | z |  | z |  |
| q |  | t+h | th |  | think |  | θ |  |
| k |  | k | k |  | k |  | k |  |
| l |  | l | l |  | l |  | l |  |
| m |  | m | m |  | m |  | m |  |
| n |  | n | n |  | n |  | n |  |
| c |  | ks/khs | ks/khs |  | ks |  | ks |  |
| p |  | p | p |  | p |  | p |  |
| r |  | r | r |  | r |  | r |  |
| s j |  | s | s |  | s/z |  | s/z |  |
| t |  | t | t |  | t |  | t |  |
| f |  | p+h | ph |  | f |  | f |  |
| x |  | k+h | kh |  | Ru хорошо |  | x |  |
| y |  | p+s/p+h+s | ps/phs |  | ps |  | ps |  |
|  |  |  |  |  |  |  |  |  |
| ***Vowels and Diphthongs*** |  |  |  |  |  |  |  |  |
| a` |  | grandfather | ɑ |  | Fr ami | *3x* | a |  |
| a> |  | father | ɑː |  | Fr ami | *3x* | a |  |
| e |  | (~Fr réal[[1]](#footnote-1)) | ɛ |  | peg | *2x* | ɛ |  |
| h |  | Fr fête | ɛː |  | machine | *9x* | i |  |
| i^ |  | (~verity) | i |  | machine | *9x* | i |  |
| i< |  | machine | iː |  | machine | *9x* | i |  |
| o |  | (~monastic) | əʊ |  | Fr note | *3x* | ɔ |  |
| w |  | tone | əʊː |  | Fr note | *3x* | ɔ |  |
| u^ |  | (~prune/Fr u) | u/y |  | machine | *9x* | i |  |
| u< |  | prune/Fr u | uː/yː |  | machine | *9x* | i |  |
| ai |  | a`+i^ (~aisle) | ɑi |  | peg | *2x* | ɛ |  |
| au |  | a`+u^ (~house) | ɑu/ɑy |  | Fr af/av |  | af/av |  |
| ei |  | e+i^ (~rein) | ɛi |  | machine | *9x* | i |  |
| eu |  | e+u^ (~feud) | ɛu/ ɛy |  | ef/ev |  | ɛf/ɛv |  |
| hu |  | h+u^ | ɛuː/ɛyː |  | Fr if/iv |  | if/iv |  |
| oi |  | o+i^ (~oil) | əʊi |  | machine | *9x* | i |  |
| ou |  | o+u^ | əʊu/əʊy |  | youth |  | u |  |
| ui |  | u^+i^ (~quit) | ui/yi |  | machine | *9x* | i |  |
| a>| |  | a>+i^ | ɑ…i |  | Fr ami | *3x* | a | *iota subscript ignored* |
| h| |  | h+i^ | ɛːi |  | machine | *9x* | i | *iota subscript ignored* |
| w% |  | w+i^ | əʊːi |  | Fr note | *3x* | ɔ | *iota subscript ignored* |

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  | [EGJ] |  | IPA |  | GGT-British | IPA |  | GGT-International← | IPA |
|  |  |  |  |  |  |  |  |  |  |  |
| ***Consonants*** |  |  |  |  |  |  |  |  |  |  |
| b |  | b |  | b |  | bat | b |  | ← | b |
| g |  | gate |  | g |  | gap | g |  | ← | g |
| gg |  | ng |  | ŋg |  | singer | ŋg |  | ← | ŋg |
| gk |  | nk |  | ŋk |  | sinker | ŋk |  | ← | ŋk |
| gc |  | nx |  | ŋks |  | sphinx | ŋks |  | ← | ŋks |
| gx |  | nk |  | ŋk |  | ŋ+k+h | ŋkh |  | ŋ+Ru хорошо | ŋx |
| d |  | d |  | d |  | dam | d |  | ← | d |
| z |  | dz |  | dz |  | adze | dz |  | ← | dz |
| q |  | th |  | } |  | think | θ |  | ← | θ |
| k |  | k |  | k |  | skill | k |  | ← | k |
| l |  | l |  | l |  | lack | l |  | ← | l |
| m |  | m |  | m |  | man | m |  | ← | m |
| n |  | n |  | n |  | nap | n |  | ← | n |
| c |  | ks |  | ks |  | lax | ks |  | ← | ks |
| p |  | p |  | p |  | spill | p |  | ← | p |
| r |  | r |  | r |  | rat | r |  | Sp arroz | ɹ |
| s j |  | s |  | s |  | sat | s |  | ← | s |
| t |  | t |  | t |  | tag | t |  | ← | t |
| f |  | ph(=f) |  | f |  | fat | f |  | ← | f |
| x |  | chasm |  | kh |  | kill | kh |  | Ru хорошо | x |
| y |  | ps |  | ps |  | maps | ps |  | ← | ps |
|  |  |  |  |  |  |  |  |  |  |  |
| ***Vowels and Diphthongs*** |  |  |  |  |  |  |  |  |  |  |
| a` |  | cat |  | æ |  | pan | æ |  | Fr ami | a |
| a> |  | pass |  | ɑː |  | pass | ɑː |  | Fr âme | ɑː |
| e |  | peg |  | ɛ |  | peg | ɛ |  | peg, Fr bec | ɛ |
| h |  | deep | *2x* | i |  | bear | ɛə |  | Fr mère | ɛː |
| i^ |  | pin |  | ɪ |  | pit | ɪ |  | ← | ɪ |
| i< |  | aisle | *4x* | aɪ |  | machine | i: |  | ← | iː |
| o |  | pot |  | ɒ |  | pot | ɒ |  | Fr note | ɔ |
| w |  | pole | *2x* | əʊ |  | pole | əʊ |  | Fr drôle | oː |
| u^ |  | put |  | ʊ |  | put  | ʊ |  | ← | ʊ |
| u< |  | cute |  | ju |  | tube | ju |  | Fr sûr | yː |
| ai |  | aisle | *4x* | aɪ |  | aisle | aɪ |  | Sp baile | aj |
| au |  | caught |  | ɔ |  | house | ɑʊ |  | Sp cauto | aw |
| ei |  | aisle | *4x* | aɪ |  | rein | eɪ |  | Du ijl, eigen | ɛɪ[[2]](#footnote-2) |
| eu |  | euphony | *2x* | ju |  | peg+food | ɛu |  | Fr année+ou | eu |
| hu |  | euphony | *2x* | ju |  | bear+food | ɛəu |  | Fr mère+ou | ɛːu |
| oi |  | boil |  | əʊ |  | boil | ɒɪ |  | Sp soy | oj |
| ou |  | count |  | ʊ |  | youth | u |  | ¢ | u |
| ui |  | wine |  | waɪ |  | we | wi |  | Fr lui | ɥi |
| a>| |  | aisle | *4x* | aɪ |  | pass+aisle | ɑːɪ |  | Fr âme+île | ɑːi |
| h| |  | deep | *2x* | i |  | bear+pit | ɛəɪ |  | Fr mère+île | ɛːi |
| w% |  | pole | *2x* | əʊ |  | pole+pit | əʊɪ |  | Fr drôle+île | oːi |

# General Vowel Length and Accent Rules

***Vowel length in general***

For accentuation purposes, we are concerned with the length of the *vowel or diphthong* in a syllable. It can be long or short. For conciseness, we will at times call the ‘vowel/diphthong length’ simply the ‘vowel length’.

Note: for accentuation purposes, we are not concerned with the length of a *syllable.* The length of a syllable is of importance in the scansion of poetry. As a rough guide, a syllable is long if it contains a long vowel or a short vowel followed by two consonants. But that is irrelevant to accentuation.

The Greek vowels are:

long: a> h i< u< w

short: a` e i^ u^ o

diphthongs: a>| h| w% hu ai au oi ou ei eu

The sign for a long vowel is a macron, as in a>, and for a short vowel, a breve, as in a`. In the paradigms in the companion booklets to this one, all long vowels are marked, and short ones on occasion; –marking all short vowels would encumber the tables somewhat.

The diphthong a%> is a combination of a>+i; the diphthong ai is a combination of a`+i.

Diphthongs are all long, but:

* Exception: oi and ai as *endings* are short (so ai in lu</omai is short, but oi in oi]koj is long, because it is not an ending). This exception does not apply to the endings *containing* oi and ai, such as -oij and -aij, which are always long.
* Exception to the exception: oi and ai as optative endings are long, e.g. lu</oi [Present optative active, 3 singular], lu</sai [Aorist optative active, 2 singular].

***Additional terminology***

The final syllable of the a word is called the *ultimate*.

The syllable before the ultimate is called the *penultimate*.

The syllable before the penultimate is called the *antepenultimate*.

For convenience we may use these terms referring to the vowel or diphthong of the relevant syllable.

The Latin-based names of the accents are acute(«/), circumflex(«=) and grave(«\). The Greek terminology indicates the accent and which syllable it is on:

oxytone : acute on ultimate

paroxytone: acute on penultimate

proparoxytone: acute on antepenultimate

perispomenon: circumflex on ultimate

properispomenon: circumflex on penultimate

barytone: grave on ultimate

The accents indicated the pitch of the syllable in pronunciation. All unaccented syllables were pronounced as if they were marked with a grave accent.

***General accent rule***

Words can have the following vowel-length and accent combinations. Examples are shown. There can be additional preceding unaccented syllables to these patterns.

*Acute*

Oxytone «««/

* Oxytone-on-long: «««</ e0ntolh/ *commandment*, fwnh/ *sound*, plh/n *except*
* Oxytone-on-short: «««^/ e9rpeto/n *reptile*, kwfo/j *dumb*, su^/ *you*

Paroxytone ««/«

* pattern long-long ««</«< mnhsteu/w *betroth*, r9h/twr *orator*
* pattern short-long: ««^/«< a)le/ktwr *cock,* qu^/ra> *door*
* pattern short-short: ««^/«^ poiki^/loj *many-coloured,* po/noj *toil*

Proparoxytone (ultimate must be short) «/««^

* pattern short-short-short «^/«^«^ e3teroj *other*
* pattern short-long-short «^/«<«^ pro/swpon *face*
* pattern long-short-short «</«^«^ yeu/domai *to lie*
* pattern long-long-short «</«<«^ pw&rwsij *hardness*

*Circumflex*

Perispomenon: «««<= h9mei=j *we,* gh= *land*

Properispomenon ««<=«^ e9tai=roj *companion,* dou=loj *slave*

Observe that:

* a circumflex can only exist on a long vowel.
* *if* a long penultimate, preceding a short ultimate, is accented, it *must* be a circumflex.

*Grave*

The grave accent is a variation of the acute in oxytone position, governed chiefly by punctuation rules.

Barytone-on-long: «««<\ e0ntolh\ *commandment*, fwnh\ *sound*, plh\n *except*

Barytone-on-short: «««^\ e9rpeto\n *reptile*, kwfo\j *dumb*, su\ *you*

The interrogatives ti/j and ti/ never become barytone.

***Recessive accent***

The accent of a word is said to be *recessive* if it is as far back (i.e. as far from the ultimate) as possible. The following patterns are recessive: «/««^ ««/«< ««<=«^ (and other shorter forms, e.g. «<=«^).

If the accent is not recessive, it is simply called *nonrecessive*.

In the verb paradigms (in the companion book), forms may be marked as follows:

* ***nonrecessive*** forms are marked with an ¡. The form itself will show whether the accent is on the ultimate or penultimate.
* ***recessive*** forms are marked with an ¦. This symbol is employed in particular in compound verbs where the recessiveness of the form is not deducible from the paradigm of the simplex. It is also used to draw attention to a difficult recessive form (e.g. optatives such as a)polu</saij).
* ***nonrecessive forms because of contraction*** are marked with a ¤. This applies to Attic future paradigm. If the contraction is of an early phase in the development of the language, the nonrecessive form may be marked ¡, as in a)fistw~ ¨¢a)fista&w or a)fiste/w©.

The paradigms of simplex forms are generally kept free of these symbols.

***Illegal patterns***

Any other accent pattern is illegal, though there are a few exceptions, which have a historical reason: mh/te (two words amalgamated) *nor*, po/lewj (originally po/lhoj) *of a city*. Some illegal patterns:

««</«^ «/««< «/«««

«««^= ««<=«< ««^=«^ ««^=«< «=««

««\« «\««

***Enclitics***

For the purpose of accentuation, enclitics combine with the preceding word.

The main enclitics are:

* The present indicative of ei0mi/ and fhmi/, except in the second person singular (ei], fh|/j, though the latter does not occur in the NT).
* The unemphatic forms of the personal pronouns: me, mou, moi, se, sou, soi.
* All forms of the indefinite pronoun tij.
* The indefinite adverbs pote/, pou, pwj.
* The particles ge, nun, per, te. (In the NT, per occurs compounded, as in 8 dio/per,7e0peidh/per, e0pei/per, kaqa&per and kai/per, and nun is compounded in toi/nun).

Rules are given in e.g. [TY p.252], [WWG §140-146].

***Atonics (or Proclitics)***

Atonics have no accent unless followed by an enclitic, in which case they take an acute accent.

The atonics are:

* The following parts of the definite article: o9, oi9, h9, ai9
* ei0, ou0, w(j (but ou0 is accented ou1 if it is the last word of a clause).
* The prepositions ei0j, e0k, e0n

***Length and Accentuation Rules for Verbs***

See the author's separate booklet: *Greek Verb Reference Tables*

***Length and Accentuation Rules for Nouns/Adjectives***

See the author's separate booklet: *Greek Noun Reference Tables*

***How to determine the length of a vowel***

It is not always possible to determine the length of a vowel, but it may be possible by one of the following methods. In many cases we rely on the *accentuation* being known.

* From a basic form. Examples:
* the final a of qa&latta, *sea,* must be short, giving qa&latta` because the proparoxytone accent can only be present if the ultimate vowel is short.
* the a of to\ ba&qoj, *depth*, is short, giving to\ ba`&qoj, because if it were long, the accent would be properispomenon.
* the u of to\ ku=ma, *wave*, is long, and the a is short, giving to\ ku<=ma`, because these are the only lengths admitted by the properispomenon accent.
* From a dialect. Given qu/ra, *door*, what is the length of the a? It is long, giving qu/ra>, because the Ionic is qu/rh, and the Ionic long h regularly corresponds to the long Attic a>.
* From an inflected form. Examples:
* Given qu/ra>, what is the length of the u? It is short, giving qu/^ra> because the plural is qu/rai, not »qu=rai½, which would be required if it were long. We assume that the vowel length in the stem of the noun does not change in different inflections (which is usually the case, but nouns such as o9 i0xqu</j i0xqu^/oj *fish,* and o9 foi/ni^c foi/ni<koj *date palm,* are an exception).
* Given lu/w, *to loosen,* what is the length of the u? It is long, giving lu</w because the present participle active, nominative singular neuter takes a properispomenon: lu=son. Also the aorist infinitive active has a properispomenon: lu=sai, (i.e. lu<=sai) as does the aorist participle active nominative singular lu=san (i.e. lu<=san). However, it must be noted that not all forms of a verb such as lu</w retain the same length in the stem: the aorist passive, future passive, perfect and pluperfect forms have a short u.
* From a comparative adjective. E.g, given eu0qumo/j, *generous, cheerful,* what is the length of the u? There is a rule that says that the comparative is formed by adding -o/teroj to a stem ending in a long *syllable* (so not always of a *vowel*) but -w&teroj to a stem ending in a short syllable. The comparative of eu0qumo/j is eu0qumo/teroj, so the u must be long, giving eu0qu<mo/teroj from which we deduce eu0qu<mo/j. Note that this method only works when the vowel in question is not masked by two consonants, as then the syllable will always be long.
* From a cognate form. For example, the word eu0qu<mo/j is cognate with o9 qu<mo/j *mind, temper*, and if we know the length of the u in one, we may infer it in the other.
* From scansion of verse, which shows the lengths of *syllables* (so not always of *vowels*). For the rules of scansion, see [TY] or any good reference. As an example, to find the length of the a in a!nemoj, *wind*, we scan line 82 of book 9 of Homer's Odyssey:

 Ä Ä Ê Ä Ä Ê Ä Æ ÆÊ Ä Æ ÆÊÄ Æ Æ Ê Ä È

e1nqen d'e0nnh/mar fero/mhn o0lo/oij a)ne/moisi

*From there I was carried along for nine days by baneful winds*

It is seen that the a is short, giving a`!nemoj. As with comparative adjectives, this method only works when the vowel in question is not masked by two consonants, as then the syllable will always be long.

***Some vowel lengths in verbs***

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Short** |  |  |
|  | a(gia`&zw | *to sanctify*  | a(gia`&zon [Mt 23:19] PrPcAc |
|  | a)naka`&mptw | *to return* | a)naka&myai [Mt 2:2] AoIfAc |
|  | basta`&zw | *to carry* | basta/sai [Mt 3:11] AoIfAc |
|  | eu9ri^/skw | *to find* | mh\ eu9ri/skon [Lk 11:24] PrPcNeSg |
|  | kaqari^/zw | *to cleanse* | kaqari/sai [Mt 8:2] AoIfAc |
|  | qa`&ptw | *to bury* | qa&yai [Mt 8:21] AoIfAc |
|  | ni^/ptw | *to wash* | ni/yai [Mt 6:17] AoIvMd2Sg |
|  | bla`&ptw | *to harm* | bla`&yan [Lk 4:35] |
|  |  |  |  |
|  | **Long** |  |  |
|  | kri</nw diakri</nw | *to judge* *to distinguish (P=to hesitate)* | diakri<=nai 1C 6:5 |
|  | pi</nw | *to drink* | pi<=ne [Pr 5:15] PrIvAc2Sg, bute1pi^on [pi/e, Lk 12:19] AoIvAc2Sg |
|  | pi</ptw | *to fall* | pi<=pton [Jb 14:18] PrPcAcNmNeSg |
|  | pra>&ssw | *to do* | pra>~cai [Ac 26:9] AoIfAc |
|  | tri</bw suntri</bw | *to rub* *to crush* | suntri<=bon PrPcAcNmNeSg [Lk 9:39] |
|  |  |  |  |
|  | **Variable per editor** |  |  |
|  | r(i</ptw | *to throw* | r(i^/yan [Lk 4:35] AoPcAcNmNeSg[HF, P1904, TBS-NT] |
|  |  |  | r(i<=yan [Lk 4:35] AoPcAcNmNeSg[NA26; TY=r(i</ptw] |

# Subjunctive and Optative

***Subjunctive in main clauses***

*Jussive*

**mh\ ginw&meqa** keno/docoi,

***Let us not become*** *vainglorious,* [Gl 5:26]

*Deliberative*

e1cesti dou=nai kh=nson Kai/sari h2 ou1; **dw~men** h2 **mh\ dw~men**

 *Is it permitted to give tax to Caesar or not?* ***Are we to give***it *or* ***not to give***it*?* [Mk 12:14]

ti/ **fa&gwmen** h2 ti/ **pi/wmen** h2 ti/ **peribalw&meqa**;

*“What* ***are we to eat****”, or “What* ***are we to drink****”, or “What* ***are we to wear****”.* [Mt 6:31]

*Prohibitions in the aorist*

 **mh\ salpi/sh|j** e1mprosqe/n sou

 ***Do not sound a trumpet*** *before you* [Mt 6:2]

***Optative in main clauses***

*Future wishes*

The distinction between present and aorist is of ***aspect***.

**ge/noito**/AOR moi kata\_ to\ r(h=ma& sou

***May it come to pass*** *for me according to your word.* [Lk 1:38]

*Future conditions*

The distinction between present and aorist is of ***aspect***.

The classical construction for future potential conditions is ei0+optative, optative + a!n:

 **ei0** tou/to **poih/seiaj, a#martoij a!n**.

 ***If you were to do*** *this,* ***you would do wrong****.*

There are no plain examples in the NT or LXX of ei0+opt, opt+a!n [JHM v.3, p.127].

Perhaps an optative sense is meant in Acts 8:31.

pw~j ga\_r **a@n dunai/mhn**AOR-OPT, **e0a\_n** **mh/** tij **o9dhgh/sh**|AOR-SUBJ me; [Ac 8:31]

[There are textual variations: èC o9dhgh/seiFUT-INDIC; Cl. ei0+o9dhgh/saiAOR-OPT. Compare Lk 1:36 gh/rei for classical gh/rai]

Strict optative sense:

*Well how* ***would I be able*** *to* do that*, if* ***no****-one* ***were to guide*** *me?*

Probable sense, taking the protasis as o9dhgh/sh|AOR-SUBJ and apodosis dunai/mhnAOR as introducing some hypothetical element:

*Well how* ***can/could I, if no-****one* ***guides*** *me?*

*Future potentials*

**eu0cai/mhn a@n** tw%~ Qew%~

***I could wish*** *[Gk: vow] to God* [Ac 26:29]

 Similarly in a historic sequence

879Wj de\ e0n e9autw%~ dihpo/rei o9 Pe/troj ti/ **a@n ei1h** to\ o3rama o4 ei]de,

*Now while Peter was at a loss as to what the vision he* ***saw might mean****,* [Ac 10:17]

***Subjunctive and optative in subordinate clauses***

*Purpose clauses*

 *Primary:* mh/ *+ subjunctive*

Mh\ kri/nete, i3na **mh\ kriqh=te**

*Do not judge,* ***so that you may not be judged****.* [Mt 7:1]

 *Historic:* the classical construction is i3na or o3pwj +optative:

th\n de 879Ellhnikh\n du/namin h1qroizen w(j ma&lista e0du/nato e0pikrupto/menoj, **o3pwj** o3ti a)paraskeuo/taton **la&boi** basile/a. [Xen *An* 1.1.6]

*But he assembled the Greek forces as very secretly as he could,* ***in order that he might******take*** *the king as much by surprise as possible.*

 In the NT, historic purpose clauses retain the subjunctive:

ei0j Damasko\n e0poreuo/mhn a!cwn kai\ tou\j e0kei=se o1ntaj dedeme/nouj ei0j 879Ierousalh\m **i3na timwrhqw~sin**.

*I went to Damascus to bring those there* back*, bound, to Jerusalem* ***in order that they should be punished.*** [Ac 22:5]

In the NT, purpose clauses may be expressed by the infinitive (as in English):

kai\ kataba\_j met' au0tw~n e1sth e0pi\ to/pou pedinou=, kai\ o1xloj maqhtw~n au0tou=, kai\ plh=qoj polu\ tou= laou= a)po\ pa&shj th=j 870Ioudai/aj kai\ 879Ierousalh\m kai\ th=j parali/ou Tu/rou kai\ Sidw~noj, oi4 h]lqon **a)kou=sai** au0tou= kai\ **i0aqh=nai** a)po\ tw~n no/swn au0tw~n,

*Then He went down with them and stood in a place on the plain, and there was a crowd of His disciples, and a great multitude of the people from the whole of Judaea and Jerusalem and the coastal area of Tyre and Sidon, who had come* ***to hear*** *Him and* ***to be healed*** *from all their diseases.* [Lk 6:17]

Occasionally in the NT, purpose clauses are expressed by w(j + infinitive:

kai\ a)pe/steilen a)gge/louj pro\ prosw&pou au0tou=. kai\ poreuqe/ntej ei0sh=lqon ei0j kw&mhn Samareitw~n**, w(j e9toima&sai** au0tw%~:

*And He sent messengers ahead of Him, who went off and came to a village of the Samaritans,* ***to make preparations*** *for Him.* [Lk 9:52]

a)ll' ou0deno\j lo/gon poiou=mai ou0de\ e1xw th\n yuxh/n mou timi/an e0mautw%~, **w(j teleiw~sai** to\n dro/mon mou meta\_ xara~j kai\ th\n diakoni/an h4n e1labon para\_ tou= Kuri/ou 870Ihsou=, diamartu/rasqai to\ eu0agge/lion th=j xa&ritoj tou= Qeou=.

*But I consider it a matter of no concern, nor do I hold my life (Greek: soul) dear to myself,* ***so long as I complete*** *my course with joy and the ministry which I have received from the Lord Jesus, to give witness of the gospel of the grace of God.* [Acts 20:24]

*Verbs of fearing*

 *Primary:*  mh/*+ subjunctive*

fobou/menoi/ te **mh**\ ei0j th\n Su/rtin **e0kpe/swsi**

*Fearing* ***that they might run aground*** *in the Surtis* [Ac 27:17]

 *Historic: the classical construction is with* mh/*+ optative (the subjunctive is also found):*

a)ll' o3mwj o9 Kle/arxoj ou0k h1qelen a)pospa&sai a)po\ tou= potamou= to\ decio\n ke/raj, fobou/menoj **mh\ kuklwqei/h** e0kate/rwqen

*But nevertheless Clearchus was unwilling to draw the right wing away from the river, because he was afraid* ***that he might be surrounded*** *on all sides.* [Xen *An* 1.8.13]

In the NT, historic sequences take the subjunctive (as for primary sequences), and i3na mh/ is found:

e0fobou=nto ga\_r to\n lao/n, **i3na mh\ liqasqw~sin**:

*For they were afraid* ***that they might be stoned***[Ac 5:26]

We also find the indicative (here, purpose/implicit fearing)

kai\ a)neqe/mhn au0toi=j to\ eu0agge/lion o4 khru/ssw e0n toi=j e1qnesi, kat' i0di/an de\ toi=j dokou=si, **mh/pwj** ei0j keno\n **tre/xw h2 e1dramon**.

*And I went up by revelation, and put the gospel which I proclaim among the Gentiles to them, privately to those who are held in regard,* ***so that I might not run or have run in vain.*** [Gl 2:2]

*Indefinite clauses*

 *Primary: some indefinite word compounded with* a!n *with the subjunctive*

maka&rioi/ e0ste **o3tan o0neidi/swsin** u9ma~j

 *blessed are* ***you whenever they reproach*** *you* [Mt 5:11]

 Classically, *historic* sequences drop the a!n and the *optative* is used.

**o3stij d' a)fi/noito**,... a)pepe/mpeto

***Whoever arrived****, ... he sent away* [Xen *An* 1.1.5]

 **w%#tini e0ntugxa&noien**... e1kteinon.

 ***Whomsoever they met****...they killed.* [Xen *An* 2.5.37]

 But in the NT this construction is generally replaced by one with a!n and the *subjunctive*.

 o3qen meq' o3rkou w(molo/ghsen au0th|= dou=nai **o4 e0a\_n ai0th/shtai**.

 *With the result that he promised her with an oath to give her* ***whatever she asked for****.* [Mt 14:7]

In Lk 6:11, the optative is used, but a!n is retained:

au0toi\ de\ e0plh/sqhsan a)noi/aj, kai\ diela&loun pro\j a)llh/louj **ti/ a@n poih/seian** tw%~ 870Ihsou=.

*But they were filled with rage, and they discussed with each other* ***what they might do*** *to Jesus.* [Lk 6:11]

***Optative in indirect speech in a historic sequence***

kai\ dielogi/zeto **potapo\j ei1h** o9 a)spasmo\j ou[toj

*and she began to reason about* ***what kind of*** *salutation this* ***was****.* [Lk 1:29]

***Optatives in v5-6 of Psalm 89LXX (90BHS/AV) - all aorist wishes***

|  |  |
| --- | --- |
|  |  |
| w3Xyh;yI hYnB#$' MtfZm;razT`Æ``:P|OlxjyA ryÒcixfke% rqeÅob%ba%Ú | Ta\ e0coudenw&mata au0tw~n e1th e1sontai, toprwi+\ w(sei\ xlo/h **pare/lqoi**.*Years shall be their nothingnesses;* ***let them pass away*** *as grass in the morning.* Ps 89:5 |
|  |  |
|  |  |
| P`Xlfxfw0 CyYciyF rqeob%ba%`Æ``:#$|b'yFw0 lÒl'GwmyT breÅ(elfÚ | Toprwi+\ **a0nqh/sai** kai\ **pare/lqoi**, to\ e9spe/raj **a)pope/soi**, **sklhrunqei/h** kai **chranqei/h**.*In the morning* ***let them flower*** *and* ***pass away****; in the evening* ***let them******fade****,* ***wither*** *and* ***dry up****.* Ps 89:6 |
|  |  |

Note that the Greek is not an accurate rendering of the Masoretic Hebrew, e.g.

* The Masoretic pointing of the Hebrew reads hnF#$'*, sleep*, not hnF#$f*, year*.
* The word POlxjyA means *revive* rather than *pass away* in this context.

***Temporal clauses***

These are adverbial clauses translating *before*, *until* etc.

 - see Ch ‎8. “Temporal clauses” (p.21)

# Conditional Sentences

In these sentences, we use the non-deponent future of a(marta&nw, a(marth/sw, as in most NT texts.

***Realis***

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Future*protasispresent* | e0a\_n tou=to poih|=j,PRES SUBJ a(marth/seij.HGk FUTURE | *If you do this (ongoing), you will be doing wrong.*[We accommodate the English of the apodosis into an imperfective periphrastic aspect (the *future continuous*) too.] |
|  |  |  |
|  |  |  |
| Future*protasisaorist* | e0a\_n tou=to poih/sh|j,AOR SUBJ a(marth/seij.HGk FUTURE | *If you do this (once, at one go), you will do wrong.*[Here we express the apodosis in English in a more perfective sense.] |
|  |  |  |
|  |  |  |
| Present | ei0 tou=to poiei=jPRES INDIC, a(marta&neijPRES INDIC. | *If you are doing this, you are doing wrong.* |
|  |  |  |
|  |  |  |
| Past*protasis**imperf.* | ei0 tou=to e0poi/eijIMPERF INDIC, h9ma&rtanejIMPERF INDIC. | *If you were doing this, you were doing wrong.* |
|  |  |  |
|  |  |  |
| Past*protasis**aorist* | ei0 tou=to e0poi/hsajAOR INDIC, h3martejAOR INDIC. | *If you did this, you did wrong.* |
|  |  |  |

***Irrealis***

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Future *protasis**present* | ei0 tou=to poioi/hjPRES OPT, a(marta&noijPRES OPT a!n. | *If you were to do this (ongoing), you would be doing wrong.* |
|  |  |  |
|  |  |  |
| Future*protasis**aorist* | ei0 tou/to poih/seiajAOR OPT, a(ma&rtoijAOR OPT a!n.  | *If you were to do this (once, at one go), you would do wrong.* |
|  |  |  |
|  |  |  |
| Present | ei0 tou=to e0poi/eijIMPERF INDIC, h9ma&rtanejIMPERF INDIC a!n. | *If you were now doing this, you would be doing wrong.* |
|  |  |  |
|  |  |  |
| Past(Aorist) | ei0 tou=to e0poi/hsajAOR INDIC, h3martejAOR INDIC a!n. | *If you had done this, you would have done wrong.* |
|  |  |  |

The *future irrealis* clauses are also known as potential clauses.

**Conditional Sentences in Past Tense Indirect Speech**

***The classical paradigm***

***Realis***

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Future*protasispresent* | e0a\_n tou=to poih|=j, a(marth/seinFUTURE se. | *(He said that) if you were to do this (ongoing), you would be doing wrong.* |
|  |  |  |
|  |  |  |
| Future*protasisaorist* | e0a\_n tou=to poih/sh|j, a(marth/seinFUTURE se. | *(He said that) if you were to do this (once, at one go), you would do wrong.* |
|  |  |  |
|  |  |  |
| Present | ei0 tou=to poiei=j,a(marta&neinPRES se. | *(He said that) if you were doing this, you were doing wrong.*[English pushes the *present* tense back to an *imperfect* in indirect speech.] |
|  |  |  |
|  |  |  |
| Past*protasis**imperf.* | ei0 tou=to e0poi/eij,a(marta&neinPRES se. | *(He said that) if you had been doing this, you had been doing wrong.*[English pushes the *imperfect* tense back to a *pluperfect continuous* in indirect speech.] |
|  |  |  |
|  |  |  |
| Past*protasis**aorist* | ei0 tou=to e0poi/hsaj,a(martei=nPRES se. | *(He said that) if you did this, you did wrong.* |
|  |  |  |

***Irrealis***

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Future *protasis**present* | ei0 tou=to poioi/hj,a(marta&neinPRES se a!n. | *(He said that) if you were to do this (ongoing), you would be doing wrong.* |
|  |  |  |
|  |  |  |
| Future*protasis**aorist* | ei0 tou/to poih/seiaj,a(martei=nAOR se a!n.  | *(He said that) if you were to do this (once, at one go), you would be doing wrong.* |
|  |  |  |
|  |  |  |
| Present | ei0 tou=to e0poi/eij,a(marta&neinPRES se a!n. | *(He said that) if you were then doing this, you would have been doing wrong.*[English pushes the *present* tense back to an *imperfect* in indirect speech.] |
|  |  |  |
|  |  |  |
| Past(Aorist) | ei0 tou=to e0poi/hsaj,a(martei=nAOR se a!n. | *(He said that) if you had done this, you would have done wrong.* |
|  |  |  |

**Some NT examples:**

The NT often does not fit the classical paradigm:

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Irrealis future**Protasis:** e0a&n + subjunctive used, (ClGk is ei0 + optative).**Apodosis:** Future indicative (ClGk is optative). | kai\ ou0k e0gnw&kate au0to/n: e0gw\_ de\ oi]da au0to/n. kai\ **e0a\_n ei1pw** o3ti ou0k oi]da au0to/n, **e1somai** o3moioj u9mw~n yeu/sthj: a)ll' oi]da au0to\n kai\ to\n lo/gon au0tou= thrw~.  | *But you have not known Him. But I know Him. And* ***if I were to say****, “I do not know Him”,* ***I would be*** *a liar like you. But I do know Him and I keep His word.* [Jn 8:55] |
|  |  |  |

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Irrealis future**Protasis:** e0a&n + subjunctive used, (ClGk is ei0 + optative).**Apodosis:** aorist subjunctive (ClGk is optative with a!n). | mh/pwj **e0a\_n e1lqwsi** su\n e0moi\ Makedo/nej kai\ **eu3rwsin** u9ma~j a)paraskeua&stouj, **kataisxunqw~men h9mei=j**, i3na mh\ le/gwmen u9mei=j, e0n th|= u9posta&sei tau/th| th=j kauxh/sewj.  | *so that,* ***if*** *the Macedonians* ***were to come*** *with me and* ***find*** *you unprepared, we (so that we do not say “you”)* ***would be ashamed*** *in these grounds of boasting.* [2C 9:4] |
|  |  |  |

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Irrealis present**Protasis:** imperfect, as ClGk**Apodosis:** imperfect +a!n, as ClGk | **ei0** ga\_r **e0pisteu/ete** Mwu+sei=, **e0pisteu/ete a@n** e0moi/: peri\ ga\_r e0mou= e0kei=noj e1grayen.  | *For* ***if you (now) believed*** *Moses,* ***you would (now) believe*** *Me. For He wrote about Me.* [Jn 5:46] |
|  |  |  |

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Irrealis present**Protasis:** e0a&n + subjunctive**Apodosis:** (no verb) | **e0a\_n** ga\_r muri/ouj paidagwgou\j **e1xhte** e0n Xristw%~, a)ll' ou0 pollou\j pate/raj: | *For* even***if you were to have*** *ten thousand tutors in Christ,* ***you would not have*** *many fathers.* [1C 4:15] |
|  |  |  |

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Irrealis present**Protasis:** imperfect, as ClGk**Apodosis:** imperfect +a!n, as ClGk | **Ei0** ga\_r e9autou\j **diekri/nomen**, ou0k **a@n e0krino/meqa**. | *For* ***if we were examining*** *ourselves,* ***we would not be being judged****.*[1C 11:31] |
|  |  |  |

|  |  |  |
| --- | --- | --- |
|  |  |  |
| Irrealis present and past**Protasis:** imperfect, as ClGk**Apodosis:** aorist +a!n, as ClGk | a)pekri/qh 870Ihsou=j kai\ ei]pen au0th|=: **ei0 h|1deij** th\n dwrea\_n tou= Qeou=, kai\ ti/j e0stin o9 le/gwn soi, do/j moi piei=n, **su\ a@n h|1thsaj** au0to/n, kai\ **e1dwken a!n** soi u3dwr zw~n.  | *Jesus answered and said to her, “****If you knew (now, and then, ongoing)*** *the gift of God, and Who it is saying to you, ‘Give Me a drink’****, you would have asked*** *Him, and* ***He would have given*** *you living water.* [Jn 4:10] |
|  |  |  |

|  |  |  |
| --- | --- | --- |
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| Irrealis past**Protasis**: h|1dei is pluperfect, normally with imperfect force, but here perhaps with an aorist force (since no aorist is available) - i.e. had known as a one-off fact.**Apodosis:** aorist +a!n, as ClGk  | 870Ekei=no de\ ginw&skete o3ti **ei0 h|1dei** o9 oi0kodespo/thj poi/a% fulakh|= o9 kle/pthj e1rxetai, **e0grhgo/rhsen** **a@n** kai\ **ou0k a@n ei1ase** diorugh=nai th\n oi0ki/an au0tou=.  | *But know this, that* ***if*** *the master of the house* ***had known*** *in which watch the thief would come, he* ***would have watched****, and* ***would not have allowed*** *his house to be broken into.* [Mt 24:43][+Parallel passage in Lk 12:39] |
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| Irrealis past**Protasis:** aorist, as ClGk**Apodosis:** aorist +a!n, as ClGk | Ou0ai/ soi, Xorazi/n, ou0ai/ soi, Bhqsai+da&: o3ti **ei**0 e0n Tu/rw% kai\ Sidw~ni **e0ge/nonto** ai9 duna&meij ai9 geno/menai e0n u9mi=n, pa&lai **a@n** e0n sa&kkw% kai\ spodw%~ kaqh/menai **meteno/hsan.** | *Woe to you, Chorazin! Woe to you, Bethsaida! For* ***if*** *the deeds of power which have taken place in you* ***had taken place*** *in Tyre and Sidon,* ***they would have repented*** *in sack-cloth and ashes a long time ago.*[Lk 10:13] |
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| Irrealis present without a!n**Protasis:** imperfect, as ClGk**Apodosis:** imperfect without a!n, (ClGk is with a!n) | **ei0** mh\ **h]n** ou[toj para\_ Qeou=, **ou0k h0du/nato** poiei=n ou0de/n.  | ***If*** *this Man* ***were*** *not from God,* ***He would not be able*** *to do anything.* [Jn 9:33] |
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| Irrealis past without a!n**Protasis:** inperfect, because of lack of aorist of “to be”**Apodosis:** pluperfect + a!n, (ClGk is aorist with a!n) | ei]pen ou]n h9 Ma&rqa pro\j to\n 870Ihsou=n: Ku/rie, **ei0 h]j** w{de, o9 a)delfo/j mou **ou0k a@n e0teqnh/kei.**  | *Then Martha said to Jesus, “Lord,* ***if you had been*** *here, my brother* ***would not have died****.”* [Jn 11:21] |
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| Irrealis past**Protasis**: pluperfect (as in English); standard Greek is aorist.**Apodosis:** imperfect without a!n (allowable with verbs of obligation, fitness, necessity etc.) - giving a flavour of *could now*, but with perfect infinitive *(have been released)*. | 870Agri/ppaj de\ tw%~ Fh/stw% e1fh: a)polelu/sqai **e0du/nato** o9 a!nqrwpoj ou[toj, **ei0 mh**\ **e0peke/klhto** Kai/sara.  | *Then Agrippa said to Festus, “This man* ***could*** *have been released* ***if he had not appealed*** *to Caesar.”* [Ac 26:32] |

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| Irrealis past with imperfect (!)Perhaps to convey the idea of an ongoing circumstance, overriding the use of tenses for the time frame? (We expect to translate imperfects *by if they were now* ... *they would now have* ...). | kai\ **ei0** me\n e0kei/nhj **e0mnhmo/neuon**, a)f' h[j e0ch=lqon, **ei]xon a@n** kairo\n a)naka&myai:  | *And* ***if they had been mindful*** *of that (homeland) from where they went out,* ***they would have had*** *(i.e. seen) opportunity to turn back.* [Hb 11:15] |
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| Irrealis past**Protasis:** aorist, as ClGk**Apodosis:** aorist +a!n, as ClGk | kai\ kaqw\_j proei/rhken 879Hsai+/aj, **ei0 mh\** Ku/rioj Sabaw\_q **e0gkate/lipen** h9mi=n spe/rma, w(j So/doma **a@n** **e0genh/qhmen** kai\ w(j Go/morra **a@n w(moiw&qhmen**. | *And as Isaiah foretold, “****If*** *the Lord of Hosts* ***had not left*** *us a seed,* ***we would have become*** *like Sodom and we would have been made to resemble Gomorrha.”* [Rm 9:29] |
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| Irrealis past**Protasis:** aorist, as ClGk**Apodosis:** aorist +a!n, as ClGk | h4n ou0dei\j tw~n a)rxo/ntwn tou= ai0w~noj tou/tou e1gnwken: **ei0** ga\_r e1gnwsan, **ou0k a@n** to\n Ku/rion th=j do/chj **e0stau/rwsan**: | *(wisdom) which none of the rulers of this age knew, for* ***if they had known, they would not have crucified*** *the Lord of glory.* [1C 2:8] |
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| Irrealis past+ present **Protasis:** aorist, as ClGk**Apodosis:** present +a!n, as ClGk | **ei0** ga\_r e9autou\j **diekri/nomen, ou0k a@n e0krino/meqa:** | *For* ***if we had examined*** *ourselves,* ***we would not be being judged****.* [1C 11:31] |
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| Irrealis past+present**Protasis:** present+perfect indicative (ClGk impf indic)**Apodosis:** present (ClGk imperf+ a!n) | Kai\ o4j a@n skandali/sh| e3na tw~n mikrw~n tou/twn tw~n pisteuo/ntwn ei0j e0me/, kalo/n **e0stin** au0tw%~ ma~llon **ei0 peri/keitai** li/qoj muliko\j peri\ to\n tra&xhlon au0tou= **kai\ be/blhtai** ei0j th\n qa&lassan.  | *And it* ***would be*** *better for anyone who causes any of these little ones who believe in me to stumble* ***if*** *an upper millstone* ***were put round*** *his neck and* ***he were cast*** *into the sea.*[Mk 9:42] |
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| Irrealis future/past+past**Protasis:** ei0 + aorist (Cl. present optative), but prophetically regarded as past, so as classical Greek.**Apodosis:** aorist + a!n | kai\ **ei0** mh\ **e0kolo/bwse** Ku/rioj ta\_j h9me/raj, ou0k **a@n e0sw&qh** pa~sa sa&rc: a)lla\_ dia\_ tou\j e0klektou\j ou4j e0cele/cato e0kolo/bwse ta\_j h9me/raj. | *And if the Lord* ***were*** *not* ***to shorten***(Greek*:* ***had not shortened***)those *days, no flesh* ***would be saved****,* (Greek:***would have been saved***) *but on account of the elect whom He has chosen, he has shortened those days.* [Mk 13:20] |
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# Temporal clauses

***“After”***

*After* may be a suitable translation of o3te or w(j, which often simply mean *when*.

w(j

**w(j** de\ to\ o3rama **ei]den**, eu0qe/wj e0zhth/samen e0celqei=n ei0j Makedoni/an, sumbiba&zontej o3ti proske/klhtai h9ma~j o9 Ku/rioj eu0aggeli/sasqai au0tou/j.

*And* ***when/after he had seen*** *the vision, we immediately tried to go off to Macedonia, deducing that the Lord had called us to preach the gospel to them.* [Ac 16:10]

When *after* is a preposition, meta& +accusative or dia& + genitive are found.

dia& ***+ genitive***

871Epeita **dia\_ dekatessa&rwn e0tw~n** pa&lin a)ne/bhn ei0j 879Ieroso/luma meta\_ Barna&ba, sumparalabw\_n kai\ Ti/ton:

*Then after fourteen years I went up again to Jerusalem with Barnabas, and took Titus with me also.* [Gl 2:1]

***“While”:***

e3wj *+ subjunctive*

kaqi/sate w{de **e3wj proseu/cwmai**.

*Sit here* ***while I pray****.* [Mk 14:32]

***“Until” and “Before”***

*e3wj and me/xri*

*“Until” a definite event - indicative, but no example like that in the NT*

 kai\ o3 ti e0poi/oun h0mfegno/oun, **pri\n** Ni/karxoj 870Arka\_j **h3ke**,

*and they were puzzled about what they were doing,* ***until*** *Nicarchus the Arcadian* ***came****,* [Xen *An* 2.5.33]

*Indefinite construction:* a@n*+subjunctive or optative without* a!n

*- primary sequence*

**e3wj a@n** qw~ tou\j e0xqrou/j sou u9popo/dion tw~n podw~n sou;

***until*** *I make Your enemies Your footstool* [Hb 1:13]

*- In the NT, the primary sequence may be without* a!n

**e3wj** e0k me/sou ge/nhtai:

***until*** *he emerges from the arena* [2Q 2:7]

(There is no a!n with me/xri or me/xrij ou[ - examples in Mk 13:30, Ep 4:13, Hb 3:6, Hb 3:14).

*- or even with the indicative when there is some contingency*

**e3wj** e1rxomai, pro/sexe th|= a)nagnw&sei, th|= paraklh/sei, th|= didaskali/a%.

***Until*** *I come, pay attention to reading, to encouragement, to teaching (or: doctrine)* [1T 4:13]

*- historic sequence, classical*

 e1docen au0toi=j ... proi+e/nai ei0j to\ pro/sqen **e3wj** Ku</rw% summei/ceian.

 *They decided ... to advance* ***until*** *they should meet Cyrus.* [Xen *An* 2.1.2]

*- historic sequence, in NT,* e3wj ou[ *with subjunctive, but meaning is “while” rather than “until”*

Kai\ eu0qe/wj h0na&gkasen o9 870Ihsou=j tou\j maqhta\_j au0tou= e0mbh=nai ei0j to\ ploi=on kai\ proa&gein au0to\n ei0j to\ pe/ran, **e3wj ou[** a)polu/sh| tou\j o1xlouj.

*And straightaway Jesus made His disciples go on board the boat and go on ahead of Him to the other side,* ***while*** *He* (or*:* ***until*** *He had*) *dismissed the crowds.* [Mt 14:22]

*- historic sequence, in NT,* e3wj *with subjunctive, in Revelation (late Greek?)*

kai\ oi9 loipoi\ tw~n nekrw~n ou0k e1zhsan **e3wj** telesqh|= ta\_ xi/lia e1th.

*And the remainder of the dead did not live* ***until*** *the 1000 years were completed.* [Rv 20:5]

*- historic sequence in NT,* e3wj *with indicative*

**e3wj** e0lqw\_n e1sth e0pa&nw ou[ h]n to\ paidi/on

***until****, when it had arrived, it remained above where the Child was* [Mt 2:9]

(Similarly Mt 24:39)

*- historic sequence in NT,* e3wj ou[ *with indicative*

**e3wj ou[** e1teke to\n ui9o\n au0th=j to\n prwto/tokon

***until*** *she had borne her firstborn Son* [Mt 1:25] (Similarly Mt 13:33)

*- historic sequence in NT,* e3wj *with an infinitive*

Fi/lippoj ... eu0hggeli/zeto ta\_j po/leij pa&saj **e3wj** tou= e0lqei=n au0to\n ei0j Kaisa&reian.

*And Philips ... preached the gospel in all the cities* ***until*** *he reached Caesarea.* [Ac 8:40]

*- primary sequence in NT,* e3wj o3tou *+ aorist subjunctive, = until (such time as)*

**e3wj o3tou ska&yw** peri\ au0th\n kai\ ba&lw ko/pria.

***until I have dug*** *around it and applied manure* [Lk 13:8]

***Other constructions for ‘until’***

*- historic sequence in NT,* ei0 mh\ o3tan *with subjunctive*

Katabaino/ntwn de\ au0tw~n a)po\ tou= o1rouj diestei/lato au0toi=j i3na mhdeni\ dihgh/swntai a$ ei]don, **ei0 mh\ o3tan** o9 ui9o\j tou= a)nqrw&pou e0k nekrw~n a)nasth|=.

*Then when they had come down from the mountain, He commanded them not to recount the things they had seen* ***until***(Greek*: if not when = except when*) *the Son of man had risen from the dead.* [Mk 9:9]

*- primary sequence in NT* e3wj a@n h3ch| o3te*+ subjunctive*

i0dou\ a)fi/etai u9mi=n o9 oi]koj u9mw~n e1rhmoj. le/gw de\ u9mi=n o3ti ou0 mh/ me i1dhte **e3wj a@n h3ch| o3te** ei1phte: eu0loghme/noj o9 e0rxo/menoj e0n o0no/mati Kuri/ou.

*Behold, your house is left to you desolate. And I say to you, that you will not see Me at all* ***until*** *the time* ***comes******when*** *you will say, “Blessed is He Who comes in the name of the Lord.”* [Lk 13:35]

***Other temporal constructions***

*- primary sequence in NT,* a)f' ou[ a@n *(from the time when) + subjunctive*

**a)f' ou[ a@n** e0gerqh|= o9 oi0kodespo/thj kai\ a)poklei/sh| th\n qu/ran, kai\ a!rchsqe e1cw e9sta&nai kai\ krou/ein th\n qu/ran le/gontej: Ku/rie Ku/rie, a!noicon h9mi=n: kai\ a)pokriqei\j e0rei= u9mi=n, ou0k oi]da u9ma~j po/qen e0ste/:

***Once / from the time when*** *the master of the house has got up and closed the door, when you go and stand outside and knock on the door...* [Lk 13:25]

*pri/n*

indefinite historic: *optative*

indefinite primary: Cl: pri\n a!n+*subjunctive /* NT*:* pri\n h1 *+ subjunctive*

indefinite event

definite event: *indicative (not with indicative in NT)*

=before/until (then a change afterwards).

=before (with no change afterwards, so translatable by *until*): *infinitive*

negative main verb

affirmative main verb: *infinitive*

pro\j ou4j a)pekri/qhn o3ti ou0k e1stin e1qoj 879Rwmai/oij xari/zesqai/ tina a!nqrwpon ei0j a)pw&leian **pri\n h2** o9 kathgorou/menoj kata\_ pro/swpon **e1xoi** tou\j kathgo/rouj to/pon te a)pologi/aj la&boi peri\ tou= e0gklh/matoj.

*To whom I replied that it was not the custom of the Romans to consign any man to death* ***before*** *the accused should face the accusers and* ***should have*** *opportunity of defence concerning the charge.* [Ac 25:16]

ou0 fwnh/sei sh/meron a)le/ktwr **pri\n h2** tri\j **a)parnh/sh|** mh\ ei0de/nai me.

*The cock will not crow today* ***until you deny*** *knowing Me three times.* [Lk 22:34]

kai\ o3 ti e0poi/oun h0mfegno/oun, **pri\n** Ni/karxoj 870Arka\_j **h3ke**,

*and they were puzzled about what they were doing,* ***until*** *Nicarchus the Arcadian* ***came****,* [Xen *An* 2.5.33]

[There is a negative sense to *being puzzled* (=*not understanding*)]

o9 h3lioj metastrafh/setai ei0j sko/toj kai\ h9 selh/nh ei0j ai[ma **pri\n h2** e0lqei=n th\n h9me/ran Kuri/ou th\n mega&lhn kai\ e0pifanh=.

*The sun will turn to darkness and the moon to blood* ***before*** *the great and manifest day of the Lord comes.* [Ac 2:20]

ou0x au3th h]n u(mw~n h( u3brij h9 a)p' a)rxh=j **pri\n h2** paradoqh=nai au0th/n

*Was not this your pride from the beginning,* ***before*** *she was given up?* [Is 23:7LXX]

***Summary***

pri/n

*affirmative*

INFINITIVE

*negative*

INFINITIVE

INDICATIVE

a)n + SUBJ

OPTATIVE

*=before*

*(only*)

*=before/until*

*definite*

*indefinite*

*primary*

*historic*

***Mnemonic***: Five cases: +infin, neg+infin, +indic, + a)n+subj, +opt.

# Tense - Aspect or Time?

## Tense

The **present** for past is common (especially in John's gospel). This is known as the *vivid present*.

o9 de\ **le/gei** au0toi=j: e0gw& ei0mi: mh\ fobei=sqe.

*But He* ***said*** *to them, “It is me* (Greek*: I am*)*; do not be afraid.”*[Jn 6:20]

The **aorist** in the sense of an English perfect or pluperfect is common.

kai\ a)pokriqei\j o9 Si/mwn ei]pen au0tw%~: e0pista&ta, di' o3lhj th=j nukto\j **kopia&santej** ou0de\n **e0la&bomen**: e0pi\ de\ tw%~ r(h/mati/ sou xala&sw to\ di/ktuon. [Lk 5:5]

*Whereupon Simon answered and said to him, “Master, we* ***have toiled*** *all night long but* ***(have)******caught*** *nothing. But at Your word I will lower the net.”*

w(j de\ **e0pau/sato** lalw~n, ei]pe pro\j to\n Si/mwna: e0pana&gage ei0j to\ ba&qoj kai\ xala&sate ta\_ di/ktua u9mw~n ei0j a!gran. [Lk 5:4]

*Then when He* ***had stopped*** *speaking, He said to Simon, “Put out to the deep and lower your nets for a catch.”*

The **perfect** in the sense of the English aorist (preterite, or past simple) occurs on a few occasions:

Tau=ta **lela&lhka** par' u9mi=n me/nwn: [Jn 14:25]

***I told*** *you these things while I remained with you.*

Pi/stei **prosenh/noxen** 870Abraa\_m to\n 870Isaa\_k peirazo/menoj, kai\ to\n monogenh= prose/feren o9 ta\_j e0paggeli/aj a)nadeca&menoj, [Hb 11:17]

*By faith Abraham* ***offered*** *Isaac when he was tested, and having received the promises, was on the point of offering his only-begotten* son*,*

kai\ h]lqe kai\ **ei1lhfen** e0k th=j decia~j tou= kaqhme/nou e0pi\ tou= qro/nou. [Rv 5:7]

*And He came and* ***took***it *from the right hand of Him Who was sitting on the throne.*

## Aspect

***Indicative***:

* The present tense is present in time, but does duty for both perfective and imperfective aspects.
* The imperfect tense is past in time and imperfective in aspect.
* The aorist tense (in the indicative) is past in time and perfective in aspect.

This can be summarized as follows:

|  |  |  |
| --- | --- | --- |
| **Aspect****Time** | Imperfective | Perfective |
| Present | Present tense (duty 1) | Present tense (duty 2) |
| Past | Imperfect tense | Aorist tense |

*Some artificial examples*

|  |  |
| --- | --- |
|  | ***Aspect*** |
|  |  |
|  |  |
| tou\j nea>ni/a>j paideu/omen.PRES |  |
| *We are doing some educating of the young men.* | *imperfective* |
| *We are giving the young men an education.* | *perfective* |
|  |  |
|  |  |
| tou\j nea>ni/a>j e0paideu/omen.IMPF |  |
| *We were educating the young men.* | *imperfective* |
| *We used to educate the young men.* | *habitual* |
|  |  |
|  |  |
| tou\j nea>ni/a>j e0paideu/samen.AOR*We educated the young men.* | *perfective* |
|  |  |

In the following sentence, the present tense bapti/zomai is presumably imperfective by analogy with pi/nein, but the force the aorists **piei=n** and **baptisqh=nai** is not clear.

a)pokriqei\j de\ o9 870Ihsou=j ei]pen: ou0k oi1date ti/ ai0tei=sqe. du/nasqe **piei=n** to\ poth/rion o4 e0gw\_ me/llw **pi/nein**, h2 to\ ba&ptisma o4 e0gw\_ **bapti/zomai** **baptisqh=nai**; le/gousin au0tw%~: duna&meqa.

*But Jesus answered and said, “You do not know what you are asking. Can you* ***drink***from*the cup which I am about to* ***drink***from*? Or* ***be baptized*** *with the baptism with which* ***I am baptized****?” They said to him, “We can.”* [Mt 20:22]

The iterative sense of the imperfective is evident in the following:

ai9 de\ mwrai\ tai=j froni/moij ei]pon: do/te h9mi=n e0k tou= e0lai/ou u9mw~n, o3ti ai9 lampa&dej h9mw~n **sbe/nnuntai**.

*Then the foolish ones said to the prudent, “Give us* some *of your oil, because our* ***lamps keep going out****.”* [Mt 25:8]

In the follwing verse, the aorist can be considered the original action in the past, although it must also be being repeated in the present.

oi9 de\ labo/ntej ta\_ a)rgu/ria e0poi/hsan w(j e0dida&xqhsan. kai\ **diefhmi/sqh** o9 lo/goj ou[toj para\_ 870Ioudai/oij me/xri th=j sh/meron.

*And they took the money, and did as they had been instructed. And this account****has spread******about*** *amongst the Jews up to the present day.* [Mt 28:15]

***Infinitive***:

The import of the aorist infinitive depends on the construction:

* in indirect statement: ***time***
* e0n tw~% +inf usually: ***time***
* elsewhere (infinitive after imperative...): ***aspect***

*Indirect statement*

* ***time***

The construction is relatively rare with inf. in NT, o3ti + indic. being more usual.

|  |  |
| --- | --- |
|  | ***Time*** |
|  |  |
|  |  |
| le/gete e0n Beelzebou/l **me e0kba&llein** ta\_ daimo/nia*You say* ***I cast out*** *demons by Beelzeboul* [Lk 11:18][Direct speech: **e0kba&llw** ta\_ daimo/nia] | *present* |
|  |  |
|  |  |
| Classically, the aorist infinitive is used to represent the aorist (so a past tense) of direct speech. This sequence does not appear to occur in the New Testament [EDB, p.53]. le/getai ... kataphdh/saj a)po\ tou= i3ppou **peripesei=n** au0tw|~.*It was said that ... he leapt down from his horse and* ***embraced*** *him.* [Xen *An* 1.8.28][Direct speech:kataphdh/saj a)po\ tou= i3ppou **perie/pesen** au0tw|~. | *past* |
|  |  |
|  |  |
| The perfect infinitive is regularly found in the NT for the perfect of direct speech:...e1mellen e9auto\n a)nairei=n, nomi/zwn **e0kpefeuge/nai** tou\j desmi/ouj.*... he was going to draw his sword and kill himself, thinking that the prisoners* ***had escaped.*** [Ac 16:27][Direct speech: **e0kpefeu/gasin** oi9 desmoi/.] | *past* |
|  |  |

*Temporal clauses*

* ***time***

|  |  |
| --- | --- |
|  | ***Time*** |
|  |  |
|  |  |
| kai\ **e0n tw%~ spei/rein au0to\n** a$ me\n e1pese para\_ th\n o9do/n, kai\ e0lqo/nta ta\_ peteina\_ kate/fagen au0ta&:*And* ***as he was sowing****, some fell beside the way, and when the birds came, they devoured it.*[Mt 13:4] | *present* |
|  |  |
|  |  |
| Kai\ e0ge/neto **e0n tw%~ e0lqei=n au0to\n** ei0j oi]ko/n tinoj tw~n a)rxo/ntwn tw~n Farisai/wn sabba&tw% fagei=n a!rton, kai\ au0toi\ h]san parathrou/menoi au0to/n.*Now it came to pass* ***when He had gone*** *into the home of a certain one of the senior members of the Pharisees on a Sabbath to eat bread, that they were watching Him closely.* [Lk 14:1][We justify the past time-frame because it is unlikely that that they only watched Him closely for the few seconds while He was in the process of entering the house.] | *past* |
|  |  |

*Indirect command*

* ***aspect***

|  |  |
| --- | --- |
|  | ***Aspect*** |
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|  |  |
| kai\ oi9 strathgoi\ perirrh/cantej au0tw~n ta\_ i9ma&tia **e0ke/leuon** **r(abdi/zein**,*And the magistrates rent their clothes and* ***ordered*** *(repeated)* ***beating****,* [Ac 16:22][Note how e0ke/leuon is in the imperfect (so imperfective) too.] | *imperfective* |
|  |  |
|  |  |
| **e0ke/leuse** to\ stra&teuma **katabh=nai** a(rpa&sai au0to\n*he* ***ordered*** *the army to* ***come down*** *(as a single action) to seize him* [Ac 23:10][Note how e0ke/leuse is in the aorist (so perfective) too.] | *perfective* |
|  |  |

***Imperative***:

* ***aspect***

|  |  |
| --- | --- |
|  | ***Aspect*** |
|  |  |
|  |  |
| w#ste mh\ pro\ kairou= ti **kri/nete**, e3wj a@n e1lqh| o9 Ku/rioj,*As a result, don't* ***judge*** *(go around judging) a thing before its time, until the Lord comes,* [1C 4:5] | *imperfective* |
|  |  |
|  |  |
| w(j froni/moij le/gw: **kri/nate** u9mei=j o3 fhmi.*I speak as to the prudent. You yourselves* ***judge (once and for all)*** *what I say.* [1C 10:15] | *perfective* |
|  |  |

***Participles***

* generally ***time***, but sometimes ***aspect***

|  |  |
| --- | --- |
|  | ***Aspect/Time*** |
|  |  |
|  |  |
| 871Eti **lalou=ntoj** tou= Pe/trou ta\_ r(h/mata tau=ta e0pe/pese to\ Pneu=ma to\ 873Agion e0pi\ pa&ntaj tou\j a)kou/ontaj to\n lo/gon.*While Peter was still* ***speaking*** *these words, the holy spirit fell on all of those who heard the word.* [Ac 10:44] | ***time*** *- the present participle is for a coincidental action* |
|  |  |
|  |  |
| **870Akou/saj** de\ 879Hrw%&dhj o9 basileu\j e0tara&xqh kai\ pa&sa 870Ieroso/luma met' au0tou=,*But* ***when Herod the king heard***of it*, he was disturbed, as was all of Jerusalem with him.* [Mt 2:3] | ***time*** *- the aorist participle is for a preceding action,* |
|  |  |
|  |  |
| **parrhsiasa&menoi**AOR de\ o9 Pau=loj kai\ o9 Barna&baj ei]pon: ...*And* ***speaking out boldly****, Paul and Barnabas said, ...* [Ac 13:46] | ***aspect*** *- although the participle is aorist, it is for a coincidental action, so it brings out the perfective aspect.* |
|  |  |
|  |  |
| 871Epeita dia\_ dekatessa&rwn e0tw~n pa&lin a)ne/bhn ei0j 879Ieroso/luma meta\_ Barna&ba, **sumparalabw\_n**AOR kai\ Ti/ton:*Then after fourteen years, I again went up to Jerusalem with Barnabas,* ***taking along*** *Titus too.* [Gl 2:1] | ***aspect*** *- although the participle is aorist, it is for a coincidental action, so it brings out the perfective aspect.* |
|  |  |
|  |  |
| kai\ e0pi\ th\n au1rion **e0celqw&n**AOR, **e0kbalw\_n**AOR du/o dhna&ria e1dwke tw%~ pandoxei= kai\ ei]pen au0tw%~: e0pimelh/qhti au0tou=, kai\ o3 ti a@n prosdapanh/sh|j, e0gw\_ e0n tw%~ e0pane/rxesqai/ me a)podw&sw soi.*Then on the next day* ***when he departed****,* ***he produced*** *two denaries and gave them to the inn-keeper and said to him, ‘Take care of him and whatever you spend in addition I will repay you when I return.’* [Lk 10:35] | *perfective**coincidental* |
|  |  |
|  |  |
| 879O de\ **a)pokriqei\j** ei]pen, ... ***He answered*** *and said, ...* [Mt 4:4] | *perfective**coincidental* |
|  |  |

Sometimes the aorist participle seems to be used even for present/past imperfective action:

|  |  |
| --- | --- |
|  |  |
| kai\ e1sesqe misou/menoi u9po\ pa&ntwn dia\_ to\ o1noma& mou: o9 de\ **u9pomei/naj** ei0j te/loj, ou[toj swqh/setai.*And you will be hated by everyone for the sake of my name; but* it is*he who* ***endures*** *to the end*that*will be saved.* [Mt 10:22] | *aspect - but aorist as present imperfective (?)* |
|  |  |
|  |  |
| kai\ o9 **o0mo/saj** e0n tw%~ naw%~ **o0mnu/ei** e0n au0tw%~ kai\ e0n tw%~ katoikou=nti au0to/n: *And he who* ***swears*** *by the sanctuary* ***swears*** *by it and by him who dwells in it.* [Mt 23:21] | *aspect - but aorist as present imperfective (?)* |
|  |  |
|  |  |
| kai\ **paralabw\_n** to\n Pe/tron kai\ tou\j du/o ui9ou\j Zebedai/ou h1rcato lupei=sqai kai\ a)dhmonei=n.*And* ***taking / having taken*** *Peter and the two sons of Zebedee with him, he began to be grieved and sorely troubled.* [Mt 26:37] | *aspect - but aorist as past imperfective (?)* |
|  |  |

***Subjunctive and Optative***

*Optative in indirect speech*

* ***time***

In the NT, only the indicative is used after o3ti.

Classical examples of the optative:

|  |  |
| --- | --- |
|  | ***Time*** |
|  |  |
|  |  |
| a)kou/santej o3ti ou0 **fai/h**...PRES-OPT*when they had heard that* ***he denied*** *... [Xen An 1.3.7]*[Direct speech: ou1 **fhmi** ... *I deny*] | *present* |
|  |  |
|  |  |
| e1legon o3ti ou0pw&poq' ou3toj o9 potamo/j diabato/j **ge/noito** pe/zh|*they said that this river* ***had*** *never* ***been*** *passable on foot in the past* [Xen 1.4.18][Direct speech: ou0pw&poq' ... diabato/j **e0ge/neto** *it* ***has*** *never* ***been*** *passable in the past*] | *past* |
|  |  |

*Conditionals:* ***aspect***

|  |  |
| --- | --- |
|  | ***Aspect*** |
|  |  |
|  |  |
| ei0 tou=to poioi/hjPRES OPT, a(marta&noijPRES OPT a!n.*If you were to do this (ongoing), you would be doing wrong.* | *imperfective* |
|  |  |
|  |  |
| ei0 tou/to poih/seiajAOR OPT, a(ma&rtoijAOR OPT a!n.*If you were to do this (once, at one go), you would do wrong.* | *perfective* |
|  |  |

*Wishes for the future:* ***aspect***

|  |  |
| --- | --- |
|  | ***Aspect*** |
|  |  |
|  |  |
| to\ a)rgu/rio/n sou su\n soi\ **ei1h** ei0j a)pw&leian***may*** *your money perish with you (lit:* ***be*** *to perishment)* [Ac 8:20][The imperfective force is somewhat lost in the verb *to be*, but there are no better examples in the NT.] | *imperfective* |
|  |  |
|  |  |
| th\n e0piskoph\n au0tou= **la&boi** e3teroj.***may*** *another person* ***take*** *his office* [Ac 1:20] | *perfective* |
|  |  |

*Adverbial clauses of time:* ***aspect***

|  |  |
| --- | --- |
|  | ***Aspect*** |
|  |  |
|  |  |
| peripatei=te e1wj to\ fw~j **e1xete**PRES-INDIC*walk while you* ***have*** *the light* [Jn 12:35] | *imperfective* |
|  |  |
|  |  |
| dei= ga\_r au0to\n basileu/ein a!xrij ou[ a@n **qh|=**AOR-SUBJ pa&ntaj tou\j e0xqrou\j u9po\ tou\j po/daj au0tou=. *For He must rule until he* ***has put*** *all the enemies under His feet.* [1C 15:25]Where the conjunction is *until*, one would expect an *event*, so the aorist aspect will generally be appropriate. The notion of completion may be expressed in English by the perfect tense.The various constructions for *until*: Classically, a historic sequence is constructed with the indicative (for a factual event) or the optative without a!n (for a contingent event). In the NT, we find the indicative [Mt 24:38, Ac 1:2, Ac 7:18 etc] or subjunctive without a!n [Gl 3:19, Rv 15:8 etc.] | *perfective* |
|  |  |

# The causative dimension to verbs

Sometimes a Greek verb is used causatively, of having something done by an agent, like the (hiphil stem formation in Hebrew).

To/te 879Hrw%&dhj i0dw\_n o3ti e0nepai/xqh u9po\ tw~n ma&gwn, e0qumw&qh li/an, kai\ a)postei/laj **a)nei=le** pa&ntaj tou\j pai=daj tou\j e0n Bhqlee\m kai\ e0n pa~si toi=j o9ri/oij au0th=j a)po\ dietou=j kai\ katwte/rw, kata\_ to\n xro/non o4n h0kri/bwse para\_ tw~n ma&gwn.

*Then when Herod saw that he had been fooled by the magi, he became very angry, and sent*troops*, and****had****all the children in Bethlehem and in all its districts****killed****, from two years and under, according to the time which he had assiduously enquired about from the magi.* [Mt 2:16]

o9 ga\_r 879Hrw%&dhj **krath/saj** to\n 870Iwa&nnhn e1dhsen au0to\n kai\ e1qeto e0n fulakh|= dia\_ 879Hrw%dia&da th\n gunai=ka Fili/ppou tou= a)delfou= au0tou=.

*For Herod had arrested John (i.e.* ***had had*** *John* ***arrested****) and bound him and put him in prison on account of Herodias the wife of Philip his brother,* [Mt 14:3]

kai\ pe/myaj **a)**pekefa**&lise** to\n 870Iwa&nnhn e0n th|= fulakh|=.

*And he sent*an executioner*and****had*** *John* ***beheaded****in the prison.* [Mt 14:10]

o9 de\ ou0k h1qelen, a)lla\_ a)pelqw\_n **e1balen** au0to\n ei0j fulakh\n e3wj ou[ a)podw%~ to\ o0feilo/menon.

*But he refused, and*instead*went away, and****had*** *him* ***thrown****him in prison until he should pay what was owed.* [Mt 18:30]

to/te a)pe/lusen au0toi=j to\n Barabba~n, to\n de\ 870Ihsou=n **fragellw&saj** pare/dwken i3na staurwqh|=.

*Then he released Barabbas to them, but he* ***had*** *Jesus* ***flogged*** *and handed him over to be crucified.* [Mt 27:26]

# Indirect Speech

***Indirect command***

Construct with an infinitive, as in English. The tense is a matter of ***aspect***, not time.

*Imperfective*

kai\ oi9 strathgoi\ perirrh/cantej au0tw~n ta\_ i9ma&tia **e0ke/leuon** **r(abdi/zein**,

*And the magistrates rent their clothes and* ***ordered*** *(repeated)* ***beating****,* [Ac 16:22]

*Perfective*

kai\ **e0ke/leuse** toi=j o1xloij **a)napesei=n** e0pi\ th\n gh=n.

 *And* ***He commanded*** *the crowds* ***to recline*** *on the ground.* [Mt 15:35]

**e0ke/leuse** to\ stra&teuma **katabh=nai** a(rpa&sai au0to\n

***he ordered*** *the army* ***to come down*** *(as a single action) to seize him* [Ac 23:10]

***Indirect statement***

*Verbs of saying (1): nominative and infinitive (same subject as finite verb)*

**fa&skontej ei]nai sofoi\** e0mwra&nqhsan,

***Asserting that they were wise****, they became foolish* [Rm 1:22]

*But, under influence of the reflexive pronoun:*

a)ne/sth Qeuda~j, **le/gwn ei]nai/ tina e9auto/n**

*Theudas rose up,* ***saying that he was someone***[Ac 5:36]

*Verbs of saying (2): accusative and infinitive (different subject to finite verb)*

The distinction between present and aorist is one of time, not aspect, but the aorist infinitive in this construction is not found in the NT.

**le/gete** e0n Beelzebou/l **me e0kba&llein** ta\_ daimo/nia

***You say I cast out*** *demons by Beelzeboul* [Lk 11:18]

oi9 **le/gontej** mh\ **ei]nai** **a)na&stasin**

*who* ***say*** *there* ***is*** *no* ***resurrection***[Mt 22:23]

*Verbs of saying (3):* o3ti *+ finite verb*

The tense and mood of the original direct statement are retained.

The construction is used after le/gw, a)pokri</nomai.

Classically, after a historic main verb, the subordinate verb can be put in the optative.

o9 de\ **ei]pen o3ti** profh/thj **e0sti/n.**

*And* ***he*** *(the man who had been blind)* ***said that He*** *(Jesus)* ***was*** *a prophet.* [Jn 9:17]

**870Akou/saj** de\ o9 870Ihsou=j **o3ti** o9 870Iwa&nnhj **paredo/qh**

*But when Jesus* ***heard******that*** *John* ***had been delivered up*** [Mt 4:12]

*Verbs of hoping, promising, swearing, threatening*

Verbs of hoping, promising, swearing and threatening take a ***future infinitive*** (negated by mh/).

There is only one good example of this in the NT:

ti/si de\ **w!mose mh\ ei0seleu/sesqai** ei0j th\n kata&pausin au0tou= ei0 mh\ toi=j a)peiqh/sasi;

*And to whom did* ***He sware that they would not enter into His rest***, if not those who disbelieved? [Hb 3:18]

 In the NT the ***present infinitive*** is more often found:

 kai\ **e0phggei/lato dou=nai** au0tw%~ ei0j kata&sxesin

 *and He* ***promised to give*** *(it) to him as a possession* [Ac 7:5]

*Verbs of knowing and perceiving*

Verbs of knowing and perceiving take a ***participle*** (not an infinitive), the typical classical list being: e0pi/stamai *to know*, gi¨g©nw&skw *to recognize*, o9ra&w *to see*, ai0sqa&nomai *to perceive*, punqa&nomai *to ascertain*, a)kou/w *to hear*, manqa&nw *to learn*.

The NT has some examples:

a!ndrej 870Efe/sioi, ti/j ga&r e0stin a!nqrwpoj o4j ou0 **ginw&skei** th\n 870Efesi/wn po/lin newko/ron **ou]san** th=j mega&lhj qea~j 870Arte/midoj kai\ tou= Diopetou=j;

*Ephesian men, well what man is there who doesn't* ***know*** *that the city of the Ephesians* ***is*** *the custodian of the temple of the great goddess Artemis and of the Zeus image fallen from above?* [Ac 19:35]

**h1kousen** au0tou= **a)naginw&skontoj** to\n profh/thn 879Hsai+/an

*He (Philip)* ***heard*** *him (the Ethiopian)* ***reading*** *the prophet Isaiah* [Ac 8:30]

kai\ **ei]don** au0tou\j **u9pa&gontaj**, ...

*and they* ***saw*** *them* ***depart****, ....* [Mk 6:33] (Aspect, not time, apparently)

**a)kou/omen** ga&r tinaj **peripatou=ntaj** e0n u9mi=n a)ta&ktwj, mhde\n e0rgazome/nouj, a)lla\_ periergazome/nouj:

*For we* ***hear*** *that some among you* ***walk in a disorderly way****, not working, but fussing around.* [2Q 3:11]

 In the NT, ginw&skw often takes o3ti + finite verb.

Ku/rie, su\ pa&nta oi]daj, su\ **ginw&skeij o3ti** filw~ se.

*Lord, You know everything,* ***You know that*** *I love You.* [Jn 21:17]

We also find ei0j to/ + Inf

kai\ nu=n to\ kate/xon **oi1date, ei0j to\ a)pokalufqh=nai** au0to\n e0n tw%~ e9autou= kairw%~:

*And now you* ***know*** *the restraining factor,* ***that he will be revealed*** *in his time.* [2Q 2:6]

***Indirect question***

The indirect question construction is used not only for explicit questions, but for subordinate clauses that imply searching for an answer. For example, in *Tell me what it is*, the word *what* is not the relative pronoun o3, but the indirect interrogative o3ti or the more vivid direct interrogative ti/: Ei0pe/ moi ti/ e0stin.

Classical interrogative pronouns are : o3stij (which also has a wider use in the NT, vying with the relative pronoun), and o9poi/oj, o9po/soj (neither of which occurs in the NT), and others derived from direct interrogative pronouns. *Whether* is ei0 (atonic).

The tense of the direct question is retained. The optative may be substituted for the indicative.

o9 de\ 870Ihsou=j e0siw&pa. kai\ a)pokriqei\j o9 a)rxiereu\j ei]pen au0tw%~: e0corki/zw se kata\_ tou= Qeou= tou= zw~ntoj i3na h9mi=n ei1ph|j **ei0 su\ ei**] o9 Xristo\j o9 ui9o\j tou= Qeou=.

*But Jesus remained silent. And the high priest answered and said to Him, “I adjure You by the living God to tell us* ***if You are*** *the Christ, the Son of God.”* [Mt 26:63]

The distinction between direct and indirect speech is not always crisp in the NT. The following sentence could be direct speech (ei0 being a Hebraism for M)i or M)iha, cf. Ps 77:10).

Kai\ prosh=lqon au0tw%~ oi9 Farisai=oi peira&zontej au0to\n kai\ le/gontej au0tw%~: **ei0 e1cestin** a)nqrw&pw% a)polu=sai th\n gunai=ka au0tou= kata\_ pa~san ai0ti/an;

*And the Pharisees came to Him, testing* (or: *tempting*) *and saying to Him,“****Is it permissible*** *for a man to divorce his wife for any reason?”* [Mt 19:3]

*An example with the present optative:*

to\ kaq' h9me/ran a)nakri/nontej ta\_j grafa\_j **ei0 e1xoi** tau=ta ou3twj.

*examining the Scriptures closely daily,* to see***whether*** *these things* ***were*** *so.* [Ac 17:11]

*An example with the aorist optative:*

zhtei=n to\n Ku/rion, **ei0** a!ra **ge yhlafh/seian** au0to\n kai\ **eu3roien**, kai/ ge ou0 makra\_n a)po\ e9no\j e9ka&stou h9mw~n u9pa&rxonta.

*that they should seek the Lord,* to see***if******possibly they might feel their way*** *to Him and* ***find*** *Him,* [Ac 17:27]

# Verbs with Participles

***Verbs of knowing and perceiving***

o9 de\ 870Ihsou=j ei]pen: h3yato/ mou/ tij: e0gw\_ ga\_r **e1gnwn** du/namin **e0celqou/san** a)p' e0mou=.

*And Jesus said, “Some-one has touched Me. For* ***I know*** *that power* ***has gone out*** *from Me.”* [Lk 8:46]

kai\ **ei]don** au0tou\j **u9pa&gontaj**, ...

*and* ***they saw*** *them* ***depart****, ....* [Mk 6:33] (Aspect, not time, apparently)

* See Chapter ‎11 for further examples

***Verbs of beginning, stopping, continuing***

Verbs: a!rxomai *to begin,* pau/w¯pau/omai *to stop,* diatele/w¯e0pime/nw *to continue*

o9 de\ Pe/troj **e0pe/mene krou/wn**.

*But Peter* ***kept on knocking****.* [Ac 12:16]

ou0 **pau/sh| diastre/fwn** ta\_j o9dou\j Kuri/ou ta\_j eu0qei/aj;

 *will you not* ***cease from perverting*** *the straight ways of the Lord?* [Ac 13:10]

***Verbs of emotion***

The main classical verbs are: h3domai *to be pleased,* xai/rw *to be pleased,* a!xqomai *to be vexed,* ai0sxu</nomai *to be ashamed.* In the NT, only xai/rw is used with participles:

kai\ tou=to ei0pw\_n e1deicen au0toi=j ta\_j xei=raj kai\ th\n pleura\_n au0tou=. **e0xa&rhsan** ou]n oi9 maqhtai\ **i0do/ntej** to\n Ku/rion.

*And when He had said this, He showed them* His *hands and His side. Then the disciples* ***rejoiced at seeing / to see*** *the Lord.* [Jn 20:20]

For *to rejoice*, the NT also uses a)gallia&omai **i3na** (see section ‎13.1).

**tugxa&nw**

Classically, this is used with participles. In the NT this is not so and it is found mainly with a sense of *obtaining*, taking the genitive of the thing obtained.

**lanqa/nw**

th=j filoceni/aj mh\ e0pilanqa&nesqe: dia\_ tau/thj ga\_r **e1laqo/n** tinej **ceni/santej** a)gge/louj.

*Do not forget hospitality to strangers. For through this some have entertained angels without knowing it* (Lit: *some have* ***escaped***their own *notice* ***entertaining*** *angels*)*.* [Hb 13:2]

***Use of the participle: Future participle to express purpose***

... e0poreuo/mhn a!cwn kai\ tou\j e0kei=se o1ntaj dedeme/nouj ei0j 879Ierousalh\m...

*... I went in order to being those there bound to Jerusalem ...* [Ac 22:5]

# Syntactical Snippets

## The Conjunctions i3na, o3pwj

Normally purpose: *in order that*.

In Koiné they have a wider use:

* **i3na** in a reason clause

870Abraa\_m o9 path\r u9mw~n h0gallia&sato **i3na i1dh|** th\n h9me/ran th\n e0mh/n, kai\ ei]de kai\ e0xa&rh.

*Abraham your father* ***rejoiced to see*** *My day, and saw it, and rejoiced.* [Jn 8:56]

 or: *at the prospect of (seeing My day)*

or: *because he would (see My day)*

* **i3na** in a result/reason clause

kai\ h0rw&thsan au0to\n oi9 maqhtai\ au0tou= le/gontej: r(abbi/, ti/j h3marten, ou[toj h2 oi9 gonei=j au0tou=, **i3na** tuflo\j **gennhqh|=**;

*And His disciples asked Him, saying, “Rabbi, who sinned? This man, or his parents,* ***so that******he should be born*** *blind?”* [Jn 9:2]

* **o3pwj** in a result (apparently) clause

**o3pwj** e1lqh| e0f' u9ma~j pa~n ai[ma di/kaion e0kxuno/menon e0pi\ th=j gh=j a)po\ tou= ai3matoj 871Abel tou= dikai/ou e3wj tou= ai3matoj Zaxari/ou ui9ou= Baraxi/ou, o4n e0foneu/sate metacu\ tou= naou= kai\ tou= qusiasthri/ou.

***So that*** *all righteous blood shed on earth should come upon you from the blood of righteous Abel to the blood of Zechariah the son of Barachiah whom you killed between the sanctuary and the altar.* [Mt 23:35]

## Result Clauses:

*Construction:* w#ste + ***infinitive***

kai\ i0dou\ seismo\j me/gaj e0ge/neto e0n th|= qala&ssh|, **w#ste** to\ ploi=on **kalu/ptesqai** u9po\ tw~n kuma&twn:

*And behold, a great storm arose in the sea,* ***so that*** *the boat* ***was covered*** *by the waves;* [Mt 8:24]

*Construction:* w#ste + ***finite verb***, lays stress on the actual occurrence of the result

ou3tw ga\_r h0ga&phsen o9 Qeo\j to\n ko/smon, **w#ste** to\n ui9o\n au0tou= to\n monogenh= **e1dwken**, i3na pa~j o9 pisteu/wn ei0j au0to\n mh\ a)po/lhtai, a)ll' e1xh| zwh\n ai0w&nion.

*For God so loved the world* ***that He [actually] gave*** *His only-begotten Son, in order that everyone who believes in Him should not perish, but have age-abiding life.* [Jn 3:16]

## Verbs of Precaution and Striving

Verbs: eu0mele/omai *take care*, eu0labe/omai *take care*, spouda&zw *be eager/busy to,* skope/w *consider, take heed.*

Classical construction: o3pwj + ***future indicative*** (negated by mh/)

ei0 me\n a)na&gkh e0sti\ ma&xesqai, tou=to dei= paraskeua&sasqai **o3pwj** kra&tista **maxou/meqa**

*If* we *are forced to fight,* we *must prepare ourselves for this:* ***to fight*** *as hard as possible* [Xen *An* 4.6.10]

In the NT, in a negated example, mh/ + ***present indicative*** is found

**sko/pei** ou]n mh\ to\ fw~j to\ e0n soi\ sko/toj **e0sti/n**.

*so watch out that the light in you* ***is*** *not [actually] darkness.*

or [MG]: *so watch out* ***so that*** *the light in you should not be darkness.* [Lk 11:35]

In the NT, in negated examples, mh/ + ***aorist subjunctive*** is found

pollh=j de\ ginome/nhj sta&sewj **eu0labhqei\j** o9 xili/arxoj mh\ **diaspasqh|=** o9 Pau=loj u9p' au0tw~n e0ke/leuse ...

*And when a lot of contention arose, the cohort commander* ***took care*** *that Paul should not* ***be torn apart*** *and ordered ...* [Ac 23:10]

**ble/pete** e9autou/j, **i3na** mh\ a)pole/swmen a$ ei0rgasa&meqa

***Watch out that*** *we do not lose what we have achieved* [2J 1:8]

## Verbs of Hindering, Preventing and Denying

Verbs: ei1rgw *hinder,* a)pagoreu/w *forbid* (but neither occurs in the NT, and in the LXX we only have a)phgoreume/noj, forbidden [4Mac 1:34]), a)pokwlu/w, kwlu/w.

Classical constructions: verb + mh/ + infinitive, or just verb + infinitive.

a)pokwlu=sai tou\j 873Ellhnaj mh\ e0lqei=n

*to prevent the Greeks from entering* [Xen *An* 6.4.24]

In the NT we find:

* kwlu/w tou= mh/ + inf
* e0gko/ptw + inf
* e0gko/ptw + mh/ +inf
* kate/xw tou= mh/ + inf

mh/ti to\ u3dwr **kwlu=sai** du/natai/ tij **tou= mh\ baptisqh=nai** tou/touj.

*Surely no-one can* ***refuse*** *water,* **preventing** *these people* ***from being baptized****.* [Ac 10:47]

Dio\ kai\ **e0nekopto/mhn** ta\_ polla\_ **tou= e0lqei=n** pro\j u9ma~j:

*Which is also why* ***I was hindered*** *in many ways* ***from coming*** *to you.* [Rm 15:22]

870Etre/xete kalw~j: ti/j u9ma~j **e0ne/koye** th|= a)lhqei/a% **mh\** **pei/qesqai**;

*You were running well. Who has* ***hindered*** *you* ***from******obeying*** *the truth?* [Gl 5:7]

Genome/nhj de\ h9me/raj e0celqw\_n e0poreu/qh ei0j e1rhmon to/pon: kai\ oi9 o1xloi e0pezh/toun au0to/n, kai\ h]lqon e3wj au0tou= kai\ **katei=xon au0to\n tou= mh\** **poreu/esqai** a)p' au0tw~n.

*Then when it was day, He departed and went to a desolate place, but the crowds looked for Him and came to Him and tried to* ***stop Him from******moving*** *on from them.* [Lk 4:42]

Kwlu/w + infinitive can also mean forbid:

h1rcanto de\ kathgorei=n au0tou= le/gontej: tou=ton eu3romen diastre/fonta to\ e1qnoj kai\ **kwlu/onta** Kai/sari fo/rouj **dido/nai**, le/gonta e9auto\n Xristo\n basile/a ei]nai.

*And they began to accuse Him and said, “We found this Man misleading the nation and* ***forbidding***them***to pay*** *taxes to Caesar, saying that He is Christ a king Himself.”* [Lk 23:2]

***Similar words (with purpose behind some form of hindering)***

krate/omai

oi9 de\ o0fqalmoi\ au0tw~n **e0kratou=nto tou= mh\ e0pignw~nai** au0to/n.

*But their eyes were* ***held back from recognizing*** *Him.* [Lk 24:16]

baska&nw

87]W a)no/htoi Gala&tai, ti/j u9ma~j **e0ba&skane** th|= a)lhqei/a% **mh\ pei/qesqai**, oi[j kat' o0fqalmou\j 870Ihsou=j Xristo\j proegra&fh e0n u9mi=n e0staurwme/noj;

*O foolish Galatians, who has* ***spellbound*** *you into* ***not obeying*** *the truth, you before whose eyes Jesus Christ was exhibited, crucified among you?* [Gl 3:1]

***Denying***:

* a)parne/omai mh/ + infinitive. (Also a)parne/omai as a transitive verb).
* a)rne/omai o3ti ... ou0k + finite verb. (Also a)rne/omai as a transitive verb).

le/gw soi, Pe/tre, ou0 fwnh/sei sh/meron a)le/ktwr pri\n h2 tri\j **a)parnh/sh| mh\ ei0de/nai** me.

*I say to you, Peter, the cock will not crow today before you* ***deny having known*** *me three times.* [Lk 22:34]

ti/j e0stin o9 yeu/sthj ei0 mh\ o9 **a)rnou/menoj o3ti** 870Ihsou=j **ou0k e1stin** o9 Xristo/j;

*Who is a* (Greek: *the*) *liar, but he who* ***denies that*** *Jesus* ***is*** *the Christ?* [1J 2:22]

## Two Nouns under One Article

One noun may be a qualification of the other:

labei=n to\n klh=ron th=j diakoni/aj tau/thj kai\ a)postolh=j

*to take the office of this apostolic ministry* [Ac 1:25]

## English Gerunds / Gerundives

Examples:

**e0n tw**%~ th\n xei=ra& sou **e0ktei/nein** se [Ac 4:30]

***by stretching out*** *Your hand*

kai\ i0dw&n tina a)dikou/menon h0mu/nato, kai\ e0poi/hsen e0kdi/khsin tw%~ kataponoume/nw% **pata&caj** to\n Ai0gu/ption.

*and seeing someone being ill-treated, he defended and avenged him who was being harshly dealt with* ***by striking*** *the Egyptian.* [Ac 7:24]

e1dei me/n, w} a!ndrej, peiqarxh/santa&j moi **mh\ a)na&gesqai** a)po\ th=j Krh/thj...

*Men, you should have obeyed me* ***by not putting out to sea*** *from Crete...* [Ac 27:21]

e0kou/fizon to\ ploi=on e0kballo/menoi to\n si=ton ei0j th\n qa&lassan.

*They lightened the ship by jettisoning the corn into the sea.* [Ac 27:38]

Ei0 de\ h9 diakoni/a tou= qana&tou e0n gra&mmasin e0ntetupwme/nh e0n li/qoij e0genh/qh e0n do/ch|, w#ste mh\ du/nasqai a)teni/sai tou\j ui9ou\j 870Israh\l ei0j to\ pro/swpon Mwu+se/wj dia\_ th\n do/can tou= prosw&pou au0tou= **th\n katargoume/nhn**,

*But if the ministry of death, engraved in letters on stones, was in glory, so that the sons of Israel could not look straight at the face of Moses, on account of the glory of his face, - a glory* ***to be abolished*** *-* [2C 3:7]

***Other examples:***

Infinitive as gerund: Hb 5:5 (genhqh=nai *by becoming*); Hb 6:10 (e0pilaqe/sqai *by forgetting*); Lk 1:54 (mnhsqh=nai *in remembering*); Lk 1:72 (poih=sai e1leoj *in showing mercy*, mnhsqh=nai *in remembering*).

## Attraction and Inverse Attraction of the Relative Pronoun

Attraction of the relative pronoun into the case of the antecedent is common, e.g.

e0te/qhsan e0n tw%~ mnh/mati **w%{** (for **a$**)w)nh/sato 870Abraa\_m

 *they put them in the tomb* ***which*** *Abraham bought* [Ac 7:16]

Inverse attraction, whereby the antecedent takes the case of the relative, is also found, e.g.

ou0de/pote a)ne/gnwte e0n tai=j grafai=j, **li/qon o4n** a)pedoki/masan oi9 oi0kodomou=ntej, ou[toj e0genh/qh ei0j kefalh\n gwni/aj

*have you never read in the scriptures, “The* ***stone which*** *the builders rejected* is what *has become the head corner* stone*”* [Mt 21:42] [Similarly Mk 12:10]

to\ poth/rion th=j eu0logi/aj o4 eu0logou=men, ou0xi\ koinwni/a tou= ai3matoj tou= Xristou= e0sti; **to\n a!rton o4n** klw~men, ou0xi\ koinwni/a tou= sw&matoj tou= Xristou= e0stin;

*The cup of blessing which we bless, - is it not fellowship with the blood of Christ?* ***The bread*** *which we break, - is it not fellowship with the body of Christ?* [1C 10:16]

**to\n lo/gon o4n** a)pe/steile toi=j ui9oi=j 870Israh\l eu0aggelizo/menoj ei0rh/nhn dia\_ 870Ihsou= Xristou=: ou[to/j e0sti pa&ntwn Ku/rioj:

u9mei=j oi1date to\ geno/menon r(h=ma kaq' o3lhj th=j 870Ioudai/aj, a)rca&menon a)po\ th=j Galilai/aj meta\_ to\ ba&ptisma o4 e0kh/rucen 870Iwa&nnhj,

***The word******which*** *He sent to the sons of Israel, as He preached peace through Jesus Christ (He is Lord of all),* [Ac 10:36]

*You know the course of events which took place throughout all Judaea, beginning with Galilee with the baptism which John preached.* [Ac 10:37]

*Or, translating avoiding an inverse attraction:*

*You know* ***the word******which*** *He sent to the sons of Israel, as He preached peace through Jesus Christ (He is Lord of all),*

*- the course of events which took place throughout all Judaea, beginning with Galilee with the baptism which John preached.*

o9 de\ mh\ gnou/j, poih/saj de\ a!cia plhgw~n, darh/setai o0li/gaj. **panti\** de\ w%{ e0do/qh polu/, polu\ zhthqh/setai par' au0tou=, kai\ w%{ pare/qento polu/, perisso/teron ai0th/sousin au0to/n.

*But he who did not know, and acted in a way worthy of beating, will be flogged with few strokes.* ***From everyone*** (Greek:***everyone*** *... from him) to whom much is given, much will be required, and from him to whom much has been entrusted* (Greek: *they entrusted much*)*, all the more will be asked* (Greek*: they will ask*)*.* [Lk 12:48].

In the above sentence, panti\ is pendent, resumed by par' au0tou, so has theoretically been attracted from the nominative.

**Attraction to a word not the antecedent (?)**

h9mei=j de\ ou0xi\ ei0j ta\_ a!metra kauxhso/meqa, a)lla\_ kata\_ to\ me/tron tou= kano/noj **ou[** e0me/risen h9mi=n o9 Qeo\j me/trou, e0fike/sqai a!xri kai\ u9mw~n.

*But we will not boast outside our limits, but within proper (*tou= kano/noj*) limits (*to\ me/tron*), limits* ***which*** *God has apportioned us, so reaching you too.* [2C 10:13]

Apparently **ou[**  has been attracted to the case of tou= kano/noj, but the antecedent is to\ me/tron, as is reinforced by me/trou later.

## Relative adjective

peri\ **h[j swthri/aj** e0cezh/thsan kai\ e0chreu/nhsan profh=tai oi9 peri\ th=j ei0j u9ma~j xa&ritoj profhteu/santej, [1P 1:10]

***a salvation about which***(Greek:***about which salvation***) *the prophets who prophesied about grace destined for you enquired and investigated.*

## Special Use of Pronouns

Classically, ou[toi means *the latter* (nearer in the sentence), e0kei=noi means *the former* (further away in the sentence).

But in Koiné:

87]Hlqon ou]n oi9 u9phre/tai pro\j **tou\j a)rxierei=j kai\ Farisai/ouj**, kai\ ei]pon au0toi=j **e0kei=noi**: diati/ ou0k h0ga&gete au0to/n;

*So the servants went to the* ***chief priests and the Pharisees****, and the* ***latter*** *said to the former, “Why did you not bring Him here?”* [Jn 7:45]

e1rxetai ou]n pro\j Si/mwna Pe/tron, kai\ le/gei au0tw%~ **e0kei=noj**: Ku/rie, su/ mou ni/pteij tou\j po/daj;

*Then He went to Simon Peter, and* ***the latter*** *said to Him, “Lord, are You* going to *wash my feet?”* [Jn 13:6]

# Abbreviations and References

***Abbreviations***

A, Ac, Act Active

Ac, Acc Accusative

Ao, Aor Aorist

Dt, Dat Dative

F, Fe, Fem Feminine

Fu, Fut Future

Gn, Gen Genitive

Im, Ipf Imperfect

Iv, Ipv Imperative

If, Inf Infinitive

In, Ind, Indic Indicative

In, Int, Intr Intransitive

M, Ma, Mas, Masc Masculine

M, Md, Mid, Med Middle (also by its Latin name, *Medium*)

¡ Nonrecessive accent

Ne, Neu, Neut Neuter

Nm, Nom Nominative

Op, Opt Optative

P, Pa, Pass Passive

Pc, Ptc Participle

Pf, Perf Perfect

Pl, Plur Plural

Pp, Ppf Pluperfect

Pr, Pres Present

¦ Recessive accent

Sg, Sing Singular

Subj (1) Subject

Subj (2) Subjunctive

***Other Abbreviations***

AV Authorized Version

BHS Biblia Hebraica Stuttgartensia (see references)

ClGk Classical Greek (rather than Hellenic – HGk)

GGT Graham G. Thomason (indicating the present author's opinion)

HGk Hellenic (Koiné) Greek (rather than classical – ClGk)

IPA International Phonetic Alphabet

LXX Septuagint

NT New Testament

OT Old Testament (Tanakh)

P1904 The Greek Orthodox Church Patriarchal Text of 1904

E English

Fr French

Ge German

Ru Russian

Sp Spanish

Du Dutch

Bible books have two-character abbreviations; other books have more than two characters.

*1x=1 Chronicles, 1C=1Corinthians, Cl=Colossians*

*1Q=1Thessalonians, 1T=1Timothy, Ti=Titus*

*Ec=Ecclesiastes, Ek=Ezekiel, Ep=Ephesians, Es=Esther, Er=Ezra*

*Hb=Hebrews, Hg=Haggai, Hk=Habakkuk, Hs=Hosea*

*Ja=James, Jb=Job, Jd=Jude, Jg=Judges, Jh=Jonah, Jl=Joel, Jn=John, Jr=Jeremiah, Js=Joshua*

*Na=Nahum, Ne=Nehemiah, Nu=Numbers*

*Ph=Philippians, Pn=Philemon, Pr=Proverbs, Ps=Psalms*

*Zc=Zechariah, Zp=Zephaniah*

*Old Testament*

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gn | Genesis | 2x | 2 Chronicles | Dn | Daniel |
| Ex | Exodus | Er | Ezra | Hs | Hosea |
| Lv | Leviticus | Ne | Nehemiah | Jl | Joel |
| Nu | Numbers | Es | Esther | Am | Amos |
| Dt | Deuteronomy | Jb | Job | Ob | Obadiah |
| Js | Joshua | Ps | Psalms | Jh | Jonah |
| Jg | Judges | Pr | Proverbs | Mc | Micah |
| Ru | Ruth | Ec | Ecclesiastes | Na | Nahum |
| 1S | 1 Samuel | So | Song of Solomon | Hk | Habakkuk |
| 2S | 2 Samuel | Is | Isaiah | Zp | Zephaniah |
| 1K | 1 Kings | Jr | Jeremiah | Hg | Haggai |
| 2K | 2 Kings | Lm | Lamentations | Zc | Zechariah |
| 1x | 1 Chronicles | Ek | Ezekiel | Ml | Malachi |
|  |  |  |  |  |  |
| *New Testament* |  |  |  |  |  |
| Mt | Matthew | Ep | Ephesians | Hb | Hebrews |
| Mk | Mark | Ph | Philippians | Ja | James |
| Lk | Luke | Cl | Colossians | 1P | 1 Peter |
| Jn | John | 1Q | 1 Thessalonians | 2P | 2 Peter |
| Ac | Acts | 2Q | 2 Thessalonians | 1J | 1 John |
| Rm | Romans | 1T | 1 Timothy | 2J | 2 John |
| 1C | 1 Corinthians | 2T | 2 Timothy | 3J | 3 John |
| 2C | 2 Corinthians | Ti | Titus | Jd | Jude |
| Gl | Galatians | Pn | Philemon | Rv | Revelation |

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| *Apocrypha* |  |  |  |  |  |
| Tob | Tobit | Bel | Bel and the Dragon | 1Esd | 1 Esdras |
| Jth | Judith | 1Mac | 1 Maccabees | 2Esd | 2 Esdras |
| Wis | Wisdom | 2Mac | 2 Maccabees |  |  |
| Sir | Sirach/Ecclesiasticus | 3Mac | 3 Maccabees |  |  |
| Bar | Baruch | 4Mac | 4 Maccabees |  |  |
|  |  |  |  |  |  |
| *Other Writers* |  |  |  |  |  |
| Aesc | Aeschylus 525-456 BC | Hdt | Herodotus ~485~425 BC | Plat | Plato 429-347 BC |
| Aris | Aristophanes ~448~380 BC | Hom | Homer ~800 BC | Soph | Sophocles 496-406 BC |
| Arist | Aristotle 384-322 BC | Jsph | Josephus 37~110 AD | Theog | Theognis ~550 BC |
| Dem | Demosthenes 384-322 BC | Lucn | Lucian ~150 AD | Thuc | Thucydides ~460~395 BC |
| Eur | Euripides 485-406 BC | Pind | Pindar ~518~438 BC | Xen | Xenophon 431~355 BC |
|  |  |  |  |  |  |

*Specific works*

|  |  |  |  |
| --- | --- | --- | --- |
| [Jsph *TJW*] | The Jewish War (De Bello Iudaeico ) |  |  |
| [Xen *An*] | Anabasis |  |  |

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*[We do not recommend this text].*

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1. We are surprised by Goodwin's remarks here. The é of the French *le réal* (- a Spanish coin - an unusual word to choose - it is not in our Larousse *Dictionnaire du Français Contemporain*, 1966 edition -) is surely pronounced with IPA symbol [e], not [ɛ]. A better example of a shorter version of the [ɛː] of *la fête* might have been the [ɛ] of *le bec*. However, the Larousse dictionary does not distinguish between [ɛː] and [ɛ]. [↑](#footnote-ref-1)
2. A difficult diphthong. It also occurs in old native Manx, e.g. *eisht*, then. [↑](#footnote-ref-2)