

THE MARKEDNESS OF Οἶδα:
A DISCOURSE ANALYSIS OF 1 JOHN

by

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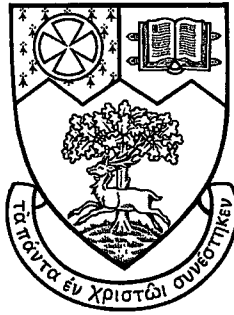
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ABSTRACT

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By applying discourse analysis, this study first provides an analysis of the distribution of οἶδα as well as other lexical choices from the same semantic domain as οἶδα in 1 John. After that, the patterns of οἶδα are compared with the patterns of the non-perfect tense forms of the choices from the same semantic domain to determine a correspondence. By comparing the results, this study demonstrates that οἶδα, in opposition, is chosen in places in the discourse that are relatively more prominent than places in which the non-perfect tense forms of the other lexical items from the same semantic domain were chosen. It then demonstrates the plausibility that οἶδα is a marked form. Thus, this study shows that οἶδα is a viable perfect through a study of the motivated choices of οἶδα as opposed to other verbs in the same semantic domain in the discourse of 1 John.

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Chapter 1: Introduction

This chapter will first explain the thesis of this study. It will suggest the need for an investigation on the role and usage of οἶδα by examining a particular book in the NT, which will be 1 John, and will suggest the contribution of such an investigation. Then it will provide a survey of related literature on the lexical item οἶδα and the discourse analysis of 1 John, and evaluate their contribution and the possibility of further research and development. Finally, it will provide a brief introduction on discourse analysis, the approach that this study will use.

I. Description of the Topic and Its Importance

The lexical item οἶδα¹ is defective.² It only has the perfect, pluperfect, and future perfect tense forms in the New Testament (hereafter NT). Because of its distinctiveness, scholars of NT studies continue to debate it in regard to both the usage of its tense form and its relationship with γινώσκω.³ Even though οἶδα is in perfect tense form, many scholars do not see it as a viable perfect form. Some Greek grammarians regard it as a present, since it is translated into present tense in English and it does not have reference to past events with present results, a criterion that traditionally defines the perfect.⁴

¹ Οἶδα is glossed as “know,” “know how to,” or “understand.” See Louw and Nida, *Louw-Nida Greek-English Lexicon*, 28.1, 28.7, and 32.4.

² According to McKay, “A verb which lacks part of the full inflection is called *defective*.” See McKay, *Greek Grammar*, 51 (his emphasis). Porter describes defective verbs in relation to verbal aspect theory, and points out that they “may display only a limited number of the three verbal paradigms.” See Porter, *Idioms*, 24–25. Moreover, “one or more of the tense, mood or voice forms is lacking but there is no semantic shift to fill in the missing sense” in defective verbs. See Porter, *Idioms*, 70, fn. 4.

³ Γινώσκω is translated as “know.” See Louw and Nida, *Louw-Nida Greek-English Lexicon*, 28.1. Only this translation, which falls in the same semantic subdomain as οἶδα does (as described in fn. 1), will be considered in this study.

⁴ Porter, *Verbal Aspect*, 283. The treatment of οἶδα as a present is adopted by many lexicons and grammars, such as lexicons like LSJ and BDAG, and grammars written by Goodwin, Moulton, Robertson, and Turner. For instance, see Robertson, *Grammar*, 881.

Stanley E. Porter, however, persuasively argues that οἶδα is a viable perfect form,⁵ and points out that the issue of verbal aspect has been widely neglected. While some scholars might argue that οἶδα is aspectually vague because it is defective, he shows that the word is to be treated as a genuine perfect form. He contends that οἶδα is “part of a paradigm of *εἶδω, with εἶδον as its Aorist opposition.”⁶ Though these forms developed semantic distinctions, they continued to be seen as paradigmatically related. Porter quotes McKay: “There appears to have been no doubt in the minds of Greeks from the time of Homer to well beyond the time of the NT that οἶδα was in every respect a perfect.”⁷ On the other hand, Porter also indicates that the limitations of οἶδα should be considered. The limitations include the lack of formal choice of voice form for οἶδα, and the restricted choice of verbal aspect.⁸ If there is not a correct understanding of the verbal aspect of this word, it may lead to insufficient or even incorrect interpretation of the NT texts. In view of this, a valuable contribution may still be added to this debate, by providing an exhaustive examination of a NT text, using the synchronic approach, an approach which aims at describing “a text on the basis of its coherence, structure, and function as it exists in its final form.”⁹ This study will seek to confirm the markedness of οἶδα, by providing a discourse analysis of 1 John as a test case. If we can confirm the markedness, we may show that οἶδα is not aspectually vague, but is a viable perfect tense form; and that it is not used like a present tense form.¹⁰

⁵ Porter, *Verbal Aspect*, 281–87.

⁶ Porter, *Verbal Aspect*, 282–83. Some other grammarians also have mentioned or illustrated that εἶδον is the aorist form of (or related to) οἶδα. For instance, Moulton and Howard, *Grammar*, II: 234; Robertson, *Grammar*, 319.

⁷ Porter, *Verbal Aspect*, 283–84, citing McKay, “Perfect and Other Aspects,” 298–99.

⁸ Porter, *Verbal Aspect*, 284–87.

⁹ Porter and Clarke, “What Is Exegesis,” 11.

¹⁰ Even though the theory behind the claim that “οἶδα is used as a present” is based on concepts of temporal reference or *Aktionsart*, which Porter has already proved wrong, it is still worth commenting on it.

I am applying a form of discourse analysis which is based on a systemic functional model to verbal patterns at the discourse level. Discourse analysis investigates “the relationships between language, discourse, and situational context in human communication.”¹¹ It can help us to understand how the lexis οἶδα is used in its discourse (the NT text) and its context of situation. Utilizing a systemic functional model¹² from among the available discourse analysis models to examine the usage of οἶδα is an attempt to contribute to both the studies of the lexical item οἶδα and the application of the model itself.

It is essential to investigate the verbal patterns of οἶδα in a particular book in the NT. We can ensure that we have a complete discourse by using a particular book in the NT, which has a fixed context of situation and demonstrates the pattern of a specific author’s choices. This is essential, especially for evaluating the choice of one lexical item over other choices, since a fixed context of situation legitimizes the comparison. Thus, the influence of external criteria on the data will be minimized.

First John is an appropriate test case for determining whether οἶδα is a viable perfect. First, 1 John contains a number of words from the semantic domains of “Know” (subdomain 28 A), and “Understand” (subdomain 32 A).¹³ For instance, the lexical item οἶδα appears 15 times, γινώσκω 25 times, and ἀκούω¹⁴ 14 times.¹⁵ B. A. du Toit has written an essay concerning words of “certainty” that demonstrates the important role that

¹¹ Reed, “Discourse Analysis,” 189. A further introduction to discourse analysis will be provided on 9–11.

¹² See 10–11.

¹³ The semantic domains are categorized according to the division of Louw and Nida, *Louw-Nida Greek-English Lexicon*, the concept of semantic domain will be introduced on 41–48.

¹⁴ Ἀκούω is translated as “understand.” See Louw and Nida, *Louw-Nida Greek-English Lexicon*, 32.1. Only this translation, which falls in the same semantic subdomain as οἶδα does (as described in fn. 1), will be considered in this study.

¹⁵ These are only examples of the words that will be studied. There are some more related verbs. See the discussion on 48.

lexical items from the semantic domain of οἶδα play in 1 John.¹⁶ Second, the limited size of the discourse of 1 John is suitable for a detailed analysis. Third, the author's use of οἶδα, and the synonyms γινώσκω, ἀκούω and other choices from the same semantic domain as οἶδα, make it suitable as a test case to examine οἶδα at a discourse level.¹⁷ The number of times that all these verbs appear¹⁸ demonstrates that it is a viable test case.

This study will offer a discourse analysis that focuses on examining the prominence of the discourse. I will show that οἶδα is a marked choice because it occurs in places of relative prominence in the discourse, in contrast to the patterns of other verbs in its semantic domain such as γινώσκω. This may serve as a contribution to the study of the semantic of the tense form of οἶδα, by providing an exhaustive examination of a NT text.

II. Related Literature on the Lexical Item Οἶδα and A Discourse Analysis of 1 John

This section will provide a survey on the related literature on the lexical item οἶδα and on discourse analysis of 1 John.

A. Related Literature on the Lexical Item Οἶδα

Except for Porter's discussion on οἶδα and γινώσκω¹⁹ as we have mentioned above, there are only several recent studies that are related to the topic. The first one is de

¹⁶ Du Toit, "Role and Meaning of Statements of 'Certainty'," 96. The words of certainty include οἶδα and γινώσκω as the main focus.

¹⁷ Since this study is only acting as a test case, it may not be conclusive in terms of determining the function of οἶδα in the whole linguistic network.

¹⁸ There are 53 occurrences of the choices from the same semantic domain as οἶδα that we may compare with it. A complete list of the words will be provided on 111–12.

¹⁹ Porter, *Verbal Aspect*, 281–87.

la Potterie's study on the Gospel of John.²⁰ He concludes that the two lexical items are used according to the classical distinctions on their meaning.²¹ Erickson points out that de la Potterie sometimes forces or ignores evidence in order to make his point.²² Porter also points out that he falls victim to illegitimate totality transfer on several occasions.²³ Since de la Potterie's work is related to the lexical meaning of the two words, it is out of the scope of this study.

The second one is Burdick's study on the Pauline use of the two lexical items.²⁴ He also concludes that generally Paul follows the classical pattern.²⁵ Erickson points out that sometimes he makes arbitrary decisions, and sometimes interprets according to systematic theology.²⁶ Porter also points out that he makes subjective evaluations in his study.²⁷ Burdick's study is also related to the lexical meaning of the two words and is thus not related to this study.

Silva's study on Pauline style as lexical choice²⁸ is more concerned with lexical stylistics. Despite his different aim, he suggests that Paul's choice of the verb was dictated by stylistic rather than semantic reasons,²⁹ which can be seen as a breakthrough on the understanding of the usage of the two lexical items, but is again not concerned with verbal aspect that we are investigating.

²⁰ La Potterie, "Oida et Ginōskō," 709–25.

²¹ Erickson, "Oida and Ginōskō," 111.

²² Erickson, "Oida and Ginōskō," 111.

²³ Porter, *Verbal Aspect*, 282.

²⁴ Burdick, "Oida and Ginōskō," 344–56.

²⁵ Erickson, "Oida and Ginōskō," 111.

²⁶ Erickson, "Oida and Ginōskō," 111.

²⁷ Porter, *Verbal Aspect*, 282.

²⁸ Silva, "Pauline Style as Lexical Choice," 184–207.

²⁹ Porter, *Verbal Aspect*, 283, in which he quotes Silva, "Pauline Style as Lexical Choice," 201.

Erickson applies verbal aspect theory to studying the two words in Pauline usage.³⁰ However, he wrongly identifies some tense forms as time related and this leads to a wrong understanding on the use of the tense forms of γινώσκω. He concludes that the present tense stem of γινώσκω serves as stative aspect and thus is used synonymously as οἶδα.³¹ It is interesting that, unlike other scholars, he does not consider οἶδα as a form used like a present, but regards it as stative aspect without doubt.

Du Toit's study is concerned with the statements of "certainty" rather than the use of the two lexical items. He also differentiates the meaning of the two lexical items in terms of lexical meaning.³² However, since his study is on 1 John, his arguments and conclusion may be relevant to our study.

To conclude, there is not yet a literature that is dedicated to the study of the verbal aspect (or tense form) of οἶδα except for Porter's discussion. Many studies can still be added to this debate. This study will serve as a test case to investigate whether Porter's argument that οἶδα is a viable perfect tense form can be successfully applied to a particular book in the NT.

B. Related Literature on Discourse Analysis of 1 John

We have illustrated in the last subsection that there are not many studies that are related to the two lexical items οἶδα and γινώσκω. Even fewer studies are dedicated to the understanding of the tense forms of them. This subsection will introduce some study that is related to discourse analysis of 1 John. However, since the provision of a complete discourse analysis of 1 John is not the main concern of this study, we will only introduce

³⁰ Erickson, "Oida and Ginōskō," 110–22.

³¹ Erickson, "Oida and Ginōskō," 119–22.

³² Du Toit, "Role and Meaning of Statements of 'Certainty'," 85–87.

several works which are either related to the whole picture of discourse analysis of 1 John, or are related to the entire text of 1 John.³³

Olsson's essay has introduced several works on the discourse analyses on 1 John. One of Olsson's chief interests is "in detecting the reading instructions to be found in the text itself."³⁴ Therefore, his essay has introduced those works that are between 1978 and 1993. These include the commentaries of Brown and Klauck, Malatesta's work as an example from the so-called Rome school, du Rand's comprehensive analysis from South Africa, two discourse analyses from Miehle and Longacre, who are scholars affiliated with Wycliffe Bible Translators, and several rhetorical descriptions from Vouga, Watson, and Morland.³⁵ It is a good starting point for the understanding of various streams of discourse analysis of 1 John. It can also serve as an introduction of some viewpoints concerning the structure of 1 John.

Du Rand, who has been introduced by Olsson, presents a "semantic methodical exposition" of 1 John.³⁶ He has provided a very detailed analysis on the structure of 1 John.³⁷ It may also serve as a reference concerning the structure of 1 John.

Longacre, who has also been introduced by Olsson, uses some textual clues to produce an outline of 1 John.³⁸ However, we may notice that sometimes he does not follow the criteria that he has set and changes the boundary of division of his outline. This act seems to be arbitrary and somehow affects the credibility of his analysis. Nevertheless, Longacre's work is insightful and may shed light on this study.

³³ Other examples of studies on discourse analysis of 1 John include Callow, "Where," 392–406; and the essays within *Studies in the Johannine Letters*, among others.

³⁴ Olsson, "First John," 371.

³⁵ Olsson, "First John," 369–91.

³⁶ Du Rand, "Discourse Analysis," 2–3.

³⁷ Du Rand, "Discourse Analysis," 1–42. A more detailed discussion on this essay can be found in Olsson's essay.

³⁸ Longacre, "Exegesis of 1 John," 271–86. Olsson has provided a more detailed discussion on this.

Tan investigates 1 John by answering four questions. The four areas are related to emphasized words, important participants, overall meaning of each unit, and overall message of 1 John.³⁹ As the title of his article has suggested, it is a linguistic overview of 1 John and we may grasp some preliminary ideas concerning discourse analysis. One point that we may take into consideration when we study 1 John is that both Longacre and Tan have pointed out the verb “write” in their works and regard this verb as emphatic.⁴⁰

Culy’s handbook on the Greek text of *1, 2, 3 John* is concerned with Greek grammar and linguistics. It attempts to “address all significant questions arising from the Greek text itself.”⁴¹ Moreover, it has also included “questions of genre and structure, the significance of the writer’s choices of verb tense, the writer’s use of mitigated exhortations,” and other discussions⁴² that are valuable information that may shed light on this study.

Since this study will not provide a complete discourse analysis of 1 John, we may refer to the analyses of the works mentioned above as references on discourse structure and the like. After we have presented this very brief introduction of a few works on discourse analysis of 1 John, I will now provide a brief introduction on the theory of discourse analysis.

³⁹ Tan, “Linguistic Overview of 1 John,” 68–80.

⁴⁰ Longacre, “Exegesis of 1 John,” 276–77; and Tan, “Linguistic Overview of 1 John,” 70.

⁴¹ Culy, *1, 2, 3 John*, xii.

⁴² Culy, *1, 2, 3 John*, xii–xiii.

III. Discourse Analysis and Systemic Functional Linguistics

Discourse analysis seeks to “understand the relationships between language, discourse, and situational context in human communication.”⁴³ Jeffery T. Reed proposes four tenets of discourse analysis. First, discourse analysis looks into the roles of the author, the audience, and the text during a communicative process. Second, discourse analysis deals with language beyond the sentence level, and believes that grammar is guided by the “discourse,” while it still retains the need for examining words and clauses. Third, discourse should be studied within its social context, and explored for its social functions, thus leading into the domain of interpersonal and functional roles of language. Fourth, discourse analysis tries to find out “how language is used to create cohesive and coherent communication.”⁴⁴ Reed concludes that discourse analysis is “a reading of discourse based on comprehensive linguistic models of language structure and cohesiveness.”⁴⁵ For discourse analysis, both co-textual (inter-linguistic) and contextual (extra-linguistic) factors play an important role.⁴⁶

Discourse analysis is a useful approach in biblical studies.⁴⁷ It provides the means of analyzing how various linguistic items work together to form an entire discourse.

⁴³ Reed, “Discourse Analysis,” 189.

⁴⁴ Reed, “Discourse Analysis,” 189–93.

⁴⁵ Reed, “Discourse Analysis,” 193–94.

⁴⁶ Reed, “Discourse Analysis,” 198.

⁴⁷ For examples of the application of discourse analysis to Greek, see Porter, “Discourse Analysis,” 14–35. Other important works includes Reed, “Discourse Analysis”; Louw, “Discourse Analysis”; Du Toit, “Significance of Discourse Analysis”; Roberts, *Linguistics and Bible Translating*; Kotzé, *Structure of Matthew 1-13*; Du Rand, “Discourse Analysis”; Snyman, “Semantic Discourse Analysis”; Black, Barnwell, and Levinsohn, eds., *Linguistics*; Porter and Carson, eds., *Discourse Analysis and Other Topics*; Porter and Reed, eds., *Discourse Analysis and the New Testament*; Guthrie and Quinn, “Use of Psalm 8:4-6 in Hebrews 2:5-9”; Westfall, “Blessed Be the Ties That Bind”; and Porter, *Studies in the Greek New Testament*, among others. Works especially related to prominence and/or verbal aspect includes Reed and Porter, eds., *Discourse Analysis*; Porter and Hess, eds., *Translating the Bible*; Martín-Asensio, *Transitivity-Based Foregrounding*; Reed, *Discourse Analysis of Philippians*; Reed, “Discourse Analysis”; Porter and O'Donnell, eds., *Linguist as Pedagogue*; Westfall, *Hebrews*; Reed and Reese, “Verbal Aspect”;

These items include words, phrases, clauses, and paragraphs. Discourse analysis can also help us to see how the discourse as a linguistic structure can inform the analysis of its smaller components.⁴⁸ Applying discourse analysis can enable a thorough treatment of the NT texts.

This study will be based on M. A. K. Halliday's systemic functional model (hereafter SFL), which emphasizes the system networks of language.⁴⁹ SFL is *comprehensive* in scope and concerned with language in its entirety; any one aspect should always be understood with reference to the complete network of linguistic choices.⁵⁰ This theory holds that the grammar of a language is signified in the form of system networks, and that meaning is inherent in systemic patterns of choice.⁵¹

Within the system of SFL, language is seen to have three metafunctions. The ideational metafunction is the component that relates to how language construes human experience. It is believed that every facet of human experience can be transformed into meaning. Language provides a theory of human experience. Certain resources of the lexicogrammar are dedicated to the ideational metafunction. The interpersonal metafunction is the component that language enacts our personal and social relationships with other people. It is both interactive and personal. The third metafunction is the textual metafunction. This component relates to the construction of text. It can be viewed as an enabling or facilitating function. It serves to build up sequences of discourse, organize the

Mathewson, "Verbal Aspect in the Apocalypse of John"; Naizer, "Parable of the Labourers in the Vineyard"; and Cirafesi, *Verbal Aspect*, among others.

⁴⁸ Porter, *Idioms*, 307.

⁴⁹ See Halliday and Matthiessen, *Introduction to Functional Grammar*, as main reference. However, since the model covers many different elements, I am not going to introduce them all in this study; instead, I am only going to pinpoint the notion of prominence, which is the starting point and focus of my methodology.

⁵⁰ Halliday and Matthiessen, *Introduction to Functional Grammar*, 19.

⁵¹ Halliday and Matthiessen, *Introduction to Functional Grammar*, 23.

discursive flow, and create cohesion.⁵² All the elements within a text are dedicated to the construction of one (or more) of these metafunctions.

In this study, I am going to explore one of the features at the discourse level—prominence. The underlying theories and research methodology will be discussed in Chapter 2.

⁵² Halliday and Matthiessen, *Introduction to Functional Grammar*, 29–30.

Chapter 2: Methodology and Theoretical Framework

This chapter will provide a brief introduction to the methodology used in this study. First, it will introduce verbal aspect in the Greek of the NT, introducing its theoretical concept and the opposition of the three aspects. It will then provide an introduction to the concept of semantic domain. After that, it will introduce prominence theory by first introducing the theoretical framework. Next, it will develop a prominence model for the analysis of the Greek of the NT. It will present the theory and the application methodology. Finally, it will explain the procedure of the analysis that is used to demonstrate that the lexical item οἶδα is used as a viable perfect form.

I. Verbal Aspect

The theory of verbal aspect is essential to the discussion of the role of the perfect tense form of οἶδα in 1 John.¹ The understanding of the tense form of the Greek of the NT, however, is still an unsettled subject matter.

A. Different Understandings on Tense Form of the Greek of the NT

Among the different understandings on the tense form of the Greek of the NT, there are three mainstreams. They are the traditional view (temporal view), *Aktionsart*, and verbal aspect.

¹ The discussion of verbal aspect is not limited to NT studies. The debate can be traced back to the Greeks themselves. The major work that has treated the subject matter can be divided into six sections: Hellenistic Greek grammars, 19th-century and traditional grammars, comparative philology and *Aktionsart*, transitional approaches, structural linguistics and aspect, and grammars of Hellenistic Greek from Winer to the present; see Porter, *Verbal Aspect*, 17–65, in which works which have treated the NT are also introduced.

1. Traditional View (Temporal View)

The temporal view of the Greek tense form stemmed from Hellenistic Greek grammars² and became significant during the rationalist period (17th–early 19th century). In this period, it was believed that the Greek tense forms should correspond to the logical system derived from the European languages used for analysis. Therefore, tense form was understood in this period as a “heavily time-based system, in which a one-to-one correlation was drawn between tense form and time of action.”³

- Limitations of the Traditional View (Temporal View)

Grammarians of this period noticed that there were recognizable deviations from this absolute-time perspective. Therefore, they devised means, such as the gnomic aorist and historical present, to explain them.⁴ While the term “gnomic aorist” is used to denote those occasions that the aorist tense form is used to illustrate “a timeless, general fact,”⁵ it shows that these grammarians realized that sometimes the aorist tense form is not used to describe past time event. On the other hand, while the term “historical present” is used to denote those occasions that the present tense form is used to portray “a past event,”⁶ it shows that these grammarians realized that sometimes the present tense form is not used to depict present time event. It reflects the fact that the grammarians themselves realized that the absolute-time perspective is not able to explain a significant number of uses of tense forms.

² Porter, *Verbal Aspect*, 18–20.

³ Porter, *Idioms*, 26–27.

⁴ Porter, *Idioms*, 26–27.

⁵ Wallace, *Greek Grammar Beyond the Basics*, 562.

⁶ In fact, the historical present is seen to have been used “fairly frequently in narrative literature,” see Wallace, *Greek Grammar Beyond the Basics*, 526.

2. *Aktionsart*

The concept of *Aktionsart* is another mainstream. The theory of *Aktionsart* argues that Greek tense forms are “used to convey how an action objectively occurs.”⁷ Therefore, terms like punctual, iterative, terminative, cursive, perfective, and linear are used.⁸ Under this scheme, certain values are attached to the tense forms. For instance, punctiliar is attached to the aorist tense form, durative or linear to the present tense form, and durative to the perfect tense form. The scheme, however, varies with different authors.⁹ One of the most widely accepted views concerning the perfect tense form is that it denotes what began in the past and still continues and may still enjoy the result.¹⁰ Some grammarians who understand tense forms from the viewpoint of *Aktionsart* have noticed that the perfect tense form “has often much to offer towards the interpretation of the text.”¹¹ Moulton describes the perfect tense form as “the most important, exegetically, of all the Greek Tenses.”¹²

- Limitations of *Aktionsart*

There are several limitations concerning the utilization of the concept of *Aktionsart* in explaining tense forms. Firstly, the conceptions of the terms used are not based strictly upon morphological criteria. Similar forms are often assigned to varying descriptive categories. Porter cites Schlachter and says that during the quest for *Aktionsart*, the morphological point of view has almost been forgotten. The only formal

⁷ Porter, *Idioms*, 27 (his emphasis).

⁸ Porter, *Verbal Aspect*, 33.

⁹ Porter, *Idioms*, 27–28. Robertson has presented the various uses of the tense forms from the viewpoint of *Aktionsart*. See Robertson, *Grammar*, 821–910.

¹⁰ For instance, Blass and Debrunner, *Greek Grammar*, §§340 and 342; Chamberlain, *Exegetical Grammar*, 72; Dana and Mantey, *Manual Grammar*, §182; Moulton, *Grammar*, I: 109; Wallace, *Greek Grammar Beyond the Basics*, 573; and Zerwick, *Biblical Greek*, §285–86.

¹¹ For instance, Zerwick, *Biblical Greek*, §286.

¹² Moulton, *Grammar*, I: 140.

element of interest is the prefix.¹³ Thus, the prefix of the lexis, rather than the morphology of the tense form, is being considered. Secondly, the categories are subjective constructs. Porter quotes Klein and states that basically one could start from the assumption that there are as many categories of *Aktionsarten* as there are conceivable descriptive categories of a verbal process.¹⁴ There are no criteria for the categories. Therefore, it results in frequent and major variations in the system.¹⁵ Moreover, there is no basis of support in discussion of *Aktionsart* to equate it with tense categories. Appeal is made to verbal root, lexis, or time, but not to tense.¹⁶ When the explanation is not in terms of tense form but of the lexical root of the verb, it will be difficult to explain those descriptions of the same event using different tense forms.¹⁷ Furthermore, the terminology is temporally based, and the *Aktionsarten* may be contradictory, mutually exclusive, and subjective.¹⁸

3. Verbal Aspect

In view of the limitations of the temporal view and *Aktionsart*, a more morphologically based explanation which attends to the tense forms is needed. The third mainstream of discussion of tense forms is the theory of verbal aspect, which has another way to describe tense form. The concept of verbal aspect has led to a major transformation and many discussions in the understanding of tense form. Because of the influence of modern linguistics and the emphasis upon synchronic study of language, grammarians started to focus on examining the verb forms of Greek available within the

¹³ Porter, *Verbal Aspect*, 33; Schlachter, "Verbalaspekt," 24.

¹⁴ Porter, *Verbal Aspect*, 33; Klein, *Tempus*, 104.

¹⁵ Porter, *Idioms*, 27.

¹⁶ Porter, *Verbal Aspect*, 34.

¹⁷ Porter, *Idioms*, 27.

¹⁸ Porter, *Verbal Aspect*, 34.

language itself, regardless of reconstructing genetic forebearers.¹⁹ In the following subsection, we are going to have a more detailed discussion on verbal aspect, which is the foundation of the discussion of this study.

B. The Concept of Verbal Aspect

The first structural linguistic approach to aspect that includes ancient Greek is the publication *Etudes d'aspect* of Holt in 1943.²⁰ After that, Ruipérez, Friedrich, and Comrie continued the discussion and provided the best-known theoretical discussions of Greek verbal aspect.²¹ Grammarians like Chantaine, Humbert, McKay, and Moorhouse also use aspect as the fundamental category for tense-form.²²

In this period of time, grammarians recognized that Greek verbal aspect centers upon use of the three major tense forms and the semantic features attached to them. The speaker or author can make their own choice of verbal aspect, within certain well-established patterns of usage. In other words, verbs in Greek function as indicators of the speaker or author's view of an action. It is regardless of how the action might have transpired objectively in the real world or the time it might have transpired.²³ We are now going to define some important terms, and then we will have more detailed discussion on the concept of verbal aspect.

¹⁹ Porter, *Idioms*, 28. In which Porter refers to the works: Robertson, *Grammar*, 46–48, and McKay, “Syntax in Exegesis,” 44–45.

²⁰ Porter, *Verbal Aspect*, 39–41, in which Porter mainly introduces the following work on verbal aspect: Holt, *Etudes d'aspect*, 14–47.

²¹ Porter, *Verbal Aspect*, 41–47, in which Porter introduces mainly the following theoretical works on verbal aspect: Ruipérez, *Estructura*, 1–44; Friedrich, “On Aspect,” S1–S44; and Comrie, *Aspect*, 1–122.

²² Porter, *Verbal Aspect*, 47–50, in which Porter introduces mainly the following Greek grammars: Chantaine, *Grammaire*, 2:183–204; Humbert, *Syntaxe*, 133–54; McKay, *Greek Grammar*, 136–42, 214–24, and 141–48; and Moorhouse, *Syntax*, 181–213.

²³ Porter, *Idioms*, 28.

1. Definition of Terms

It would be helpful to define the terms “tense,” “aspectual class,” and “grammatical aspect” (which is what we meant “verbal aspect” in this study) first, so that we can differentiate clearly the difference between temporal view, *Aktionsart*, and verbal aspect. We will start from the viewpoint of some linguists.

- Tense

Comrie in his book *Tense* defines “tense” as the “grammaticalized expression of location in time.”²⁴ He further differentiates between “absolute tense” and “relative tense.” “Absolute tense” means “a tense which includes as part of its meaning the present moment as deictic centre.”²⁵ He concludes that “While such tenses seem to be extremely rare cross-linguistically, they are attested in a number of Bantu languages.”²⁶ On the other hand, “relative tense” is a tense “where the reference point for location of a situation is some point in time given by the context, not necessarily the present moment.”²⁷ This concept accounts for most cases of the use of “tense.”²⁸

Therefore, “tense” could be the semantic information conveyed by grammatical categories, including tense forms. As we have discussed earlier, however, it is not very successful when we try to explain all the phenomenon of the tense forms of Greek of the NT with this concept,²⁹ and thus we cannot consider it as the grammaticalized expression of tense forms of Greek of the NT.

²⁴ Comrie, *Tense*, 9.

²⁵ Comrie, *Tense*, 36.

²⁶ Comrie, *Tense*, 53.

²⁷ Comrie, *Tense*, 56.

²⁸ Relative tense can be further divided into two sub-categories. See Comrie, *Tense*, Chapter 3.

²⁹ See 13.

- Aspectual Class (*Aktionsart*)

A section in the *Oxford Handbook of Tense and Aspect* has introduced the difference between lexical aspect, grammatical aspect, aspectual class, and aspectual form. It explains that the term “aspectual class” can be used interchangeably with “*Aktionsart(en)*.” It is used for:

...the classification of overt derivational word-formation devices (mostly verb affixes) that express various aspects of situations (e.g., terminative, resultative, delimitative, perdurative, iterative, semelfactive, attenuative, augmentative), and that were distinguished from inflectional morphology dedicated to the encoding of grammatical aspect.³⁰

Thus, *Aktionsart* is concerned with derivational word-formation, and should be differentiated from grammatical aspect, which is concerned with inflectional morphology.

Comrie has also discussed the distinction between aspect and *Aktionsart*. He writes:

The distinction between aspect and aktionsart is drawn in at least the following two quite different ways. The first distinction is between aspect as grammaticalisation of the relevant semantic distinctions, while aktionsart represents lexicalisation of the distinctions, irrespective of how these distinctions are lexicalised; this use of aktionsart is similar to the notion of inherent meaning... The second distinction, which is that used by most Slavists, and often by scholars in Slavonic countries writing on other language, is between aspect as grammaticalisation of the semantic distinction, and aktionsart as lexicalisation of the distinction provided that the lexicalisation is by means of derivational morphology.³¹

Even though there are two distinctions, two points are in common. The first is that aspect is always seen as the grammaticalization of the semantic distinctions. The other is that *Aktionsart* is always seen as the lexicalization of the distinction.

Comrie has explained the distinction between grammaticalization and lexicalization in general when he discusses tense. He writes:

³⁰ Filip, “Lexical Aspect,” 725.

³¹ Comrie, *Aspect*, 7.

The simplest statement of the difference would be to say that grammaticalisation refers to integration into the grammatical system of a language, while lexicalisation refers merely to integration into the lexicon of the language, without any necessary repercussions on its grammatical structure.³²

Therefore, we may say that the tense forms, which are integrated into the grammatical system, are used to grammaticalize some sort of semantics. On the other hand, entities like the prefix of a lexical item or the lexical root, which are integrated into the lexicon, are used to lexicalize some sort of semantics. In view of this, *Aktionsart*, which is seen as the lexicalization of the semantic distinction, is not related to the semantics of the tense form; instead, it is related to the semantics of the lexical item. It may account for the limitations that *Aktionsart* has shown when grammarians try to utilize it to explain the tense forms of the Greek of the NT. Therefore, we may say that *Aktionsart* by definition should not be used to explain the semantic of tense form, since tense form is within the grammatical system.

- Grammatical Aspect

In the *Oxford Handbook of Tense and Aspect*, grammatical aspect is denoted by a grammatical marker on a verb in a given sentence, or can be formally expressed by syntactic constructions. In other words, inflectional morphology, in contrast with derivational word-formation devices, is used to encode grammatical aspect.³³ Moreover, grammatical aspect is also called “viewpoint aspect,” while “aspect” is not inherently deictic. It is distinct from *Aktionsart*, which “bears on inherent features of the verb.”³⁴ Therefore, inflectional morphology can be used to denote aspect, where *Aktionsart* is inhered in the verb. Comrie also says, “the noun ‘aspect’ will normally, and in the plural

³² Comrie, *Tense*, 10.

³³ Filip, “Lexical Aspect,” 724–25.

³⁴ De Swart, “Verbal Aspect,” 753.

‘aspects’ always, be restricted to referring to particular grammatical categories in individual languages that correspond in content to the semantic aspectual distinctions drawn.”³⁵ Therefore, it is quite clear that “aspect” is related to grammatical categories, while *Aktionsart* is not. Hence, “aspect” is one of the possible semantic categories conveyed by tense forms, while *Aktionsart* is not.

2. Verbal Aspect and SFL

We have already defined verbal aspect in the last subsection. We are now going to examine its function within language. Comrie has pointed out that the term “aspects” (in the plural) is always “be restricted to referring to particular grammatical categories in individual languages that correspond in content to the semantic aspectual distinctions drawn.”³⁶ In other words, verbal aspect corresponds to some sort of semantic information (which is also known as meaning) in language. Within the system of SFL, the ideational metafunction is the function that language construes human experience, which is transformed into meaning.

3. Lyons’ Perspective on Verbal Aspect of Greek

Before we can study Lyons’ perspective on verbal aspect of Greek, we have to clarify three terms. In order to do so, we will look at two sentences that he writes. First, he quotes Plato’s sentence and writes this: “Now is no time to be deciding [imperfective, *bouleúesthai*] but to have already decided [perfective, *bebouleústhai*].” In another sentence, he writes this: “But there is a third term in the Greek aspectual system, the ‘aorist’, which...”³⁷ From these two sentences, we may deduce that his term “aorist”

³⁵ Comrie, *Aspect*, 7.

³⁶ Comrie, *Aspect*, 7.

³⁷ Lyons, *Introduction to Theoretical Linguistics*, 314.

refers to the aspect that is denoted by the aorist tense form and is what we called the “perfective aspect” in this study. His term “perfective,” while the example has reduplication in its form and its translation is “have decided,” refers to the aspect that is denoted by the perfect tense form and is what we have called the “stative aspect” in this study. Finally, the term “imperfective” is probably used in a way same as it is used in this study. We may now look into his perspective on verbal aspect of Greek with understanding of this difference in terminology.

Lyons states that Greek is like Russian in the sense that the perfective (“stative aspect” in our terminology) is “marked” by contrast with the imperfective. The aorist (“perfective aspect” in our terminology) is in opposition with both the imperfective and the perfective (“stative aspect” in our terminology). After that, he also says: “The Greek perfective³⁸ is the most ‘marked’ of the three aspects: it is perhaps correct to say that, whereas the imperfective is ‘unmarked’ with respect to the perfective,³⁹ the aorist⁴⁰ is ‘unmarked’ with respect to the imperfective.”⁴¹ In this way, he has set out the relative markedness of the three aspects of Greek. Rewriting his concept with our terminology, the relative markedness will be as follows: The perfective aspect is unmarked, while the imperfective aspect is more marked, and the stative aspect is most marked.

Lyons has also described the semantics of the three aspects. He says, “...the Greek perfective⁴² refers to the *state* which results from the completion of the action or process,”⁴³ while the aorist⁴⁴ has no indication as to whether the action is momentary or

³⁸ “Stative aspect” in our terminology.

³⁹ “Stative aspect” in our terminology.

⁴⁰ “Perfective aspect” in our terminology.

⁴¹ Lyons, *Introduction to Theoretical Linguistics*, 314.

⁴² “Stative aspect” in our terminology.

⁴³ Lyons, *Introduction to Theoretical Linguistics*, 314 (his emphasis).

⁴⁴ “Perfective aspect” in our terminology.

not, and the imperfective conveys the meaning “to be in the process of” an action.⁴⁵

Therefore, to say it in our terminology, the focus of the stative aspect is the “state,” while the focus of the imperfective aspect is the “progressive process,” and the focus of the perfective aspect is “without any indication.”

In addition to the above two points, he also proposes, “this three-term system may well have been a feature of the Indo-European ‘parent-language’.”⁴⁶ By saying this, he reinforces that the verbal aspect system of Greek consists of three aspects, and that this system is not a strange system, it is rather a feature of the Indo-European “parent-language.”

Last but not least, he reminds, “We shall not discuss any of the other notions that are customarily brought together under the term ‘aspect’: iterative (or frequentative), punctual (or momentary), habitual, inchoative (or inceptive), etc.”⁴⁷ Then he further explains this point:

Like tense-distinctions, these all have to do with time; but (as Hockett puts it) with the ‘temporal distribution or contour’ of an action, event or state of affairs, rather than with its ‘location in time’. Aspect, unlike tense, is not a deictic category; it is not relative to the time of utterance.⁴⁸

In this way, he opposes the adoption of those categories that are used to describe *Aktionsart* into the system of verbal aspect.

Therefore, Lyons, as a linguist, sees that the verbal aspect system of Greek consists of three aspects. The three aspects are in opposition and have different levels of markedness in relation to each other. Moreover, we should not adopt the categories of *Aktionsart* into the discussion of verbal aspect.

⁴⁵ Lyons, *Introduction to Theoretical Linguistics*, 314–15.

⁴⁶ Lyons, *Introduction to Theoretical Linguistics*, 314.

⁴⁷ Lyons, *Introduction to Theoretical Linguistics*, 315.

⁴⁸ Lyons, *Introduction to Theoretical Linguistics*, 315.

4. Verbal Aspect of Biblical Hebrew

We may also consider the case of another major Biblical language, the Biblical Hebrew (hereafter BH). Traditionally, the tenses of the BH are seen to be temporal, where the suffixed root denotes past tense, and the prefixed root denotes future tense. S. R. Driver, however, argued that the two major stems of BH refer to only a kind of relative or subjective perspective of time. They are either complete or nascent.⁴⁹ H. Ewald then used the terms “perfect” and “imperfect” for the verbal forms, reflecting complete or incomplete action.⁵⁰ Even though both of them continued to use the word “tense,” they recognized that the tense forms of BH are not temporal but aspectual. After that, a large number of scholars follow their scheme, even though there are some modifications.⁵¹

Arnold and Choi’s work is one of the contemporary BH syntax guides which has fully employed the concept of aspect to explain the semantic of tense forms. It states, “Biblical Hebrew has no *tenses* in the strict sense of the term. By this statement, we mean that Hebrew does not locate an action or state in time by means of specific morphology.”⁵² Time relations are not articulated through verbal inflections or grammatically realized tenses. Instead, they are expressed through a variety of syntactical and contextual features.⁵³ The book further differentiates the concepts of *Aktionsart* and aspect. Aspect identifies the action as either undefined or progressive, i.e. perfective or imperfective. It is denoted by verbal conjugations (that is, the traditional tense forms). *Aktionsart* refers to the type of action with regard to voice, fientivity, transitivity,

⁴⁹ Porter, *Verbal Aspect*, 157. In which Porter cites Driver, *Treatise*, 1–6.

⁵⁰ Porter, *Verbal Aspect*, 157. In which Porter quotes Ewald, *Syntax*, 1–13 esp. 3.

⁵¹ Porter, *Verbal Aspect*, 157.

⁵² Arnold and Choi, *Guide*, 36. In the footnote, the authors also provide a list of contemporary works that utilize the concept of aspect.

⁵³ Arnold and Choi, *Guide*, 36.

causation, and various reflexive actions. It is denoted by verbal stems (that is, Qal, Niphal, Piel, Pual, and so forth).⁵⁴ The categories of *Aktionsart* are “simple” (no element of causation), “causation with a patiency nuance,” and “causation with an agency nuance,” and each of these categories can be further divided into active, middle, passive, and reflexive.⁵⁵

We may see that both *Aktionsart* and verbal aspect of BH are morphologically based, and each of them has their own system. The categories of *Aktionsart* in BH can be said to be well-defined and limited to several applicable categories in opposition. It is different from *Aktionsart* that has been proposed for the Greek of the NT, which is neither morphologically based nor consists of well-defined and limited applicable categories in opposition. The Greek of the NT does not have a set of stems apart from the set of the “tense forms” and hence it is not very probable that we can apply both *Aktionsart* and verbal aspect to it. As we have discussed in the last section, the limitations of *Aktionsart* applying to the Greek of the NT have not yet been resolved.⁵⁶ On the other hand, verbal aspect theory is different in the sense that it can provide a system that is morphologically based and has well-defined categories for the understanding of the semantic of the tense forms of the Greek of the NT. Therefore, verbal aspect theory can be considered as a more suitable tool to understand the semantics of the tense forms. In addition, as verbal aspect is something applicable to a language (BH) earlier than the Greek of the NT, and many languages (as modern linguists have shown) later than the Greek of the NT, it may also be applicable to the Greek of the NT.

⁵⁴ Arnold and Choi, *Guide*, 36–37. The terms may not be the most usual terms we encounter when we discuss *Aktionsart*, but in terms of the semantics they convey, they can be considered to belong to *Aktionsart*.

⁵⁵ Arnold and Choi, *Guide*, 37–53.

⁵⁶ See 14–15.

5. Verbal Aspect of Ancient Greek

The verbal aspect of non-indicative mood forms of Greek of the NT has generally created fewer disputes. A significant number of grammarians, for instances, Schwyzer, Robertson, Moulton, Dana and Mantey, Moule, and Gonda, have recognized that the non-indicative mood forms do not make any assertion about reality of any temporal basis and are non-assertive.⁵⁷ Some first-year textbooks of the Greek of the NT have also used verbal aspect as the semantic category for understanding of the verbal aspect of non-indicative mood,⁵⁸ thus many students of the Greek of the NT are already learning and familiar with this semantic category.

The investigation of the verbal aspect of Greek, however, has not yet finished. For instance, the verbal aspect of indicative mood forms has not yet got a consensus. Another controversial topic is the semantics conveyed by the perfect tense form. In view of that Porter's publication on verbal aspect of the Greek of the NT is the first systematic monograph on the subject matter in recent years.⁵⁹ We will introduce his verbal aspect theory in the following subsection, to serve as the starting and reference point of the discussion of the other recent works concerning verbal aspect of the Greek of the NT.

C. Porter's Aspect Theory

As we have discussed earlier, many linguists propose that the original function of the "tense stem" of the verb in Indo-European languages (which include Greek) was not

⁵⁷ Porter, *Idioms*, 52.

⁵⁸ Other than Porter's work, there are also several more traditional or widely used textbooks which hold this perspective for the non-indicative mood forms. For instances, Black, *Learn to Read N.T. Greek*, Chapter 20, 21, 23–24; Machen, *N.T. Greek*, 131, 180; Mounce, *Basics of Biblical Greek*, Chapter 26, 31–33. It must be noticed, however, that their terminology and their way of perceiving each aspectual category may differ.

⁵⁹ Porter's book was published in 1989, one year earlier than that of Fanning's. McKay has written a grammar book and several articles concerning verbal aspect, but his monograph in this area is published in 1994.

to indicate time, but verbal aspect.⁶⁰ Verbal aspect is concerned with how the verbal action was perceived to unfold.⁶¹ Porter proposes the category of synthetic verbal aspect. It is a “morphologically-based semantic category,”⁶² and thus the semantic features are attached to the tense form. He defines verbal aspect as “a synthetic semantic category (realized in the forms of verbs) used of meaningful oppositions in a network of tense systems to grammaticalize the author’s reasoned subjective choice of conception of a process.”⁶³ Hence, the verbal aspect being used is chosen by the language user.⁶⁴

Porter also reminds us that temporal values should be differentiated from verbal aspect. Temporal values in Greek are not established by the use of tense forms alone. Instead, the primary conveyors of temporal information are elements other than tense forms, for instance, deictic indicators. Moreover, the temporal ordering of events is not measured in relation to absolute time. Instead, it should be understood through the concept of “relative tense,” and thus is measured by the relations established among the involved events with reference to each other and to the context.⁶⁵

Even though a significant number of grammarians have recognized that the non-indicative mood forms do not make any assertion about reality of any temporal basis and are non-assertive,⁶⁶ Porter still provides adequate examples to demonstrate that the non-indicative mood forms are non-temporal.⁶⁷ In addition, he also provides examples for the indicative mood form. The examples consist of analysis of five temporal categories—past, present, future, omnitemporal, and timeless, which include different kinds of action

⁶⁰ See 16–22.

⁶¹ Porter, *Idioms*, 20.

⁶² Porter, *Verbal Aspect*, xi.

⁶³ Porter, *Verbal Aspect*, 88.

⁶⁴ Porter, *Idioms*, 21.

⁶⁵ Porter, *Idioms*, 25.

⁶⁶ Porter, *Idioms*, 52.

⁶⁷ Porter, *Verbal Aspect*, 168–70.

types—for the three major types of verb tense forms, as well as some examples of the imperfect tense form and the pluperfect tense form.⁶⁸ Hence, he successfully argued that the indicative mood forms are also non-temporal, that is, they are neither time-based nor conform to some pre-established temporal scheme.

Porter's model of verbal aspect consists of three major aspectual categories, namely the perfective aspect, imperfective aspect, and the stative aspect. These three verbal aspects are linked to the three major tense forms. Perfective aspect denotes the semantics of the aorist tense form. Imperfective aspect denotes the semantics of the present as well as the imperfect tense forms. Stative aspect denotes the semantics of the perfect as well as the pluperfect tense forms.⁶⁹

The future tense form is not regarded as part of the verbal aspect system. It constitutes part of the Greek verbal system, but it is not fully aspectual because no paradigmatic choice is offered. Therefore, it is aspectually vague and does not grammaticalize full aspectual choice.⁷⁰ Consequently, it does not enter into meaningful oppositions with the aorist, present, and perfect tense forms. Instead, its place in the verbal structure is unique,⁷¹ and it “grammaticalizes the semantic (meaning) feature of expectation,” and is thus related to the semantic feature of the non-indicative mood forms.⁷² The future is also not a tense since it is used in many non-future contexts.⁷³

⁶⁸ Porter, *Verbal Aspect*, 188–238, 260–70; and Porter, *Idioms*, 29–42.

⁶⁹ Porter, *Idioms*, 21–22.

⁷⁰ Porter, *Verbal Aspect*, 413.

⁷¹ Porter, *Studies in the Greek New Testament*, 32.

⁷² Porter, *Idioms*, 43–44.

⁷³ Porter, *Verbal Aspect*, 411, and Porter, *Idioms*, 44–45.

1. Perfective Aspect

Perfective aspect is defined as “*the meaning (‘semantics’) of the aorist tense: the action is conceived of by the language user as a complete and undifferentiated process.*”⁷⁴ This is irrespective of how the action occurs in actual fact. It does not matter whether the action is momentary or lasts a significant length of time or not, it is not under consideration.⁷⁵

The aorist tense form is least heavily marked. It is thought to be more usual, more normal, and less specific.⁷⁶ This least heavily marked form is less readily used in marked contexts.

2. Imperfective Aspect

Imperfective aspect is defined as “*the meaning of the present tense, including the so-called imperfect form (augmented present form with secondary endings): the action is conceived of by the language user as being in progress.*”⁷⁷ The internal structure of the action is seen as unfolding.⁷⁸

The present and imperfect tense forms are more heavily marked forms. They are more marked formally and semantically, and are slightly marked in terms of distribution.⁷⁹ These marked forms may function within different temporal spheres, marked as well as unmarked discourse.⁸⁰

⁷⁴ Porter, *Idioms*, 21 (his emphasis).

⁷⁵ Porter, *Idioms*, 21.

⁷⁶ Porter, *Verbal Aspect*, 90. This idea conforms to what Lyons has suggested.

⁷⁷ Porter, *Idioms*, 21 (his emphasis).

⁷⁸ Porter, *Idioms*, 21.

⁷⁹ Porter, *Verbal Aspect*, 90.

⁸⁰ Porter, *Verbal Aspect*, 107.

- Imperfect Tense Form

The verbal aspect of the imperfect tense form is the same as that of the present tense form. Through a combination of the augment and the secondary endings added upon the present stem, however, Greek language users have restricted its usage and meaning, and it is often related to past contexts. As Porter has shown, however, the imperfect tense form can also be used in non-past situations. Therefore, even though the imperfect tense form is a form often related to time, it is not an absolute case, and the usage is not related to absolute time.⁸¹ He uses the term “remoteness” as the category differentiating the present tense form and the imperfect tense form, while imperfect tense form is more remote and present tense form is less remote.⁸²

3. Stative Aspect

Stative aspect is defined as “*the meaning of the perfect tense, including the so-called pluperfect form (not always augmented but with secondary endings): the action is conceived of by the language user as reflecting a given (often complex) state of affairs.*”⁸³ The stative aspect “represents the state or condition of the grammatical subject, as conceptualized by the speaker or writer.”⁸⁴ Therefore, this is irrespective of the objective nature of the event. No matter if this state of affairs is the result of some antecedent action or the event has durative or punctiliar or iterative value, it is not under semantic consideration.⁸⁵ In other words, it is different from the concept of stativity of *Aktionsart*.

⁸¹ Porter, *Idioms*, 33–34.

⁸² Porter, *Verbal Aspect*, 207.

⁸³ Porter, *Idioms*, 21–22.

⁸⁴ Porter, *Verbal Aspect*, 259.

⁸⁵ Porter, *Verbal Aspect*, 259.

Moreover, “The force of the stative aspect is that the grammatical subject of the verb is the focus of the state of affairs.”⁸⁶

The perfect and pluperfect tense forms are the most heavily marked forms when we consider them formally, distributionally, and semantically.⁸⁷ These most heavily marked tense forms are used freely in various temporal contexts within both marked and unmarked discourse.⁸⁸

- **Pluperfect Tense Form**

The verbal aspect of the pluperfect tense form is the same as that of the perfect tense form. Similar to the imperfect tense form, the pluperfect tense form tends to be used in past-time contexts, while there are many instances that it is not past-referring.⁸⁹ Again, Porter uses the term “remoteness” as the category differentiating the perfect tense form and the pluperfect tense form.⁹⁰

4. Verbal Systems in Opposition

In Porter’s model, the verbal network consists of verbal systems in opposition.⁹¹ Verbal opposition can be established in terms of marked pairs.⁹² When one element is selected in the language, other similar elements are not selected. The perfective aspect is the least heavily weighed aspect; it carries the least significant meaning attached to use of the form. The imperfect aspect is more heavily weighed; greater semantic significance is implied when it is used in opposition to the perfective aspect. The stative aspect is most

⁸⁶ Porter, *Idioms*, 40.

⁸⁷ Porter, *Verbal Aspect*, 90.

⁸⁸ Porter, *Verbal Aspect*, 107.

⁸⁹ Porter, *Idioms*, 42.

⁹⁰ Porter, *Verbal Aspect*, 289.

⁹¹ Porter, *Verbal Aspect*, xi.

⁹² Porter, *Verbal Aspect*, 89.

heavily weighed; the greatest semantic significance is implied when it is used in opposition to the perfective and imperfective aspects.⁹³

D. Recent Related Literature

We have already presented Porter's verbal aspect theory in the last subsection. We are now going to introduce other recent related literature. There are at least ten monographs that deal with or related to the semantic of the verb of the Greek of the NT over the past twenty years or so.⁹⁴ I will introduce the works very briefly, and then highlight and discuss some points that are related to this study.

- Buist M. Fanning

Fanning published his work in 1990, just one year after Porter's work. His definition of verbal aspect is similar to that of Porter's. Other than the definition, his theory coincides with Porter in the sense that they both agree that aspect is not related to temporal sequence or procedural characteristics of actual situations.⁹⁵ On the other hand, his theory differs from Porter's in several significant ways. First of all, he believes that verbal aspect is not related to prominence of discourse.⁹⁶ Moreover, he suggests that the usage of the indicative is "the intersection in the same forms of aspect-value with time- or tense-meanings. The deictic time-values... interact with the aspects in the indicative."⁹⁷ Hence, he sees the future as "non-aspectual *tense* category."⁹⁸ He understands the perfect indicative as involving three elements: "there is an Aktionsart-feature of *stative* situation,

⁹³ Porter, *Idioms*, 22.

⁹⁴ Cirafesi has provided a clear yet concise survey on nine monographs before his. See Cirafesi, *Verbal Aspect*, 7–15.

⁹⁵ Fanning, *Verbal Aspect*, 84–85.

⁹⁶ Fanning, *Verbal Aspect*, 85.

⁹⁷ Fanning, *Verbal Aspect*, 198.

⁹⁸ Fanning, *Verbal Aspect*, 123 (his emphasis). Olsen, Evans and Campbell also hold this view; see Cirafesi, *Verbal Aspect*, 45.

an internal tense-feature of *anteriority*, and an aspect-feature of summary viewpoint concerning an occurrence.”⁹⁹ He also states that the perfect non-indicative preserves the “basic sense of ‘aspect-Aktionsart-tense’ in denoting a state or condition resulting from an anterior occurrence.”¹⁰⁰ Furthermore, he takes into account the lexical sense of verbs when he evaluates the semantics of verbal aspect.¹⁰¹

An in-depth analysis of the differences between Fanning’s theory and Porter’s theory has already been provided by Porter.¹⁰² One of the important differences between the two theories is about the relationship between aspect and markedness. Theoretically, on the one hand, it is possible that in some oppositions, all members may be equally marked. For instance, in phonology, there are some oppositions that are called equipollent and are equally marked.¹⁰³ On the other hand, however, many linguists will relate aspect with markedness. For instance, Comrie has one chapter on markedness in his book concerning aspect.¹⁰⁴ Lyons has also mentioned about the relative markedness of tense forms of Greek.¹⁰⁵ There is also a chapter concerning markedness in the Oxford Handbook of Tense and Aspect.¹⁰⁶ It seems that many linguists tend to believe that the opposition of aspects is related to markedness. Practically speaking, several monographs had already applied verbal aspect theory that relates aspect to markedness (or prominence theory that includes verbal aspect) and have proven successful and helpful in their

⁹⁹ Fanning, *Verbal Aspect*, 290–91 (his emphasis).

¹⁰⁰ Fanning, *Verbal Aspect*, 396.

¹⁰¹ For instance, he sees verbs occur as performatives because of their lexical sense, see Fanning, *Verbal Aspect*, 202.

¹⁰² See Porter, *Studies in the Greek New Testament*, 28–38.

¹⁰³ Comrie, *Aspect*, 111.

¹⁰⁴ Comrie, *Aspect*, Chapter 6.

¹⁰⁵ Lyons, *Introduction to Theoretical Linguistics*, 314–15.

¹⁰⁶ Binnick ed., *Oxford Handbook*, Chapter 7.

analysis of the NT.¹⁰⁷ In view of the fact that many linguists tend to relate markedness with the opposition of verbal aspects, and that the notion of prominence is applicable in studying verbal aspects of the Greek of the NT, this study will take the viewpoint that the opposition of verbal aspects is linked to markedness.

Secondly, Fanning believe that the indicative consists of both aspect-value and time- or tense-meanings.¹⁰⁸ However, as we have mentioned earlier, Porter has already used many examples of the NT to prove that time value is not one of the core values of the tense forms of the verb of Greek of the NT.¹⁰⁹ Fanning's argument cannot explain all those examples that are raised by Porter. Furthermore, when Fanning discusses the future tense form, it is interesting that he points out the perspective of Lyons, and says that "As Lyons point out, the nature of future-time reference is inherently bound up with contingency, possibility, intention, and other non-assertive modal forces, and this is reflected in the grammatical function of futures in many languages."¹¹⁰ It seems that even though Fanning realizes that Lyons has already pointed out what is the essence of future-time reference, he insists on the time value of future tense form. Moreover, even if the future tense form could be regarded as a "non-aspectual *tense* category," it is still out of the scope of the discussion of verbal aspect.

Finally, Fanning takes into account the lexical sense of verbs into the study of aspects. As we have mentioned earlier, lexical sense is not morphologically-based and hence should not be included in the discussion of aspect.¹¹¹

¹⁰⁷ For instances, Cirafesi, *Verbal Aspect*; Decker, *Temporal Deixis*; Martín-Asensio, *Transitivity-Based Foregrounding*; Mathewson, *Verbal Aspect*, and Reed, *Discourse Analysis of Philippians*, all of them have applied the markedness of the opposition of verbal aspects in their studies.

¹⁰⁸ For a more detailed discussion, see Porter, *Studies in the Greek New Testament*, 32.

¹⁰⁹ Porter, *Verbal Aspect*, 168–70, 188–238, and 260–70.

¹¹⁰ See Fanning, *Verbal Aspect*, 123, in which he cites Lyons, *Semantics*, 814–18.

¹¹¹ See 18–19. For a more detailed critique, see Porter, *Studies in the Greek New Testament*, 31.

- Kenneth L. McKay

McKay argues that Greek verbs realize aspect, but not time. He states that “the tenses of ancient Greek do not signal time except by implication from their relationship to their context.”¹¹² He has also shown that each tense form may convey meaning with different time reference.¹¹³ Although his categories and terminology are slightly different from Porter’s,¹¹⁴ his understanding of the three main aspects is similar to that of Porter’s. In his understanding, the stative aspect (he uses the term “perfect aspect”) “expresses the state or condition of the subject of the verb, as a result of an action (logically a prior action), but most often with comparatively little reference to the action itself.”¹¹⁵ He especially has mentioned the word οἶδα, saying, “In a few verbs the perfect usually appears to signify a state, without any reference to its establishment. The most common of these verbs is οἶδα...”¹¹⁶ He differs from Porter, however, in the sense that he takes the future aspect as the fourth aspect.¹¹⁷

As we have discussed earlier, Lyons has pointed out that the nature of future-time reference is inherently connected to contingency, possibility, intention, and other non-assertive modal forces.¹¹⁸ Therefore, it relates to the mood form more than to the tense form and meaningful opposition will not be formed between them. As a result, this study will not consider the future as the fourth aspect.

¹¹² McKay, *New Syntax*, 39.

¹¹³ McKay, *New Syntax*, 40–51.

¹¹⁴ The terms that he uses for the three main aspects are imperfective, aorist and perfect; see McKay, *New Syntax*, 27. These terms that McKay uses are the same as those of Lyons, see 20–21.

¹¹⁵ McKay, *New Syntax*, 27–34, especially 31.

¹¹⁶ McKay, *New Syntax*, 31.

¹¹⁷ McKay, *New Syntax*, 27, 34.

¹¹⁸ See Fanning, *Verbal Aspect*, 123, in which he cites Lyons, *Semantics*, 814–18.

McKay has especially mentioned the word οἶδα when he talks about the stative aspect (he uses the term perfect aspect). In his viewpoint, the perfect tense form of the word οἶδα conveys the meaning of the stative aspect.

- Mari B. Olsen

Olsen's dissertation has one chapter on aspect in Koine Greek. She sees aspect as a broad term and includes one chapter for lexical aspect and another chapter for grammatical aspect in her study.¹¹⁹ She introduces the terms telicity, dynamicity, and durativity while she is discussing lexical aspect. Interestingly, she utilizes these terms again as she discusses grammatical aspect and sees them as the nucleus features of grammatical aspects.¹²⁰ Consequently, she utilizes these terms when she discusses Koine Greek. Moreover, she proposes that the imperfect, pluperfect, perfect, and future are tenses, while present and aorist are not.¹²¹ Furthermore, she suggests that it is unnecessary to assign an additional "stative" aspect feature to the perfect and pluperfect tense forms because she sees that the difference between these forms and the aorist can be described by their difference of temporal reference.¹²²

Olsen is right in the sense that aspect is a broad term and includes grammatical as well as lexical aspect.¹²³ However, lexical aspect is regarded as part of *Aktionsart*,¹²⁴ hence is not morphologically-based. Moreover, she utilizes concepts from *Aktionsart* to understand grammatical aspect. It seems that she wants to mix them again after she has separated the two kinds of aspects. We have to notice that, even though lexical aspect

¹¹⁹ Olsen, *Semantic and Pragmatic Model*, Chapter 6, 2 and 3 are concerned with Koine Greek, lexical aspect and grammatical aspect respectively.

¹²⁰ Olsen, *Semantic and Pragmatic Model*, 25–116, especially 66–97.

¹²¹ Olsen, *Semantic and Pragmatic Model*, 199–270, especially 227–40.

¹²² Olsen, *Semantic and Pragmatic Model*, 259–60.

¹²³ See the discussion in Filip, "Lexical Aspect," 724–25.

¹²⁴ Filip, "Lexical Aspect," 725.

exists in verbs, it is not grammaticalized by tense forms and therefore it is outside of the scope of the investigation on the semantics of tense forms and thus outside of the scope of this study. Finally, Olsen proposes that there are some verb forms in Greek that possess tense as well as aspect, but since not all of them possess both, we can say that tense cannot form meaningful opposition between tense forms. We have to notice, however, as Porter has already proved, time reference is not the core semantic component of Greek verbs of the NT; each tense form has shown different kinds of time reference. Therefore, tense does not really exist within the tense forms and Olsen's proposal that some tense forms are tenses is not valid. As temporal reference should not be regarded as part of the semantics of tense form, her proposal that an additional stative aspect feature is unnecessary, which is based on her understanding of temporal reference, also becomes invalid.

- Trevor V. Evans

Evans' understanding of verbal aspect is similar to that of Porter and Fanning.¹²⁵ He has, however, a different viewpoint concerning the meaning of the perfect. He defines perfect tense form as "a special type of imperfective, expressing stativity."¹²⁶

Evans provides little evidence for his argument that the perfect tense form is grammaticalizing imperfective aspect. Evans himself has also admitted that this evidence has to be treated with caution. Moreover, since Evans says that the perfect tense form is "a special type of imperfective, expressing stativity," it seems that Evans agrees with

¹²⁵ Evans, *Verbal Syntax*, 18–19. See also 19–22 for the discussion of *Aktionsart*.

¹²⁶ Evans, *Verbal Syntax*, 32. On the other hand, Evans also understands the future as linked to temporal reference, and thus sees its temporal value more important than its aspectual value. Evans, *Verbal Syntax*, 39–40. This viewpoint has already been treated as we discuss the viewpoint of Fanning.

Porter essentially.¹²⁷ On the other hand, as there are three tense stems (not including future tense stem) in Greek of the NT, and that all living languages “are of their nature efficient and viable systems of communication serving the different and multifarious social needs of the communities that use them,”¹²⁸ the three tense stems are probably serving different functions. Therefore, it is more probable that Greek of the NT has three aspects with reference to the three tense stems. The viewpoint that ancient Greek has three aspects is also supported by several modern linguists that have pondered this question.¹²⁹ Comrie has discussed the relationship between the three stems and the possibility of the combination of aspects in ancient Greek. He says, “In Ancient Greek, the morphology of the Perfect precludes combination with the Aorist/Imperfect aspectual distinction, since different stems are used for the three verb forms.”¹³⁰ Therefore, it seems that Comrie also agrees that since there are three tense stems in ancient Greek, there are three aspects, and the aspect of the perfect tense form precludes the possibility of the combination of the aspectual meaning of the aorist tense form and present/imperfect tense form. We may say that, combining the uncertainty of Evans himself and the perspectives of several modern linguists, it is more possible that there are three aspects in ancient Greek due to the existence of the three tense stems.

¹²⁷ Cirafesi, *Verbal Aspect*, 41–42.

¹²⁸ Lyons, *Introduction to Theoretical Linguistics*, 43.

¹²⁹ For instance, Lyons and Hewson. We have already discussed about Lyons’ perspective on 20–22. Also see Lyons, *Introduction to Theoretical Linguistics*, 314–15. For Hewson’s perspective, see Hewson, “Tense,” 508–9.

¹³⁰ Comrie, *Aspect*, 62.

- Constantine R. Campbell

Campbell has two monographs concerning verbal aspect of the Greek of the NT.¹³¹ He agrees with Evans that “The term ‘Aktionsart’ has been reserved for procedural characteristics, seen especially as lexically expressed, while the term ‘aspect’ has been, restricted to grammatically expressed viewpoint features.”¹³² Thus, he differentiates clearly between *Aktionsart* and aspect. He also agrees with Porter and McKay that the Greek tense forms do not primarily grammaticalize time but aspects.¹³³ The only exception is that the future tense form conveys temporal reference as well as aspect.¹³⁴ On the other hand, he criticizes McKay’s and Porter’s view on stative aspect and provides some examples to say that their models are inadequate for explaining some instances in the NT. He quotes other linguists’ opinion that the “stative aspect” should not be included as one of the aspects as it is closer to the semantic of *Aktionsart*. He further quotes Olsen’s view that an additional stative aspect feature is unnecessary.¹³⁵ When Campbell is considering the perfect indicative, he proposes that intensity and prominence are the two pragmatic implicatures of the perfect indicative.¹³⁶ Campbell’s major proposal concerning verbal aspect is that spatial categories are part of the core semantic component of verbs.¹³⁷

¹³¹ Campbell, *Verbal Aspect Indicative*, and Campbell, *Verbal Aspect and Non-Indicative*, one of them is concerned with indicative and the other non-indicative. “Two monographs” have not counted Campbell, *Basics of Verbal Aspect*, which is another introductory in verbal aspect that Campbell has published.

¹³² Evans, *Verbal Syntax*, 17. Campbell quotes him in Campbell, *Verbal Aspect Indicative*, 10.

¹³³ Campbell, *Verbal Aspect Indicative*, 241–44.

¹³⁴ Campbell, *Verbal Aspect Indicative*, 151–58. We have already refuted the issue concerning the view that future is an aspect when we discuss about McKay’s work. We have also shown that Porter has pointed out that future tense forms are used in many non-future contexts so that it is not a tense.

¹³⁵ Campbell, *Verbal Aspect Indicative*, 166–75.

¹³⁶ Campbell, *Verbal Aspect Indicative*, 206–7.

¹³⁷ Campbell, *Verbal Aspect Indicative*, 48–57, 84–101, 115–25, 195–210, and 229–33.

It seems that Campbell does not fully understand Porter's definition of the stative aspect. He has mixed up the concept of stativity in *Aktionsart* with Porter's stative aspect, and thus he has mistakenly put emphasis on how the action is to be understood objectively.¹³⁸ Moreover, he quotes Olsen's proposal that the stative aspect is unnecessary. However, Olsen's proposal is based on her understanding that Greek tense forms also convey temporal reference, which is a viewpoint that Campbell himself does not agree with, and that we have already proved invalid.¹³⁹ Even though Campbell disagrees with Porter's stative aspect, it seems that he agrees that the perfect tense form is used when the author wants to emphasize the meaning since he proposes that intensity and prominence are the two pragmatic implicatures of the perfect indicative.

Campbell's idea of spatial categories has been evaluated by Fanning, Mathewson, and Cirafesi. They either accuse Campbell of taking spatial notions too far, or raise questions concerning the inadequacy of his theory.¹⁴⁰ Since viewing spatial as the core category of aspect is a new idea, therefore, if Campbell can successfully answer the queries that are posed by Fanning, Mathewson, and Cirafesi, maybe we can re-consider his proposal. At the meantime, it seems that this proposal still has many unsolved problems.

¹³⁸ For instance, he always asks questions like "is the stative situation to be described as a state of having-done-their-duty-ness?" See Campbell, *Verbal Aspect Indicative*, 170–71. Campbell has mistaken put the emphasis on the action itself, rather than the state or condition that is conceptualized by the writer. See Porter, *Verbal Aspect*, 259.

¹³⁹ We have already discussed the viewpoint that there should not be three aspects in Greek when we discuss Evans' work.

¹⁴⁰ Cirafesi, *Verbal Aspect*, 27, 38–40, 43–44. Cirafesi has provided a discussion on "remoteness" from linguistic perspective, but he does not agree that it should be the main category of verbal aspect. See Cirafesi, *Verbal Aspect*, 28–32, 27–28.

- Rodney J. Decker

Decker is the first to apply Porter's aspect theory to an extended narrative corpus, the Gospel of Mark.¹⁴¹ He asserts that the tense form system is non-temporal and that temporal considerations come from "deictic factors in the context as they interact with the grammaticalized semantics of the verb (i.e. verbal aspect)."¹⁴²

- David L. Mathewson

Mathewson applies aspect theory to Revelation's enigmatic use of the Greek forms. He tries to explain why different verbal forms can appear in a range of temporal contexts.¹⁴³ Moreover, he also applies Porter's prominence model in his study and argues that Revelation uses verbal aspect to background, foreground and frontground its narrative discourse.¹⁴⁴

- Wally V. Cirafesi

Cirafesi's monograph is the latest monograph concerning verbal aspect of Greek of the NT. He aims at explaining the meaning of divergent tense form usage throughout the Synoptic Passion Narratives. He primarily adopts Porter's verbal aspect theory and its role in creating prominence in his study.¹⁴⁵ He successfully applied the aspectually-based approach to interpret instances in the Synoptic Gospels where verb forms differ.

The works of Decker, Mathewson and Cirafesi are all successful examples of applying Porter's verbal aspect theory (or verbal aspect theory very similar to that of Porter's) to examine the Greek of the NT. They have proven that Porter's verbal aspect theory is workable. In view of these three examples, as Cirafesi has said, "This has not

¹⁴¹ Decker, *Temporal Deixis*, 1–2.

¹⁴² Decker, *Temporal Deixis*, 149.

¹⁴³ See Cirafesi, *Verbal Aspect*, 13, in which he quotes Mathewson, *Verbal Aspect*, 16–17.

¹⁴⁴ See Cirafesi, *Verbal Aspect*, 13, in which he quotes Mathewson, *Verbal Aspect*, 40–45.

¹⁴⁵ Cirafesi, *Verbal Aspect*, 15.

been the case—at least not yet—with the other major theorists working in Greek aspect.”¹⁴⁶

E. The Model Utilized in This Study

In this section, we have introduced the major models that have been utilized to understand the semantics of the tense forms of the Greek of the NT. We have shown that the temporal view is not adequate to explain the usage of a large number of occurrences of tense forms in Greek of the NT.¹⁴⁷ *Aktionsart* is by definition not a morphologically-based classification and hence should not be utilized to explain the semantics of tense forms.¹⁴⁸ Verbal aspect, which is morphologically-based, is a more consistent way for the understanding of the semantics of the tense forms of the Greek of the NT.

During the past twenty-five years, several major theories of verbal aspect have been proposed for Greek of the NT. We are looking for a theory that conforms to the understanding of the majority of linguists, which is a fully developed system, and is applicable when it is used to study the NT. Among the several competing models, it seems that Porter’s model is the one which conforms to the linguists’ theories to the greatest degree, and is already tested by the successful application of it to the study of the NT.¹⁴⁹ Therefore, in this study, Porter’s theory of verbal aspect will be utilized to show that οἶδα is a viable perfect tense form. According to Porter’s theory, the semantic meaning of the perfect tense form is “state of affairs.”¹⁵⁰ When we apply it to the lexical item οἶδα, the problem that οἶδα does not seem to show the “resultant effect of some past

¹⁴⁶ Cirafesi, *Verbal Aspect*, 14–15.

¹⁴⁷ See 13.

¹⁴⁸ See 14–15 and 18–19.

¹⁴⁹ See 40–41.

¹⁵⁰ Porter, *Idioms*, 21–22.

action,” as it is traditionally explained, no longer exists. In order to show that οἶδα is a viable perfect tense form, we will compare its relative prominence with its synonyms that belongs to the same semantic domain. We will now introduce the concept of semantic domain.

II. Semantic Domains

The concept of semantic domains is another important concept that shapes this study. Since “Every lexicogrammatical system realizes some systemic feature in the semantics,”¹⁵¹ the lexical system realizes the system of semantic domains of words. The term “semantic domains” is also recognized as “semantic fields.” Semantic field theory acknowledges that words are not in isolation but in contextual relations. Language users use words to divide all that they talked about into different realms delimited by words. As a result, the words of a language are found grouped in users’ minds according to the domains they occupy rather than in alphabetical order.¹⁵²

A. Concept of Semantic Domains

There are two perspectives for understanding the concept of semantic domains in NT studies. One of them is Thiselton’s perspective that is concerned with the semantic range of a lexical item.¹⁵³ The other is Silva’s perspective which suggests that a concept

¹⁵¹ Halliday and Matthiessen, *Introduction to Functional Grammar*, 593.

¹⁵² Porter, *Studies in the Greek New Testament*, 70. For other studies on semantic domain, such as lexical semantics, see Louw and Nida, *Lexical Semantics*, and Silva, *Biblical Words and Their Meaning*, among others.

¹⁵³ Porter, *Studies in the Greek New Testament*, 70, in which he quotes Thiselton, “Semantics,” 90–91.

may be spoken of using various lexical items.¹⁵⁴ Both perspectives are needed for the understanding of the importance of the concept.

The notion of semantic domain is concerned with the related meanings of different words.¹⁵⁵ Any set of related meanings has shared features of meaning that serve to classify meanings into the same semantic domain or subdomain. On the other hand, the diagnostic (distinctive) features are those features that distinguish between terms within any domain or subdomain.¹⁵⁶

To be more specific, meaning relations derive from either paradigmatic or syntagmatic relations.¹⁵⁷ Paradigmatic relations are concerned with the choices a language user makes to complete the same slot in a sentence structure. On the other hand, syntagmatic relations deal with the elements on the linear chain of elements.¹⁵⁸ Since these two kinds of relations represent two different dimensions of patterning, any couple of lexical items can involve both relations.¹⁵⁹

Paradigmatic relations are intrinsic to the organization of lexis as a resource.¹⁶⁰ They may be further discussed through the concepts of synonymy, opposites, and hyponymy. Synonymy can be understood in terms of various degrees of complete and partial synonymy. Apart from technical language, there are very few complete synonyms. When all factors indicate that two words may work in a given context, various degrees of partial synonymy exist. Opposites, including antonymy, are words that have some form of opposition in their meanings. They must share at least one major semantic feature and

¹⁵⁴ Porter, *Studies in the Greek New Testament*, 70, in which he cites Silva, "Pauline Style as Lexical Choice," 184–207.

¹⁵⁵ Louw and Nida, *Louw-Nida Greek-English Lexicon*, I: iv.

¹⁵⁶ Nida et al., *Style and Discourse*, 79.

¹⁵⁷ Halliday and Matthiessen, *Introduction to Functional Grammar*, 571.

¹⁵⁸ Porter, *Studies in the Greek New Testament*, 71, 73.

¹⁵⁹ Halliday and Matthiessen, *Introduction to Functional Grammar*, 571.

¹⁶⁰ Halliday and Matthiessen, *Introduction to Functional Grammar*, 571.

in the same semantic domain. There are three types of opposites: complementary, gradable, and relational. Hyponymy, which is also known as inclusion, is similar to the scientific classification of genus and species. It introduces a hierarchy to discussion of lexical items. In most of the sense relations, individual lexical items function on the same level. However, with hyponymy, there are priorities in the choice and use of lexical items.¹⁶¹

Syntagmatic relations hold between lexical items in a sentence that tend to occur together, or collocate with one another.¹⁶² They are also part of the meaning of a lexical item and constrain choice. There are two important kinds of syntagmatic relations. The first kind is collocation. The various types and kinds of word combinations will be analyzed. Collocation patterns may help to specify lexical meaning. Another kind of syntagmatic relation is related to syntagmatic environments. More precise syntactical information is provided in syntagmatic environments to help to delimit the meaning of a lexical item.¹⁶³

B. Semantic Domains and Discourse Analysis

1. Semantic Domains and SFL

As we have discussed earlier, there are two perspectives for understanding the concept of semantic domains. The first one is concerned with the semantic range of a lexical item. The other perspective suggests that a concept may be spoken of using various lexical items.¹⁶⁴ When we are examining the semantic range of a lexical item, and thus the meaning in a specific clause, we are dealing with part of the ideational

¹⁶¹ Porter, *Studies in the Greek New Testament*, 71–73.

¹⁶² Halliday and Matthiessen, *Introduction to Functional Grammar*, 571.

¹⁶³ Porter, *Studies in the Greek New Testament*, 73.

¹⁶⁴ See 42–43.

metafunction of the text. On the other hand, when we are examining the various lexical items that are used to convey one shared concept, it is related to meaning as well as cohesion of the text, thus we are dealing with both the ideational metafunction and the textual metafunction of the text.

2. Semantic Domains and Usage

The semantic domain theory is specifically related to three areas of discourse analysis: cohesion, coherence, and topics.¹⁶⁵ Cohesion operates within the grammatical zone as well as lexical zone. In the lexical zone, a speaker or writer creates cohesion through the selection of lexical items that are related to those before them. Lexical cohesion is realized through the utilization of semantic domains. The repetition of a lexical form is the most direct form of lexical cohesion. The choice of a lexical item from the same semantic domain (which includes the choice of synonymy, hyponymy and meronymy) is another way to create lexical cohesion. Other than semantic relationship, collocation can also create cohesion.¹⁶⁶

There are two perspectives concerning coherence. One of them is the coherence of a text with respect to itself. It involves cohesion. Another perspective of coherence is concerned with the hearer's or reader's ability to process the text. Recipients understand a text through what is said as well as their knowledge and expectation. It is expected that the author will convey meaning with the arrangement of words, sentences and units, so that the place where a given element occurs has a reason.¹⁶⁷

¹⁶⁵ Westfall, "Blessed Be the Ties That Bind," 201–8.

¹⁶⁶ Halliday and Matthiessen, *Introduction to Functional Grammar*, 570–76. See also Westfall, "Blessed Be the Ties That Bind," 201–6.

¹⁶⁷ Westfall, "Blessed Be the Ties That Bind," 206–8.

A topic can be determined by several criteria. Tracing the participant and process semantic chains and their interaction are some of them. Lexical chains, which are formed by repetition, semantic chains, which are formed by lexis from the same semantic domain,¹⁶⁸ and participant chains, which are formed by noun phrases, pronouns and verbs, that interact rapidly with other chains are probably crucial to the topic.¹⁶⁹

C. Louw and Nida's Greek-English Lexicon

This study will utilize Louw and Nida's *Greek-English Lexicon* as the primary reference for the classification of semantic domains. This lexicon classifies words in the NT into their semantic domains and subdomains, and is characterized by functional categories.¹⁷⁰ Those words with meanings which are most closely related in semantic space and are often regarded as partial synonyms are brought together into the same semantic domain;¹⁷¹ in other words, words within the same domain have shared features of meaning.

In the lexicon, three major classes of semantic features form the basis for the various semantic domains and subdomains. They are the shared, distinctive, and supplementary features. These three features are defined as follows:

The shared features are those elements of the meaning of lexical items which are held in common by a set of lexical items. The distinctive features are those which separate meanings one from another, and the supplementary features are those which may be relevant in certain contexts or may play primarily a connotative or associative role.¹⁷²

¹⁶⁸ We may use this concept when we are examining the prominence of the text. A repeated topic which is denoted by synonyms may create prominence.

¹⁶⁹ Westfall, "Blessed Be the Ties That Bind," 208.

¹⁷⁰ Reed, "Discourse Analysis," 202.

¹⁷¹ Louw and Nida, *Louw-Nida Greek-English Lexicon*, I: x.

¹⁷² Louw and Nida, *Louw-Nida Greek-English Lexicon*, I: vi.

Therefore, lexical items that share fundamental features but belong to different parts of speech, or denote the positive and negative aspects are all placed in the same domain.¹⁷³ Hence, a semantic domain has included all the three kinds of paradigmatic relations of meaning. Moreover, it is recommended that when someone is using the lexicon, both domains and subdomains must be concerned in order that he or she may delve into the areas of meaning satisfactorily.¹⁷⁴

D. The Utilization of Semantic Domains in This Study

This study will compare the distribution of οἶδα as opposed to other verbs in the same semantic domain. We can understand how οἶδα is chosen as opposed to the other options by doing this. In view of this specific objective, this study will limit the comparison to verbal opposition.¹⁷⁵ The perfect tense form (stative aspect) is the most heavily marked form and it forms an opposition with the present/aorist (imperfective/perfective) opposition.¹⁷⁶ Οἶδα occurs in the stative aspect only. Therefore, we may compare it with the occurrences of the imperfective/perfective aspect of its related verbs, and then examine the distribution of οἶδα in relation to the related verbs.

This study will not only compare partial synonyms. Those lexical items that are opposites of οἶδα will also be considered. We will consider synonyms because they can act as reasonable substitution for the lexical item οἶδα. As we are trying to examine how the lexical item οἶδα is used, as a choice of the author, words that may work in the same given context can create reasonable comparison. We will also consider opposites, since

¹⁷³ Louw and Nida, *Louw-Nida Greek-English Lexicon*, I: x–xi.

¹⁷⁴ Louw and Nida, *Louw-Nida Greek-English Lexicon*, I: xv.

¹⁷⁵ This study will not consider other grammatical choices that belong to other parts of speech. This is because even though some lexical items, like verbal nouns, may convey meaning similar to a verb, they do not reveal the tense form that may be used, and so it is not possible for us to compare their verbal aspect.

¹⁷⁶ Porter, *Verbal Aspect*, 89–90.

the author can choose to use opposites together with a negating particle to create the same meaning for the same given context. Hyponymy which provides general-specific semantic will also be under consideration.

The semantic range of οἶδα involves five entries. The meanings of “know” in entry 28.1 and “understand” in entry 32.4 of Louw and Nida’s *Greek-English Lexicon* may fit the context of 1 John. Therefore, we will identify possible substitutes from Domain 28 “Know” and 32 “Understand.” Among these two domains, we are going to look for verbs that are possible substitutions of οἶδα, and appear in 1 John as well. I have identified six lexical items for comparison with οἶδα. They are γινώσκω in entry 28.1 (same one as οἶδα) meaning “know” and in entry 32.16 meaning “come to understand,” φανερώ in entry 28.36 meaning “make known,” ἀκούω in entry 32.1 meaning “understand,” θεωρέω and ὁράω in entry 32.11 meaning “understand,” and τυφλόω τοὺς ὀφθαλμούς in entry 32.25 meaning “to cause to not understand.”¹⁷⁷ In 1 John 2:11, τυφλόω (to make blind) is a metaphor that functions as a synonym for “to cause to not understand” and functions as an antonym of ὁράω (to see). Specifically, ἐτύφλωσεν τοὺς ὀφθαλμούς αὐτοῦ is metaphor that illustrates τὸν ἀδελφὸν... οὐκ οἶδεν, and therefore the phrase should be included as an antonym for a full analysis.

Other than using semantic domains to find out lexical items that may serve as alternative choice of the lexical item οἶδα and hence compare with it, we may also utilize other linguistic features, like cohesion.

¹⁷⁷ The number of occurrences of each of these verbs will be discussed on 111.

III. Prominence Theory

When we are discussing the notion of prominence, there is one foremost question that people may ask: What is the function of analysing prominence? To answer this question, we may first look at the characteristics of language. Halliday suggests that “A language is a resource for making meaning, and meaning resides in systemic patterns of choice.”¹⁷⁸ Since meaning resides in systemic patterns of choice, we may say that prominent features are a special kind of pattern of choice. When we examine prominent features, we may discover the meaning residing in them. Moreover, as Halliday suggests, patterns of prominence should lead one towards new insight, relate to the meaning of the text as a whole, and contribute to the writer’s total meaning.¹⁷⁹ Furthermore, as Porter suggests, “Prominent features in a discourse may be selected for grammatical as well as conceptual emphasis.”¹⁸⁰ Reed also articulates that “Prominence typically refers to the means by which speakers/authors draw the listener/reader’s attention to important topics and motifs of the discourse and support these topics with other less-prominent material.”¹⁸¹ Therefore, when we locate the prominent features in a discourse, at the same time we are locating the grammatical and conceptual emphasis, the important topics and motifs of the discourse. Therefore, prominent features are important clues that lead us to a better understanding of the meaning of a discourse.

The notion of prominence is based on the phenomenon that prominent features are a special kind of pattern of choice and that they may be selected for grammatical as well as conceptual emphasis. As a result, people will use marked devices to indicate

¹⁷⁸ Halliday and Matthiessen, *Introduction to Functional Grammar*, 23.

¹⁷⁹ Halliday, “Inquiry into *The Inheritors*,” 339.

¹⁸⁰ Porter, *Idioms*, 302.

¹⁸¹ Reed, *Discourse Analysis of Philippians*, 105–6.

prominence. There are some formal features which are default and unmarked, while some are marked; default features tend to ground marked features.¹⁸²

According to Westfall, “markedness” is concerned with the hierarchical nature of lexical and grammatical categories. Linguistics categories can then be ranked according to salience or prominence. Moreover, “marked features that occur together with other emphatic features create ‘zones of turbulence’ that characterize prominence.”¹⁸³

According to Battistella, the principle of markedness assimilation suggests that “marked elements tend to occur in marked contexts while unmarked elements occur in unmarked contexts.”¹⁸⁴

Related to the principle of markedness assimilation is the notion that “language exhibits congruence between the markedness of meanings (signifieds) and the markedness of expressions (signifiers).”¹⁸⁵ Therefore, when we examine the markedness of expressions (marked features) in a discourse, we can identify what the author is emphasizing (the markedness of meanings) and thus we can understand what ideas the author wants to introduce.

In the following, I will first define the terms that are related to the notion of prominence. After that, I will depict models of prominence that I am inspired by and will use to develop my model.

¹⁸² Westfall, “Method for the Analysis of Prominence,” 79.

¹⁸³ Westfall, “Method for the Analysis of Prominence,” 76. In a footnote of Westfall’s essay, she introduces that the term “zones of turbulence” which is utilized by R. E. Longacre in Longacre, *Grammar of Discourse*, 38.

¹⁸⁴ Battistella, *Markedness*, 7.

¹⁸⁵ Battistella, *Markedness*, 7.

A. Definition of Terms

Prominence and markedness are important concepts in this study. The term “markedness” is sometimes used interchangeably with the term “prominence.” Reed observes that the notion of prominence is also known as emphasis, grounding, relevance, and salience within the discussion of linguists and literary theorists.¹⁸⁶ Moreover, prominence is also directly related to markedness theory.¹⁸⁷ We can see that diverse terminology is used concerning the notion of prominence; consequently, it is necessary to define these terms before any further discussion.

Prominence is “restricted to highlighting or emphasis at the discourse level.”¹⁸⁸ Following Halliday’s practice, I will use the term “prominence” to describe “the *motivated* phenomenon of linguistic highlighting, whereby some feature of the language of a text stands out in some way.”¹⁸⁹ It is Leech’s question and unsatisfactory answers that drove Halliday to define the terms foregrounding and prominence:¹⁹⁰ “Foregrounding, as I understand it, is prominence that is motivated,”¹⁹¹ while “prominence” is “a general name for the phenomenon of linguistic highlighting, whereby some feature of the

¹⁸⁶ Reed, *Discourse Analysis of Philippians*, 105.

¹⁸⁷ Porter, “Prominence,” 47.

¹⁸⁸ Westfall, “Method for the Analysis of Prominence,” 77.

¹⁸⁹ Halliday, “Inquiry into *The Inheritors*,” 339–40. There is, however, a difference of terminology between Halliday and this study. In Halliday, “Inquiry into *The Inheritors*,” 339, Halliday articulates that “If we can relate the linguistic patterns (grammatical, lexical, and even phonological) to the underlying functions of language, we have a criterion for eliminating what is trivial and for distinguishing true foregrounding from mere prominence of a statistical or an absolute kind.” From the distinction between “true foregrounding” and “mere prominence of a statistical or an absolute kind,” I reasonably believe that Halliday uses the term “foregrounding” instead of “prominence” of this study, and the term “prominence” instead of “markedness” in this study.

¹⁹⁰ Porter, “Prominence,” 50. The terms refer to prominence and markedness in this paper respectively.

¹⁹¹ Halliday, “Inquiry into *The Inheritors*,” 339. It must be noted that there is a difference of terminology between Halliday and my thesis. This sentence is a direct quotation from Halliday. Utilizing the terminology defined in this thesis, it becomes “Prominence, as I understand it, is markedness that is motivated.”

language of a text stands out in some way.”¹⁹² He chooses the term “prominence” to “avoid the assumption that a linguistic feature which is brought under attention will always be seen as a departure.”¹⁹³ He proposes that unless patterns of prominence lead one “towards a new insight, through finding that such prominence contributes to the writer’s total meaning,” it will lack motivation. Moreover, “a feature that is brought into prominence will be ‘foregrounded’ only if it relates to the meaning of the text as a whole.”¹⁹⁴ When the marked feature is relevant to the interpretation of the text, the markedness is motivated.¹⁹⁵ Therefore, a distinction is drawn between the linguistic structures and their relevance.¹⁹⁶ Halliday’s definition that introduces the concept of motivation is a breakthrough. It is important for interpreters to link marked features with semantic motivation.¹⁹⁷ As Porter has stated, linguistically prominent items are “grounded to varying degrees in the semantics of the text and brought to the fore in support and reinforcement of this semantic framework.”¹⁹⁸ To observe occurrences of marked features apart from a larger ideational framework is not enough. Semantic criteria are necessarily determinative for the significance of a marked feature. To weigh all the different features without noting the ideational framework is not possible.¹⁹⁹

“Markedness” and “grounding” are other two important terms. I will employ Porter’s terminology to define these two terms. “Markedness refers to the formal

¹⁹² Halliday, “Inquiry into *The Inheritors*,” 340.

¹⁹³ Halliday, “Inquiry into *The Inheritors*,” 340. It must be noted that there is a difference of terminology between Halliday and this paper. This sentence is a partial quotation from Halliday, and it keeps Halliday’s terminology. “Prominence” in Halliday’s paper refers to “markedness” in this thesis.

¹⁹⁴ Halliday, “Inquiry into *The Inheritors*,” 339.

¹⁹⁵ Halliday, “Inquiry into *The Inheritors*,” 339.

¹⁹⁶ Van Peer, *Stylistics and Psychology*, 16.

¹⁹⁷ Porter, “Prominence,” 50.

¹⁹⁸ Porter, “Prominence,” 52.

¹⁹⁹ Porter, “Prominence,” 53.

characteristics, and grounding to the semantic significance.”²⁰⁰ The relationship between prominence and markedness is that prominence functions in the semantics stratum, while markedness functions in the lexicogrammar stratum. Markedness may create prominence.

The concept of grounding can be divided into three levels: background, foreground, and frontground. Wallace states that the background material provides relevant background for the highlighted material. Foreground information receives more importance than other information. Porter introduces frontground as the third category, which is a means to present a more finely gradated cline of semantic grounding. Frontground provides a narrow range of characteristics semantic features that convey discrete, well-defined and contoured description.²⁰¹

B. Some Important Concepts Utilized

The challenge of understanding Halliday’s model of prominence is that he has not written any single essay or chapter specifically on the theory of prominence.²⁰² As a result, we can only synthesize his ideas from different sources. Moreover, since he is mainly responding to other linguists’ models of prominence, we will also need to examine those previous models. Therefore, in this study, I will have to consider those previously related models,²⁰³ such as the models of Jakobson,²⁰⁴ Comrie,²⁰⁵ and Leech.²⁰⁶

²⁰⁰ Porter, “Prominence,” 52. Grounding refers to the semantic significance of the formal feature.

²⁰¹ Porter, “Prominence,” 53–54.

²⁰² Although there is an essay: Halliday, “Inquiry into *The Inheritors*,” this essay is not about the theory of prominence.

²⁰³ Although there are many discussions concerning prominence (or markedness), I am not going to go into each of them in detail. Instead, I will have a brief introduction and then only depict in depth those related theories.

²⁰⁴ Jakobson, *On Language*, 134–40. His emphasis on parallelism as a poetic device is important since it balances the notion that all prominence consists of deviation.

²⁰⁵ Comrie, *Aspect*, 111–22. He proposes a number of criteria in his study of verbal aspect. Moreover, he suggests that when the criteria conflict, which often occurs, people have to decide what weight has to be attached to each criterion. He also suggests that there are oppositions where the

Structuralist linguist Jakobson²⁰⁷ suggests that parallelism is a poetic device,²⁰⁸ and this adds a new idea to the notion of prominence. His emphasis on parallelism as a poetic device is important since it balances the notion that all prominence consists of deviation. However, it is argued whether it is good or not to integrate these competing notions²⁰⁹ and it leads to further discussion by other scholars. Inspired by Jakobson's idea of parallelism as a poetic device, I will employ parallel structure as one of the emphatic features in my NT model.

Comrie²¹⁰ is influenced by structuralism and proposes a number of criteria in his study of verbal aspect. He introduces criteria of varying nature and logically independent of the others. The criteria he lists are related to semantics, morphology, neutralization, frequency, and context. The criteria or majority of the criteria usually point in the same direction and so people can reasonably certain of the markedness values. However, when the criteria conflict, which often occurs, people have to decide what weight has to be attached to each criterion. In general, the morphological criteria have the least weight. Comrie also suggests that there are oppositions where the markedness difference is very great and others where the difference is less, and these are "degrees of markedness."²¹¹

markedness difference is very great and others where the difference is less, and these are "degrees of markedness."

²⁰⁶ Leech, "Linguistics," 135–56. He introduces the idea of degree of deviation when describing prominence. He also classifies the deviant or foregrounded features of literary language into syntagmatic or paradigmatic. By the combination of these two kinds of "foregrounding," the previous concepts of deviation and parallelism from the Prague school are joined into one concept of "foregrounding." Moreover, he introduces the notion of cohesion to account for prominence. Furthermore, he raises an important question: "When is a linguistic deviation (artistically) significant?" Even though he cannot give a satisfactory answer to this question, it leads to Halliday's investigation into the notion of prominence.

²⁰⁷ Jakobson uses the term "markedness" to describe the notion of prominence. In this paper, we employ the terms prominence and markedness to distinguish between semantics and form.

²⁰⁸ Jakobson, *On Language*, 42.

²⁰⁹ Porter, "Prominence," 49.

²¹⁰ Comrie uses the term "markedness" to describe the notion of prominence. In this paper, we employ the terms prominence and markedness to distinguish between semantics and form.

²¹¹ Comrie, *Aspect*, 111–22.

Comrie's work has several contributions. Firstly, he states that "the degree of markedness of a marked form need not always be the same."²¹² Therefore, in my NT model, I will employ a system with different levels of markedness. Secondly, he has proposed several criteria of varying nature. This is true that various criteria should be developed in order to investigate prominence. Moreover, his idea on conflicting results from different criteria also points to a real situation that should be handled while examining prominence.

Functionalist linguist Leech²¹³ suggests that we need to "recognise *degrees* of unorthodoxy, and it is here that the scales of descriptive and institutional delicacy become relevant."²¹⁴ He also introduces the term "figures" as the "deviant or foregrounded features of literary language." These figures can be classified as syntagmatic or paradigmatic. "Paradigmatic foregrounding" occurs "where there is a choice between equivalent items, the writer chooses one which is not equivalent to (i.e. in contrast to) the normal range of choices." "Syntagmatic foregrounding" occurs "where there is choice to be made at different points in the chain, the writer repeatedly makes the same selection."²¹⁵ In other words, foregrounding techniques include choosing deviated marked forms and using repeated words or patterns. By the combination of these two kinds of "foregrounding," the previous concepts of deviation and parallelism from the Prague school are joined to one concept of "foregrounding." Moreover, Leech introduces the notion of cohesion to account for prominence. A sense in which instances of prominence cohere with other elements of the discourse is needed.²¹⁶ He also tries to investigate the question "When is a linguistic deviation (artistically) significant?" Then

²¹² Comrie, *Aspect*, 122.

²¹³ Leech uses the term "foregrounding" to describe the notion of prominence.

²¹⁴ Leech, "Linguistics," 139 (his emphasis).

²¹⁵ Leech, "Linguistics," 145.

²¹⁶ Porter, "Prominence," 50, citing Leech, "This Bread I Break," 66–75.

he considers three answers but he simultaneously points out that these answers are all not satisfactory.²¹⁷ Leech succeeded in categorising and analysing prominence “in terms of either how deviation from a set of paradigmatic choices was made or how continuation of repeated patterns is made when one would expect variation to take place.”²¹⁸ The idea that we have to determine the degree of deviation, so that we can better describe prominence is an inspiring idea. Therefore, in my model, I will also divide between different degrees of prominence. I will also differentiate between syntagmatic and paradigmatic choices, that is, the deviated marked form and repeated word or pattern.²¹⁹ His success in combining deviation and parallelism also paves the way that we might use these features together. Moreover, he introduces the notion of cohesion and it reminds us that prominence should be investigated within the discourse. Furthermore, he raises an important question “When is a linguistic deviation (artistically) significant?”²²⁰ Even though he cannot give a satisfactory answer to this question, this question leads to Halliday’s investigation into the notion of prominence.

C. Halliday and Systemic Functional Linguistics

Halliday believes that to learn a semiotic system is to learn its options together with their relative probabilities. This applies to word frequencies as well as grammatical probabilities. He thinks that grammatical probabilities are even more powerful than lexical probabilities because they are more general.²²¹ Therefore, the concept of grammatical probabilities will be utilized in my model.

²¹⁷ Leech, *Linguistic Guide*, 59–60.

²¹⁸ Porter, “Prominence,” 49–50.

²¹⁹ However, my model will not be limited to how Leech sees the two categories of choices. Instead, I understand them as Porter has portrayed. See Porter, “Prominence,” 58–73.

²²⁰ Leech, *Linguistic Guide*, 59.

²²¹ Halliday, *Essential Halliday*, 255–56.

Halliday also distinguishes two kinds of unmarkedness, namely quantitatively unmarked (more frequent) and formally unmarked (simpler). He also noticed that usually the two coincide. Grammatical frequencies in natural languages have a quite regular pattern. In the most general grammatical systems, there are two probability profile options. They are either equiprobable or noticeably skewed. An example for equiprobable is number, it is either singular or plural. Positive or negative polarity is an example of an option that is noticeably skewed.²²² While dealing with quantitatively marked and unmarked phenomena, Halliday proposes that statistical concepts may be applied. His concern is with the linguistic options selected by the writer and their relation to the total meaning of the work. If there is a motivated choice with an unexpected pattern of frequency distribution, it is highly probable that such a phenomenon is significant.²²³ Halliday also formulates a hypothesis in terms of probabilities: grammatical systems basically are of two types, those where the options were equally probable and those where the options were skewed. Assuming a binary system, each term would occur with roughly the same frequency in an equi system and there is no unmarked term, while one term would be significantly more frequent than the other in a skewed system and the term is unmarked.²²⁴ Halliday declares, however, a distinctive frequency does not in itself guarantee prominence. A rough indication of frequencies is needed to evaluate whether some feature is prominent in the text or not.²²⁵ Those grammatical systems that are within the skewed probability profile will be the features under investigation when we are developing a prominence model.

²²² Halliday, *Essential Halliday*, 256.

²²³ Halliday, "Inquiry into *The Inheritors*," 343–44.

²²⁴ Halliday, *Essential Halliday*, 256–7.

²²⁵ Halliday, "Inquiry into *The Inheritors*," 344.

Halliday also notes that “prominence comes from occurring either earlier or later than expected in the clause.”²²⁶ It implies that ordering can be seen as a feature of prominence. Therefore, the concept of word order and order of information unfolded will also be incorporated in my prominence model. Inspired by this point, those features which are “unexpected,” deviated from normal, will also be counted as unexpected features.

Halliday also notes that the domain of the “given-new” structure is the information unit but not the clause. It is often shorter or longer than a clause. Therefore, “The mapping of information structure onto clause structure is a distinct relation with its own significance as a semantic variable.”²²⁷ In other words, prominence may also be situated in the clause complex level. An emphatic clause structure can also be seen as a prominent feature.

Halliday also states that it is natural to characterize markedness as departure from a norm, but the most commonplace linguistic elements are the constituents of literary structure. He suggests that if diversity is normal, then uniformity is a deviation. Therefore, there are two types of markedness, “one of which is negative, a departure from a norm; the other is positive, and is the attainment or the establishment of a norm.”²²⁸ Furthermore, patterns of syntactic markedness may reflect thesis or theme or other aspects of the meaning of the work. The same syntactic feature is very likely to have both a deeper and a more immediate significance.²²⁹

²²⁶ Halliday and Matthiessen, *Introduction to Functional Grammar*, 296.

²²⁷ Halliday, *Essential Halliday*, 260.

²²⁸ Halliday, “Inquiry into *The Inheritors*,” 340–41.

²²⁹ Halliday, “Inquiry into *The Inheritors*,” 346.

Halliday further asserts that readers are rather sensitive to the relative frequency of different grammatical and lexical patterns, which is an aspect of meaning potential. Readers' expectancies are in part based on the awareness of the probabilities inherent in the language. Halliday's concern is with the linguistic options selected by the writer and their relation to the total meaning of the work. He proposes that if there is an unexpected pattern of frequency distributions in the selections the writer has made, and this is motivated, then it is pointless to argue that such a phenomenon could not possibly be significant. He also suggests that a rough indication of frequencies would be helpful to suggest why we should accept the analyst's assertion that some feature is prominent in the text.²³⁰

Halliday also talks about semantic choice and syntactic choice, that is, what the writer chooses to say, and how he chooses to say it. This involves an interaction of two levels of meaning, both of which find expression in form, and through the same syntactic features. The prominence of certain patterns in syntax as the expression of an underlying theme is understood as "syntactic imagery."²³¹

In his discussion concerning *The Inheritors*, Halliday has illustrated that the combined effect of semantic choice and syntactic choice is cumulative. When lexical markedness is combined with prominent transitivity patterns, their impact is powerful.²³² It seems that Halliday is implying that different marked and emphatic features may occur together to create a powerful impact, and that it is one kind of technique that authors are practically utilizing. Longacre's concept of "zone of turbulence" is similar to this idea.²³³

²³⁰ Halliday, "Inquiry into *The Inheritors*," 343–44.

²³¹ Halliday, "Inquiry into *The Inheritors*," 347.

²³² Halliday, "Inquiry into *The Inheritors*," 346–47.

²³³ Longacre, *Grammar of Discourse*, 38.

Therefore, this study will adopt Longacre's terminology "zone of turbulence" to describe this concept hereafter.

To sum up, Halliday has settled some essential questions concerning the interpretation of prominence. He also leads us to understand prominence through "the formal structures within a broader semantic and discourse framework."²³⁴ Both the form and the meaning are essential parts.

SFL System

Concerning the position of prominence within the broader semantic framework, it is not explicitly defined by Halliday. Prominence is not originally included in any of the three metafunction systems. However, we may find some clues from different parts of Halliday's work. First of all, the thematic structure, which is about Theme and Rheme, and the information structure and focus, which is about Given and New, combine to form the structural part of the textual resources.²³⁵ If Theme is Given and Rheme is New, then the case is unmarked.²³⁶ Moreover, the transitivity system does not only serve ideational function, it also serves a textual function.²³⁷ Furthermore, theme is investigated in conjunction with transitivity and mood.²³⁸ Finally, transitivity, theme, and information structure are all included within the area of information flow.²³⁹ Finally, as we have discussed earlier, Leech has introduced the notion of cohesion to account for prominence.²⁴⁰ Combining all these clues, we can see that prominence, reflected by the marked and unmarked features, helps us to understand the structural part of the textual

²³⁴ Porter, "Prominence," 50.

²³⁵ Halliday and Matthiessen, *Introduction to Functional Grammar*, 579.

²³⁶ Halliday and Matthiessen, *Introduction to Functional Grammar*, 580.

²³⁷ Halliday and Matthiessen, *Introduction to Functional Grammar*, 295.

²³⁸ Halliday and Hasan, *Language, Context, and Text*, 36.

²³⁹ Halliday and Matthiessen, *Introduction to Functional Grammar*, 582, Fig. 9-6.

²⁴⁰ See 55.

function, in which the structural part is the combination of the information structure and the thematic structure. The thematic structure is understood in conjunction with the transitivity system. Moreover, cohesion also accounts for prominence. Prominence functions within the whole textual resources system.²⁴¹

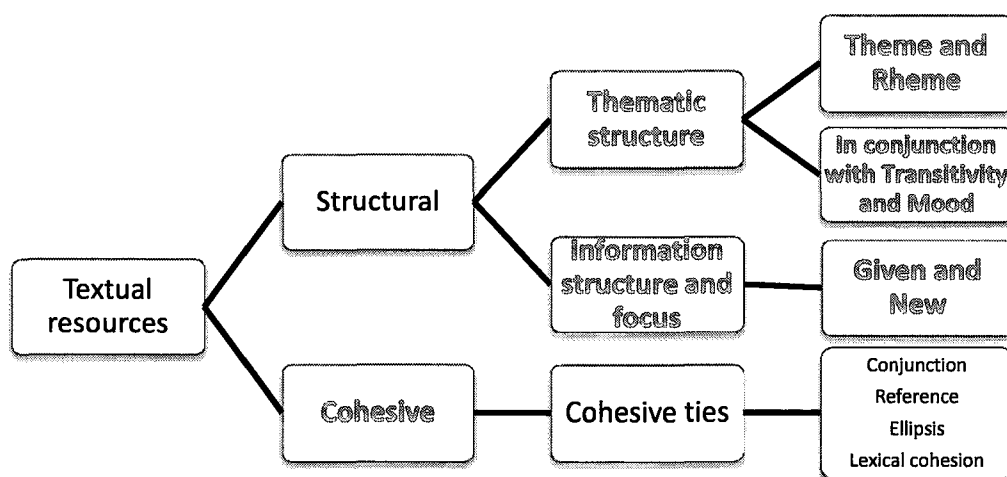


Figure 2.1: Textual system²⁴² where prominence functions within the whole system²⁴³

As we can see, the notion of prominence functions within the textual system. As the textual metafunction can be regarded as an enabling or facilitating function in relation to ideational and interpersonal metafunctions,²⁴⁴ we may say that the notion of prominence enables the construing of experience, and hence the meaning being conveyed.

²⁴¹ My investigation echoes with Porter's idea, see Porter, "Dialect and Register," 201. He sees that prominence is not part of the linguistic structure itself. However, it reflects how the information is focused and it is within the textual semantic structure. My investigation also echoes with Reed's idea. See Reed, *Discourse Analysis of Philippians*, 101–10. He sees that Prominence is part of the information flow, and information flow is related to the study of textual meaning although it is not within Halliday's scheme. My investigation also echoes with Martín-Asensio's idea, see Martín-Asensio, *Transitivity-Based Foregrounding*, 55, 79, and Martín-Asensio, "Foregrounding," 194–95. He sees that transitivity is related to the interpretation of the text's theme and subject matter. Prominent structures are choices arising from the transitivity network.

²⁴² The information of textual resources is based on the "creation of texture" in Halliday and Matthiessen, *Introduction to Functional Grammar*, 579.

²⁴³ Since English and Greek of the NT are realized in a different way, I am not going to provide in-depth discussion of English features here. Instead, I will focus on the realization of the Greek of the NT in the next section.

²⁴⁴ Halliday and Matthiessen, *Introduction to Functional Grammar*, 30.

D. Prominence Models for the Greek of the New Testament

After a portrayal of Halliday's (and others') notion on prominence, the notion still needs further transformation in order that we can utilize it to examine the NT texts, since the NT is written in a language different from those examined by the linguists mentioned above. In view of this, I am now going to discuss two concepts, markedness and grounding, of Porter's prominence model, and other emphatic features that may create prominence.

According to Porter, markedness is a cline of formally based markedness values. It consists of five categories: material, implicational, distributional, positional, and semantic markedness.²⁴⁵ Material markedness concerns the morphological substances. Implicational markedness relates to the irregularities. Distributional markedness relates to the general statistical patterns. Positional markedness concerns the position of an element within a given linguistic unit. Semantic markedness relates to how precise is the semantic feature defined. Therefore, markedness occurs across domains, at the level of the word to the clause complex. It is one of the most important ways to establish prominence.²⁴⁶

There are three kinds of grounding elements portrayed in Porter's concept of grounding. Background elements function at the level of clause, because they are used to form the backbone or supporting historical and descriptive material. Foreground elements function at the clause complex level. They have significance greater than the clause. The items introduced are distinguished from background material. The items and the topic

²⁴⁵ In the quoted material, this term is originally "cognitive markedness." However, Dr. Porter has rethought the subject matter, and states that he would now probably use semantic markedness.

²⁴⁶ Porter, "Prominence," 55–57.

and comment of the paragraph, and discourse are more explicitly tied together.

Frontground elements function at the sub-paragraph and paragraph level.²⁴⁷

Porter also points out that since Greek is monolectic, the use of pronouns as subject becomes unnecessary, and thus the use of them may establish prominence.

Whenever the subject is not necessary to eliminate ambiguity but is expressed, prominence is indicated.²⁴⁸ It can be seen as an emphatic entity.

Westfall has introduced several kinds of emphatic features other than the morphologically marked forms. The first kind of emphatic features is concerned with conjunctions and particles.²⁴⁹ In this study, we will take into consideration two features. The interrogative questions will be considered as emphatic. The interrogative questions which are indicated by τίς, τί and πῶς direct attention towards the answer and thus are especially emphatic.²⁵⁰ Moreover, the utilization of those conjunctions and particles which are considered “emphatic” in the Louw and Nida’s *Greek-English Lexicon* will also be counted as emphatic features.

Another kind of emphatic feature introduced by Westfall is concerned with semantic emphasis. One of the semantic signals that indicate prominence is elaboration or comment. The concept of support material refers to subordinate support and expansion, or expanded by its following co-text. Subordinate support and expansion includes a large complex of modifiers formed by participial phrases, prepositional phrases, ἵνα clauses and/or other dependent clauses. Another semantic signal that indicates prominence is extra words. Extra words include adverbs, adjectives, genitive phrases, compound noun

²⁴⁷ Porter, “Prominence,” 54–55.

²⁴⁸ Porter, *Idioms*, 303.

²⁴⁹ Westfall, “Method for the Analysis of Prominence,” 84–88.

²⁵⁰ Westfall, “Method for the Analysis of Prominence,” 87. The use of interrogatives without forming interrogative questions will not be considered marked feature in this study.

groups, unnecessary pronouns, names and demonstratives. Summaries, conclusions and central sentences are also semantic signals that indicate prominence. These kinds of sentences offer the “meaningful cumulative thrust” of the discourse.²⁵¹ All these semantic signals that indicate prominence will be considered as emphatic features in this study.

Finally, Westfall also introduces patterns and repetition as one kind of emphatic feature. Repetition at the level of the unit will indicate at least part of the topic or central token. Repetition at intervals in a discourse indicates prominence.²⁵² My model of prominence will also include this feature.

In this section, I have already introduced different relevant models and concepts that I base my proposal on. In the following section I will introduce my model.

IV. Prominence Model for this Study

In this section, I am going to propose a prominence model in which the focus is on NT epistles and on finding out the prominence of the text at discourse level. To begin with, I am going to summarise the features that can help to identify prominence according to the above investigation. The features can be divided into marked forms and emphatic features. Marked forms include mood (attitude), features concerning transitivity like tense (aspect) and voice (causality), and features concerning thematic structure and information structure like person.²⁵³ These forms with skewed probabilities will be divided into three main levels of markedness (unmarked, slightly marked, and very

²⁵¹ Westfall, “Method for the Analysis of Prominence,” 88–90.

²⁵² Westfall, “Method for the Analysis of Prominence,” 91–93.

²⁵³ The case system will not be considered in this study. Although the semantics conveyed by each case form may differ, and the number of occurrences may be skewed (see Porter, “Prominence,” 65–66, and Westfall, “Method for the Analysis of Prominence,” 81–82), I will not count any usual use of case form as creating prominence. The unnecessary use of the nominative case and the use of the nominative plural of direct address will be discussed under another category. If there is any special use of case form, we will discuss it as we encounter it.

marked). Emphatic features include emphatic structures (parallel structure, repeated words or pattern, interrogative questions, extra words, and sentences like summaries, conclusions, and central sentences), ordering (word order, group order, and clause order), emphatic entities (pronoun as subject, nominative plural of direct address, and emphatic conjunctions and particles), and unexpected features. All these marked forms and emphatic features will be examined in my model.²⁵⁴

In my model, I will divide the features under examination into two types: one type that functions above the clause level and another type that functions within the clause level. I am doing this because this division help us to differentiate whether the prominent features are creating significance in the boarder scope within the discourse or in a single clause (limited scope) only. Those features that create prominence in the broader scope within a discourse show us the places that include important concepts and ideas that the author wants to emphasize. This kind of prominence shows us the important messages of the whole discourse. Those features that create prominence in a single clause highlight a single element in the immediate context that the author wants to emphasize. This kind of prominence is only localized. Hereafter we will call this “focus” within a sentence. Both of these two types are important, however, because the combination of all these features may create a powerful impact. Table 1 shows the features under examination and the levels where they are functioning.

²⁵⁴ The model I am proposing here is different from the published NT models of prominence listed follow. For example, it is investigating a few more features than Martín-Asensio, Porter, and Tan. See Martín-Asensio, “Foregrounding,” 189–223; Martín-Asensio, *Transitivity-Based Foregrounding*, 21–49; Porter, “Prominence,” 45–73; and Tan, “Prominence,” 95–110. On the other hand, it is investigating a few less features than Reed and Westfall. See Reed, *Discourse Analysis of Philipppians*, 105–21; and Westfall, “Method for the Analysis of Prominence,” 75–94.

	group	clause	clause complex	paragraph	discourse
mood (attitude)			x	x	
tense (aspect)			x	x	x
person			x		
emphatic structures			x	x	
group order			x		
clause order			x	x	
emphatic entities			x	x	
unexpected features			x	x	x
voice (causality)		x			
word order	x	x			

Table 2.1: Features under examination and the levels where they are functioning

The followings will discuss how each feature under examination is realized in Greek of the NT.

A. Features that Function Above the Clause Level

Those features that function above the clause level create prominence in the broader scope within a discourse. They show us the places that include important concepts and ideas that the author wants to emphasize. Those features are mood (attitude), tense (aspect), person, emphatic structures (parallel structure, repeated words or pattern, interrogative questions, extra words, and sentences like summaries, conclusions, and central sentences), group order, clause order, and emphatic entities (pronoun as subject, nominative plural of direct address, and emphatic conjunctions and particles), and unexpected features.

1. Mood and Attitude

The mood forms are used to grammaticalize the speaker's attitude toward the event. The indicative mood form is used to grammaticalize an assertion, while non-indicative mood forms do not make assertion but grammaticalize projection.²⁵⁵ When the marked finite mood form creates prominence, the whole clause becomes prominent. Thus, it may stand out within the clause complex level or even the paragraph level.

For primary clauses, the most frequently used indicative that only makes an assertion appears to be relatively unmarked and is background material. The imperative is the most unmarked among the non-indicative form. The subjunctive, which directs the actions of oneself or those associates with oneself, is more marked. The optative is the most marked form.²⁵⁶

The scale of prominence for secondary and embedded clauses is similar to that of primary clauses. The prominence level that they may create, however, may have a major distinction between when they appear in primary and secondary clauses.²⁵⁷

Special treatment will be given to purpose clauses. When we consider purpose clauses in terms of syntax, they are secondary clauses. The prominence level that secondary clauses create usually cannot extend to a high discourse level. However, purpose clauses point out the underlying reason for an action, therefore, the messages they are conveying are important messages. They are not like other secondary clauses that function as the background of the primary clauses. The purpose clauses stand out because of its usage. Therefore, I contend that the purpose clause is emphatic in the clause complex level or above.

²⁵⁵ Porter, *Idioms*, 50–52.

²⁵⁶ Porter, "Prominence," 62–63.

²⁵⁷ Porter, "Prominence," 62.

Conditional sentences will be treated according to their classes. The first-class conditional that has an indicative in the protasis is the most frequently used form, and is therefore the unmarked one. The third-class conditional, which has a subjunctive in the protasis, and the future forms as conditional, is more marked. The fourth-class conditional, which has the optative in the protasis, is the most marked form.²⁵⁸

The non-finite moods participle and infinitive often appear in embedded constructions. Therefore, they will not be weighed with finite verb forms. Their markedness is weighed in relationship to each other. Since infinitive does not grammaticalize person and number, it serves as background material, and the participle is more marked.²⁵⁹ In periphrastic constructions, the form of εἰμί will contribute the attitude.²⁶⁰

In addition to the regular mood form, the future form is used in contexts like prospective, commanding (volitive), timeless situation, omnitemporal (gnomic), and deliberative (modal). It often appears in similar environments as the subjunctive forms, thus, it seems to have a degree of expectation for fulfilment regarding the action.²⁶¹ Therefore, the future form will be treated like a non-indicative mood form that grammaticalizes projection.²⁶² Since it resembles the subjunctive forms, it will be treated like the subjunctive and is regarded as a marked form.

	Unmarked	Marked	→	Very Marked
Finite mood	indicative	imperative	subjunctive/future	optative
Conditional	first-class	third-class	–	fourth-class
Non-finite	infinitive	participle		

Table 2.2: Mood and Markedness

²⁵⁸ Porter, “Prominence,” 63–64.

²⁵⁹ Porter, “Prominence,” 64.

²⁶⁰ Porter, *Idioms*, 45.

²⁶¹ Porter, *Idioms*, 44–45.

²⁶² Porter, *Idioms*, 61.

2. Tense Form and Verbal Aspect

According to verbal aspect theory, the Greek tense forms are not primarily time based but are aspectually based. Therefore Greek verbal aspect is defined as “a synthetic semantic category (realized in the forms of verb) used of meaningful oppositions in a network of tense systems to grammaticalize the author’s reasoned subjective choice of conception of a process.”²⁶³ When a tense form is marked, the whole clause becomes prominent. Function of it may extend to the level of discourse.²⁶⁴ As Porter has cited Hopper, “the fundamental notion of aspect is not a local-semantic one but is discourse-pragmatic.”²⁶⁵

There are three verbal aspects: aorist is known as the perfective aspect, present and imperfect as the imperfective, and perfect and pluperfect as the stative.²⁶⁶ The future form does not constitute a verbal aspect in its full sense,²⁶⁷ therefore it will not be considered in the verbal aspect system.

Generally speaking, the stative aspect is the most marked one. It can be used within both marked and unmarked discourse. The imperfective aspect is marked, but can also be used in unmarked discourse. The perfective aspect is unmarked.²⁶⁸ Within the imperfective aspect, the imperfect tense form is remote when compare with the present tense form, therefore it is less marked. Even though the pluperfect is also remote when compare with the perfect tense form within the stative aspect, it is morphologically and statistically more marked, and it can be replaced by periphrastic construction and is not

²⁶³ Porter, *Verbal Aspect*, 107.

²⁶⁴ Porter, “Prominence,” 59.

²⁶⁵ Porter, “Prominence,” 59, which is cited from Hopper, “Aspect between Discourse and Grammar,” 5.

²⁶⁶ Porter, *Verbal Aspect*, 89.

²⁶⁷ Porter, *Idioms*, 24.

²⁶⁸ Porter, *Verbal Aspect*, 107.

necessary.²⁶⁹ Therefore, I will consider the pluperfect tense form as more marked than the perfect tense form.

There are exceptions, however, when we examine prominence from verbal aspect. For those verbs that fail to realize a formal choice, like εἰμί, -εἶμι, φημί, and κεῖμαι, their entire paradigm is seen as aspectually vague.²⁷⁰ Therefore, these verbs will not be used to measure the level of prominence on the basis of verbal aspect,²⁷¹ and will be excluded in the study in terms of verbal aspect. When we are considering verbal aspect, the infinitives and the participles are both included since their tense forms also enter into oppositions.²⁷² Therefore, for periphrastic construction, the participle will contribute the semantic feature of verbal aspect,²⁷³ and will be considered in the discussion.

Generally speaking, in discursive or expository discourse (most sections of the letters of the NT), the mainline is characterised by the present tense form. Therefore, there will be series of present tense forms in this kind of discourse.²⁷⁴ The aorist tense form is unmarked. Imperfect is slightly marked. The perfect tense form (as well as pluperfect tense form) is a very marked form. The use of tense form of a discourse, however, may be affected by the author's style or the genre of the discourse. Therefore, in order to have a better understanding on how a tense form is used within a particular discourse with respect to quantity, simple statistics on the distribution of tense form of

²⁶⁹ In fact, periphrastic constructions are used in place of many pluperfects. See Porter, *Idioms*, 42. Wallace points out that there are "only 86 simple pluperfects in the NT," but "there are a number of pluperfect periphrastic constructions." See Wallace, *Greek Grammar Beyond the Basics*, 583.

²⁷⁰ Porter, *Verbal Aspect*, 447.

²⁷¹ Porter, "Prominence," 59, footnote 45.

²⁷² Porter, *Idioms*, 194, 188.

²⁷³ Porter, *Idioms*, 45.

²⁷⁴ Porter, "Prominence," 57–58.

the whole discourse under investigation may help. This statistics will be provided in Chapter 3.²⁷⁵

	Unmarked	Marked	→	Very Marked	Most Marked
Tense form	aorist	imperfect	present	perfect	pluperfect

Table 2.3: Verbal Aspect and Markedness

3. Person

Every finite verb in Greek grammaticalizes person. Traditionally, the person is labelled as first, second, or third person. However, this label cannot show the closer semantic relation between first and second persons than with the third person because the first and second person implies that the participants are present.²⁷⁶ Especially when we are analyzing the epistles in the NT, the author and recipients may be seen as the formal participants.²⁷⁷ When a person is marked, the whole clause becomes prominent. Therefore, person functions at the level of clause complex.

There are also some impersonal verbs. Third person and impersonal verbs are both not participants of the action and so they are unmarked. Second person implies that the participants are present. Therefore, second person is marked and may provide foreground information.²⁷⁸ For first person, I think the singular and the plural should be treated differently (especially for the discussion of epistles). When first singular plural occurs in the epistles, it is quite probable that the writer is trying to include the addressees into his or her discussion. The writer is trying to put the addressees on the same

²⁷⁵ See 81–82.

²⁷⁶ Porter, *Idioms*, 76.

²⁷⁷ Westfall, “Method for the Analysis of Prominence,” 82–83.

²⁷⁸ Porter, “Prominence,” 66–67.

footing.²⁷⁹ Therefore, first plural is most marked. For first person singular, since the effect that writer and addressees are on the same footing cannot be created, it should not be treated as most marked material.²⁸⁰ Nevertheless, since first person singular involves the author as participant, it is still a marked form, but its markedness is not as strong as the second person that involves the addressee(s) as participant(s). When the writer is using the second person, he or she is trying to draw the attention of the addressees. Therefore, the second person is more marked than the first person singular.

The form of εἰμί will contribute the person of periphrastic construction.²⁸¹

	Unmarked	Marked	Very Marked	Most Marked
Person	third	first singular	second	first plural

Table 2.4: Person and Markedness (for epistles)

4. Emphatic Structures

Emphatic structures include parallel structure, repeated words or pattern, interrogative questions, extra words, and sentences like summaries, conclusions, and central sentences.

Jakobson suggests that parallelism is a poetic device.²⁸² If parallel structure can be seen as an emphatic feature in a poem, when it occurs in epistles, it is even more emphatic. Halliday also states that “if diversity is normal, then uniformity is a deviation.”²⁸³ In epistles, we normally expect diversity between clauses. Therefore, a clause complex occurring in parallel and showing uniformity is not expected. It creates prominence and functions at the level of clause complex and even paragraph.

²⁷⁹ Westfall, “Method for the Analysis of Prominence,” 83.

²⁸⁰ The example of Rom 7:7–25 quoted by Porter is a special passage. See Porter, “Prominence,” 67. I do not think that generally first person singular will create the effect as Rom 7:7–25 does.

²⁸¹ Porter, *Idioms*, 45.

²⁸² Jakobson, *On Language*, 42.

²⁸³ Halliday, “Inquiry into *The Inheritors*,” 341.

The other emphatic structures mentioned above have already been discussed in the last section and will not be repeated here.²⁸⁴ Since these structures usually involve a larger span of text, they usually create prominence and function at the level of clause complex or even higher.

5. Group Order

Group order is concerned with the ordering of elements within a clause, like groups functioning as subjects, predicators, complements and adjuncts. Predicator (P) and predicator-complement (PC) structures are the most common clause pattern.

Complement-predicator (CP) and subject-predicator (SP) are next. Since Greek verbs are monolectic, there is no need for an explicit subject, and so a clause may consist of only the verb group. Since theme is realized only when the subject is explicit, many sentences will then only have a rheme, without theme. For the four structures mentioned above, except SP, they will only have rhematic material, consisting of a prime and a rheme. Therefore, the introduction of the explicit subject (including the use of a pronoun) as prime will introduce thematic material and is then considered to be foregrounded. If the subject is placed in subsequent position, the clause will have prominence of lesser degree. This prominence is foregrounded at the level of clause complex.²⁸⁵

6. Clause Order

One or more clauses linked together form a clause complex. Primary clauses have the same level of prominence. Secondary and embedded clauses indicate the logical relations and the importance of a clause in relation to another; therefore, their relative

²⁸⁴ See 63–64.

²⁸⁵ Porter, “Prominence,” 71–73.

prominence is considered secondary.²⁸⁶ The way secondary and embedded clauses relate to the primary clauses indicates the relationship to prominence in terms of clausal ordering. In the Greek of NT, the vast majority of time the relative clauses follow their referential group. Therefore, if the relative clause precedes its referential group, the content of that particular clause is foregrounded. For conditional clauses, the vast majority of time they will have the secondary precede the primary clause. Thus, if the order is reversed, the conditional nature of the proposition is foregrounded and the secondary clause is prominent.²⁸⁷ If the ordering of primary, secondary, and embedded clauses is altered, prominence is created. In this case, the ideational component of that particular clause is foregrounded.²⁸⁸ Thus, it functions at the level of clause complex or even paragraph.

7. Emphatic Entities

Emphatic entities include pronoun as subject, nominative plural of direct address, and emphatic conjunctions and particles. The first kind of emphatic entity is pronoun as subject. As we have discussed earlier, since Greek verbs are monolectic, using a pronoun as subject is obviously not necessary.²⁸⁹

Another kind of emphatic entity is the nominative plural of direct address. The pattern of occurrences of nominative plural of direct address has a great difference between narrative and epistles. In narrative discourse, when it is used in dialogue as direct address, it is just used in a usual sense of addressing. However, this study will examine a text from the epistles. Then the situation is different. In epistles, it is obvious

²⁸⁶ Porter, "Prominence," 69.

²⁸⁷ Porter, "Prominence," 73.

²⁸⁸ Porter, "Prominence," 69–70.

²⁸⁹ Porter, *Idioms*, 303. Since we have already discussed it when we discussed the SP structure earlier (73), we are not going to describe it here again.

that the readers are reading or listening to the letter. There is no need to address the addressees to start the communication. Therefore we can regard the nominative plural of direct address in the epistles as a strategy to draw attention and highlight content.²⁹⁰ In this case, I will consider it to be very emphatic.

Other emphatic conjunctions and particles will follow the classification in Louw and Nida's *Greek-English Lexicon*. We will discuss them as we encounter them.

8. Unexpected Features

Unexpected features include anything that is unexpected. Even though in the preceding discussion we have tried to portray some unexpected features that occur frequently, it is impossible to list all kinds of unexpected features (or else they will not be called "unexpected"). Therefore, it would be better to watch out for features that are not used in a usual way. Since these unexpected features are not included in the unexpected features that occur frequently, I would propose that they will create prominence that functions at the level of clause complex or higher.

B. Features that Function Within the Clause Level

Those features that function within the clause level create a focus point within a single clause. They highlight a single element in the immediate context that the author wants to emphasize. They will only create a focus point in a localized level, but they may serve as supporting materials to create a "zone of turbulence." Those features are voice (causality) and word order.

²⁹⁰ Westfall, "Method for the Analysis of Prominence," 81–82.

1. Voice (Causality)

Voice is used to “describe the role that the grammatical subject of a clause plays in relation to an action.”²⁹¹ When a voice form is marked, its recipient becomes prominent, and it functions at the level of clause.²⁹²

The active voice is the most frequent voice form and is unmarked. Therefore, it functions as background material. Since the passive voice is used to indicate passive causality, its recipient of the action is then emphasized. However, in most instances, the passive voice is not used to indicate overt causality, but indirect causality. The middle voice grammaticalizes the concept of ergativity. Causality is inherent in the action. Therefore, the middle voice is the most marked. It is used to foreground causality where the action is on itself or causality is internal.²⁹³ Deponent verbs will not be considered a marked form since they do not provide any choice in the active form for the author.²⁹⁴

	Unmarked	Marked	Very Marked
Voice	active	passive	middle

Table 2.5: Voice and Markedness

2. Word Order

As Porter has portrayed, “The flexibility of Greek syntax because of its inflected endings and its various ways of forming clauses does not mean that the order of various elements makes no difference.”²⁹⁵ In this paper, word order refers to the order of individual words within prepositional phrases, noun phrases, verb phrases, and even

²⁹¹ Porter, *Idioms*, 62.

²⁹² Porter, “Prominence,” 65

²⁹³ Porter, “Prominence,” 64–65.

²⁹⁴ Westfall, “Method for the Analysis of Prominence,” 81. On the other hand, Porter points out that deponency “is a term which has not commended itself to all grammarians.” See Porter, *Idioms*, 70–73. In this study, however, deponent verbs will not be considered a marked form.

²⁹⁵ Porter, *Idioms*, 289.

clause structure.²⁹⁶ There are certain elements of Greek word order that are highly fixed. For example, a number of coordinating words, relative pronouns, and some indeclinable words are not usually placed at the end of a clause. On the other hand, interrogatives, clausal negatives, succession words, and some modifiers usually are placed near the beginning of a clause. If these patterns are varied, there may be prominence at the clause level.²⁹⁷

Other times, when the ordering of elements within groups is altered, there may be prominence. For example, the adjectival modifier, demonstrative pronoun, the genitival modifier, the object of preposition, and sentence structure has a usual order.²⁹⁸ Therefore, when these orders are altered, these may imply prominence. Porter asserts with some plausibility that “the Greek of the NT is best described as a linear language, certainly for word order, but also probably for sentence structure.”²⁹⁹ That is, the governing (head) or main term has a tendency to precede its modifier.³⁰⁰

The analysis of this study will be based on this model. However, this model is a general model and it is possible that some of these features may not appear in our discussion. The following section will introduce the procedure of this study.

V. Procedure

According to the principle of markedness assimilation, marked elements tend to occur in marked contexts.³⁰¹ We may infer that a marked form (like οἶδα, which is in its

²⁹⁶ Porter, *Idioms*, 290.

²⁹⁷ Porter, “Prominence,” 67–68.

²⁹⁸ Porter, *Idioms*, 290–92.

²⁹⁹ Porter, *Idioms*, 292.

³⁰⁰ Porter, *Idioms*, 292.

³⁰¹ Battistella, *Markedness*, 7.

perfect tense form) will have relatively higher probability of occurring in relatively more prominent places. Therefore, if we show that the places where οἶδα occurs are more prominent than the places where non-stative forms of words from its semantic domain occur, we may infer that οἶδα is probably used as a marked form. Therefore, we may further infer that οἶδα is not aspectually vague, but is a viable perfect form.

As we have discussed in Section I of this chapter, the tense forms of Greek of the NT should be understood in terms of verbal aspect.³⁰² To understand tense forms in respect to verbal aspect is different from to understand them in respect to temporal reference. Therefore, to investigate whether οἶδα is a viable perfect form or not does not mean to examine whether it should be translated as a present or present perfect tense in English. Verbal aspect is also different from *Aktionsart*. Therefore, this study is also not directed to investigate whether the tense form of οἶδα has “reference to past events with present results” or not. Instead, a particular form is a viable perfect means that it is not aspectually vague, and it functions as stative aspect, which meaning is understood as “*the action is conceived of by the language user as reflecting a given (often complex) state of affairs.*”³⁰³ Being a viable perfect also implies that it may create prominence. Nevertheless, our study will try to prove that the forms of οἶδα are chosen in places relatively more prominent than those of the non-perfect forms of the choices from the same semantic domain as οἶδα. If we can prove it, we may infer that οἶδα is neither aspectually vague nor used as a present tense form.

The aim of this study is to investigate patterns of prominence of 1 John, in order to demonstrate that οἶδα is a viable perfect form. Perfect form (stative aspect) tends to

³⁰² See 12–42.

³⁰³ Porter, *Idioms*, 21–22.

occur in places of relatively more prominence than the non-perfect forms. Therefore, the procedure will be as follows.

First, in Chapter 3 of this study, the pattern of prominence in 1 John will be analyzed. We will examine the distribution of tense forms in 1 John. We will try to identify patterns by highlighting the occurrences of tense forms. After that, we will also try to point out some special features that occur in 1 John and may be emphatic, and thus should be counted as emphatic features when we are examining the relative prominence of οἷδα.

Second, in Chapter 4 of this study, there will be an analysis of the distribution of οἷδα as well as other lexical choices from the same semantic domain. The patterns of distribution will be evaluated by the possible marked and emphatic features described in the last section and/or be compared to the prominence patterns described in Chapter 3³⁰⁴ in order to see whether the lexical item appears in prominent places or not. According to the concept of “zones of turbulence,” marked features will occur together with other emphatic features to create prominence.³⁰⁵ Therefore, if a place has marked and emphatic features occurring together, it can be considered a prominent place. It should be noticed that, in view of the fact that the lexical items that we are examining sometimes appear in an adjacent co-text, therefore the unit of the texts that we use to compare will be the clause or clause complex if the clauses are conveying one message together (for instance, the finite verb clause together with the content ὅτι clause).³⁰⁶ Sometimes we will involve a larger unit of text for the sake of discussion, but the unit used to compare will focus on

³⁰⁴ See 66–77 and 92–96.

³⁰⁵ Longacre, *Grammar of Discourse*, 38.

³⁰⁶ See 92–94 for the discussion of the content ὅτι clause.

the clause or clause complex. If a clause or clause complex is packed with features that are used to create prominence, it is thus contributing to a zone of turbulence.

Third, in Chapter 5 of this study, the patterns of οἶδα will be compared with the patterns of the non-perfect tense forms of the choices from the same semantic domain as οἶδα to determine a correspondence. It will especially focus on the instances that the two patterns occur in adjacent co-text.

By comparing the results, we may demonstrate the probability that οἶδα, in opposition, is chosen in places in the discourse that are relatively more prominent than places in which the non-perfect tense forms of the other lexical items from the same semantic domain were chosen. If the forms of οἶδα appear in the prominent parts, according to the concept of “zones of turbulence”³⁰⁷ and the principle of markedness assimilation,³⁰⁸ it will demonstrate the plausibility that οἶδα is a marked form. The perfect tense (the stative aspect) is considered the most heavily marked form. Therefore, if οἶδα is used as a marked feature, it may reinforce the argument that οἶδα is used as a viable perfect form in 1 John.

³⁰⁷ Longacre, *Grammar of Discourse*, 38. Also see 50 of this study.

³⁰⁸ Battistella, *Markedness*, 7. Also see 50 of this study.

Chapter 3: Prominence Patterns in 1 John

This chapter will identify some prominence patterns in 1 John. Since this study is not aimed at delivering a complete prominence analysis of 1 John, or finding out the most prominence places in 1 John, this chapter will not provide a word-for-word analysis. Instead, it will examine the distribution of tense forms (aspects) and will also point out some special features of 1 John which may be relevant to and appear repeatedly in our discussion.¹

I. The Distribution of Tense Forms (Aspects) in 1 John

The markedness of tense forms may function at the discourse level. Therefore, it is very important to understand the distribution of the tense forms in 1 John.

A. Statistics

With the help of statistics on the use of tense forms in 1 John, we may get a rough idea of how the author use tense forms to convey meaning in 1 John. Table 3.1 shows the statistics on the distribution of tense forms in 1 John.² The distribution of tense forms together with the text can be found in Appendix 1.

chapter	aorist	imperfect	present	pluperfect	perfect ³
1	9		17		8
2	22	1	51	1	16
3	18		46		11

¹ Those special features that are pointed out in this chapter are not exhaustive. We are only trying to point out those relevant features that may appear repeatedly in our discussion. Therefore, we will not identify all features (such as discourse markers) here, but will discuss them as we encounter them.

² We have to notice that these statistics have different numbers of total occurrences of tense forms than the numbers provided by Culy. See Culy, *1, 2, 3 John*, xvii. The main reason is that we are counting those verbs that may contribute to verbal aspect and thus we are excluding the forms of εἰμί, while Culy is counting the numbers of all of the verbs.

³ The percentage of perfect tense forms has included οἶδα in it. Οἶδα appear 15 times in 1 John, and it means that if we exclude them, there are 54 perfect forms.

4	9		40		18
5	9		38		16
Total with %	67 (20.3%)	1 (0.3%)	192 (58.2%)	1 (0.3%)	69 (20.9%)

Table 3.1: Distribution of tense forms in 1 John

We can see from Table 3.1 that 1 John utilizes the present tense form for 58.2% of the total. As Porter has suggested, most sections of the letters of the NT belong to discursive or expository discourse. This kind of discourse is associated with processes as they unfold; fulfillment of events is held in abeyance. Therefore, the present tense forms characterize the mainline of discursive or expository discourse in Greek.⁴ As a result, it is not surprising that we found such a large proportion of present tense forms in 1 John. In spite of the high percentage of the present tense form, its markedness is not affected. It is a marked form in Greek and counted 58.2% of the tense forms used in 1 John. As Halliday has said, when the marked feature is relevant to the interpretation of the text, the markedness is motivated.⁵ In other words, if the present form is relevant to the interpretation of the text, its markedness may create prominence. The aorist tense form, which is unmarked, counted 20.3%. The imperfect tense form, which is also marked, occurs once and counted 0.3%. The rest are perfect and pluperfect tense forms (pluperfect occurs only once), and they are very marked forms. The lexical item οἶδα, which is being tested in this study, will not be seen as a marked form before we have come to a conclusion. Consequently, we will find that 1 John only has just more than 20% of the tense forms used are unmarked (the aorist tense forms), the others are mainly marked or very marked forms. It may not seem usual to have such a large portion of marked or very marked forms at first glance. However, if we consider the nature of the epistles, this phenomenon is understandable. The authors of the epistle usually use the

⁴ Porter, "Prominence," 58.

⁵ Halliday, "Inquiry into *The Inheritors*," 339.

epistle to teach or explain some important messages concerning the Christian faith. They will choose to write down the important messages and arguments in the letters. Therefore, a large portion of marked or very marked forms is explicable. As Culy has said:

The writer generally uses the aorist tense (68 times total) with information that is already assumed and thus serves as the foundation for his exhortations and supporting arguments. To carry the argument or “mainline” of the hortatory discourse forward, the writer tends to utilize the present tense (284 times total).⁶

In other words, the aorist tense form serves to bring out the foundation for exhortation and supporting arguments, while the present tense form serves to carry the argument forward. Since the present tense form serves to carry the argument forward, it is not surprising that it is a slightly marked form.

This phenomenon, however, may affect our study. Since we are going to compare the relative prominence of the places that contain οἶδα and choices from the same semantic domain as οἶδα, a large portion of prominent places may make it more difficult to compare the patterns.

B. Cluster of Perfect Forms

We may also noticed that the perfect forms tend to occur together in adjacent co-text when we have a quick glimpse at Appendix 1 (except 1 John 4 which has a great number of perfect forms and are distributed all over the chapter). For instance, there are six perfect forms in 1:1–4,⁷ six in 2:12–14, and four in 5:9–10. These are examples where

⁶ Culy, *1, 2, 3 John*, xvii.

⁷ If we include the perfect tense form in 1 John 1:5, there are a total of seven perfect tense forms clustered together. The one in 1:5, however, does not fall into the division of the same section. Therefore, I will discuss it under the discussion of 1:1–4, but will not count it as part of the section. The division that 1:1–4 is one section (or subsection) is a widely accepted division among scholars. For instances, Martin M. Culy, J. A. Du Rand, J. M. Lieu, R. E. Longacre, J. Painter, S. S. Smalley, G. Strecker, and R. W. Yarbrough. On the other hand, there are some scholars who also include 1:5 in the first part of 1 John. For instance, Painter, *1, 2, and 3 John*, 117. In this study, I am employing the more widely accepted division, which only includes 1:1–4 in this part.

several perfect forms cluster together, but there are also instances where two or three perfect forms are used in adjacent co-text. Since the perfect tense form is a very marked form,⁸ a high usage of this tense form may be very prominent. It is highly probable that those places with perfect form clusters are prominent places within the discourse.

The observation that the perfect forms tend to occur together in adjacent co-texts, however, cannot be considered a rule, but a tendency only, which may serve as a clue for us to consider whether οἶδα is used as a viable perfect or not, since “marked elements tend to occur in marked contexts.”⁹ If most of the occurrences of οἶδα tend to occur in emphatic contexts, it is highly probable that οἶδα is a marked element.

The following will discuss two examples where clusters of perfect forms appear. I will try to demonstrate how emphatic features tend to occur together in order to create prominence. It may serve as a demonstration of the rule as well as a reference for the discussion of the use of οἶδα.

- 1 John 1:1–4¹⁰

1:1 Ὁ ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς—
 1:2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν—
 1:3 ὃ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

⁸ The idea that the perfect tense form is a very marked form is proposed by Porter. See Porter, *Verbal Aspect*, 90. The concept that the perfect tense form is marked (or prominent, or exegetically the most important) is also supported by some other grammarians, linguists, and scholars. For instances, Moulton, *Grammar*, I: 140; Lyons, *Introduction to Theoretical Linguistics*, 314; and Campbell, *Verbal Aspect Indicative*, 206–7. Campbell does not agree that the perfect tense form denotes another aspect, but he proposes that intensity and prominence are the two pragmatic implicatures of the perfect indicative, and thus is supporting the idea that the perfect tense form is prominent. Culy also agrees that the perfect tense form may “help lend prominence to the clauses in which it occurs” when he is examining the text of 1 John. See Culy, *1, 2, 3 John*, xvii. On the other hand, there are grammarians and scholars who do not agree with this viewpoint. For instance, Fanning, *Verbal Aspect*, 85. The reason for choosing Porter’s verbal aspect theory is discussed in Chapter 2 Section I (12–42).

⁹ Battistella, *Markedness*, 7.

¹⁰ We will discuss 1:1–3 again on 112–14.

1:4 καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ἣ πεπληρωμένη.
 (We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.)¹¹

In this paragraph, there are six perfect tense forms. Three of them are ἐώρακαμεν, and two are ἀκηκόαμεν (it occurs as a pair with ἐώρακαμεν in 1:1–3). The words lead us to concentrate on the experience of knowing the word of life by seeing and hearing it. The stative aspects focus on the grammatical subjects, who are grammaticalized by the first person plural forms. The first person plural forms are marked forms and emphasize that the author is one of those who have this seeing and hearing experience. Thus, the perfect tense forms used with the verbs ὁράω and ἀκούω help to “highlight the author’s status as an eyewitness authority.”¹² The remaining perfect tense form is the periphrastic construction ἣ πεπληρωμένη. This construction is a very emphatic feature. Apart from being a perfect tense form, it is also a subjunctive mood form used in a purpose clause, which may serve as a slightly marked form. It is also a passive voice form, which is slightly marked within the clause level, highlighting the recipient of the action, “our joy,” which appears as the subject of the clause. The construction as a whole “draws attention to the state of completeness of such a joy.”¹³

¹¹ All the Greek texts cited in this study will be from NA 27, and the English texts will be from NRSV, unless otherwise stated.

¹² Culy, *1, 2, 3 John*, 3. Other similar ideas, see Painter, *1, 2, and 3 John*, 127; and Yarbrough, *1-3 John*, 33; among others.

¹³ Porter, *Verbal Aspect*, 486. Culy also says that this argument may be correct. See Culy, *1, 2, 3 John*, 10.

There are also five present tense forms in 1:1–4. They are μαρτυροῦμεν (1:2), ἀπαγγέλλομεν (appears twice in 1:2 and 1:3), ἔχητε (1:3), and γράφομεν (1:4). The present tense forms are slightly marked and denote mainline arguments.¹⁴

Other than the perfect and present tense forms, there are also other features that create prominence in this paragraph. First, this paragraph is the opening of the whole book. Unlike many other epistles, 1 John does not begin with greetings.¹⁵ Instead, the book starts the discussion from the first word. Therefore, 1 John 1:1–4 is also the introduction of the whole book. This introduction serves “as a summary statement of his main topic and some of its ramifications.”¹⁶ As we have discussed in Chapter 2, a summary sentence is one kind of semantic signal that may indicate prominence.¹⁷

Second, all of the materials in 1:1–2, in which there are five relative clauses,¹⁸ are introducing “the Life.” The large complex of modifiers¹⁹ and intense usage of perfect and present tense verbs in 1:1–3 show that “the Life” is prominent material. The use of the passive form ἐφανερώθη also assists to put the focus on “the Life.” It is because the

¹⁴ It is consistent with Culy’s interpretation. See Culy, *1, 2, 3 John*, 3. Some other scholars have also discussed the use of tense forms in these four verses, but they do it with the concepts of temporal reference mixed with *Aktionsart*. For instances, Painter, *1, 2, and 3 John*, 133–35; Schnackenburg, *Johannine Epistles*, 49, 58; and Strecker, *Johannine Letters*, 12–13.

¹⁵ For instances, see Culy, *1, 2, 3 John*, xiii; Lieu, *1 John*, 35; Marshall, *Epistles of John*, 99; Painter, *1, 2, and 3 John*, 126; Schnackenburg, *Johannine Epistles*, 3; Smalley, *1, 2, 3 John*, 4; Strecker, *Johannine Letters*, 3; and Yarbrough, *1-3 John*, 33.

¹⁶ Smalley, *1, 2, 3 John*, 4.

¹⁷ See 64.

¹⁸ There are four “headless” relative clauses in v. 1. They are all introduced by neuter relative pronouns. “The neuter gender may be explained by the fact that the writer is talking about his and other eyewitnesses’ broad experience of the incarnate Jesus.” See Culy, *1, 2, 3 John*, 2. In my opinion, these clauses are related to the object of the main verb ἀπαγγέλλομεν in v. 3. The object of ἀπαγγέλλομεν is related back to the prepositional phrase περὶ τοῦ λόγου τῆς ζωῆς in v. 1. Within this prepositional phrase, the focus is on τῆς ζωῆς, which is personified and further elaborated in v. 2 (the idea that this prepositional phrase clarifies the main verb, and that τῆς ζωῆς is the noun which is personified in v. 2 may see the discussion of Culy, *1, 2, 3 John*, 4–5). Painter also sees that “the Life” is the main theme; see Painter, *1, 2, and 3 John*, 136. Thus, I propose that the four relative clauses in v. 1 are obliquely modifying “the Life.” The relative clause in v. 2 is also modifying the personified eternal Life (the idea that the eternal Life is also personified, see Culy, *1, 2, 3 John*, 7).

¹⁹ It refers to the five relative clauses, which are sometimes in themselves not simple clauses that may contain more than one verb or prepositional phrase, and the adjective “eternal” in v. 2.

slightly marked passive form will put the focus on the recipient of the action, which appears as the subject of the clause.²⁰ The overall complex and unusual structure of 1:1–3²¹ is also emphatic.

Moreover, there are also several emphatic features in 1:3. The use of the nominative case ὑμεῖς is not necessary, thus it is emphatic. The repeated use of καὶ ὑμῖν and καὶ ὑμεῖς is another emphatic feature, which also puts emphasis on “you.” Within the ἵνα clause, the object κοινωνίαν is put before the verb, and it is not a normal word order. The unexpected word order creates a focus with emphasis on the “fellowship” which has been put forward. The use of καὶ together with δὲ in the next clause, which is not necessary, is also an emphatic feature.²² It highlights “our fellowship.” These two features work together to put the focus on the “fellowship” that both the author and the readers have.

Furthermore, there are also emphatic features in 1:4. The use of ἡμεῖς is emphatic, creating focus on the subject “we.” The phrase ταῦτα γράφομεν can be considered a special feature in 1 John and is also emphatic.²³

To conclude, there are six perfect tense forms and several other emphatic features, some above the clause level and some within the clause level, occur together to create prominence in 1:1–4. Since it involves six perfect tense forms and a bunch of supporting emphatic materials, it is very likely that this prominence functions at the discourse level, and thus is a very important message within the text. We may compare this finding with

²⁰ See 76.

²¹ The sentence structure of 1:1–3 is quite complex. Moreover, 1 John 1:1–4 is sometimes compared with the prologue of the Gospel of John. For further discussions concerning these two topics, see Bultmann, *Johannine Epistles*, 7–13; Culy, *1, 2, 3 John*, 1–8; Lieu, *1 John*, 36–37; Marshall, *Epistles of John*, 99–105; Painter, *1, 2, and 3 John*, 119–28; Schnackenburg, *Johannine Epistles*, 50; and Smalley, *1, 2, 3 John*, 4–15; Strecker, *Johannine Letters*, 8–12; and Westcott, *Epistles of St. John*, 3–13; among others.

²² Smalley describes the structure as “emphatic,” see Smalley, *1, 2, 3 John*, 12.

²³ This special feature will be discussed on 94.

the understanding of other scholars. For instance, Smalley writes, “The main subject of the preface to 1 John, as of the letter as a whole, is ‘the word of life,’ embodied in Jesus and proclaimed about him.”²⁴ In other words, the “life,” which we have proven to be prominent, is also one of the main topics of “the letter as a whole.”²⁵ Moreover, Smalley also writes:

But here, in the preface, John begins with a positive and uncompromising declaration of the life-giving gospel about Jesus and confronts his heterodox readers at the outset with the very truth they were busy denying. As a result we find, both in the preface and throughout 1 John generally, a Christian manifesto that was relevant to the situation of the Johannine church and that is also of timeless significance.²⁶

In other words, the author started to confront his heterodox readers with truth from the very beginning. Moreover, this initial confrontation, even if it is not the main part, is at least one part of the Christian manifesto that may be found throughout 1 John. Therefore, we may say, 1:1–4 is one of the most important passages in 1 John that introduces some important basic themes of the epistle.²⁷

After 1:1–4, there is also a related perfect form in 1:5.

1:5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.
(This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all.)

It is not part of the sentence 1:1–4, but it functions like the bridge between the last sentence and the new topic that follows.²⁸ It points to another point of the knowing

²⁴ Smalley, *1, 2, 3 John*, 15.

²⁵ Some other scholars also have a similar opinion. For instances, Marshall, *Epistles of John*, 104; Painter, *1, 2, and 3 John*, 136; and Strecker, *Johannine Letters*, 16–19.

²⁶ Smalley, *1, 2, 3 John*, 15.

²⁷ For some scholars who have a similar opinion, see Lieu, *1 John*, 36; Painter, *1, 2, and 3 John*, 128; and Schnackenburg, *Johannine Epistles*, 48; among others.

²⁸ Similar to Du Rand, “Discourse Analysis,” 6; Lieu, *1 John*, 49; Painter, *1, 2, and 3 John*, 128 (Painter divides 1:5 as part of the prologue of 1 John, but he sees 1:5 as forming a “transition” from the

experience through hearing, which is, “God is light.” The perfect form does not add to the features that create prominence in 1:1–4, but it gives prominence to 1:5 and introduces the new topic. Even though this perfect form does not create prominence in 1:1–4, it can still be seen as part of the cluster of perfect forms, showing that there is a tendency for the author to cluster perfect forms together in adjacent co-text, together with other marked and emphatic structures.

- 1 John 2:12–14²⁹

2:12 Γράφω ὑμῖν, τέκνια, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

2:13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

2:14 ἔγραψα³⁰ ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

(I am writing to you, little children, because your sins are forgiven on account of his name. I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young people, because you have conquered the evil one. I write to you, children, because you know the Father. I write to you, fathers, because you know him who is from the beginning. I write to you, young people, because you are strong and the word of God abides in you, and you have overcome the evil one.)

Another cluster of perfect tense forms occurs in 2:12–14. In this paragraph, there are also six perfect tense forms. Three of them are ἐγνώκατε (2:13, and twice in 2:14), two are νενικήκατε (2:13 and 14), and one is ἀφέωνται (2:12). The perfect tense forms

prologue to the following argument, which is a similar idea as what I am proposing here); and Strecker, *Johannine Letters*, 23; among others.

²⁹ We will discuss 2:13–14 again on 121.

³⁰ There is another variant reading which has γράφω instead of ἔγραψα in this verse. This reading is only supported by later manuscripts. The copyists may have done it in accord with the three previous instances. See Metzger, *Textual Commentary*, 640. The present tense forms which are slightly marked will add to the prominence of this section, which is already very marked because of the six perfect tense forms. Moreover, the present tense forms which are in accord with the three previous instances may make the parallel pattern more parallel. This shows that maybe the copyists thought that the material was prominent and wanted to further emphasize it.

A discussion on the usage of the present and aorist forms in 2:12–14 can be found in Porter, *Verbal Aspect*, 229–30.

In the following discussion within the whole study, I will only deal with those relevant variant readings that may affect our discussion.

are very marked forms. The four present tense forms γράφω (once in 2:12 and twice in 2:13) and μένει (2:14) are slightly marked forms which may also add to the prominence of this section.

Apart from the perfect and present tense forms, there are also other emphatic features. First, this section has a parallel pattern. It is formed by six sentences of parallel structure. All of them begin with “I write to you.” The first three are in the present tense forms and the last three in the aorist tense form. After that, all the sentences have a nominative plural of direct address. Finally, all of them have a causal ὅτι clause³¹ and each of the ὅτι clauses contains a verb in the perfect tense form. These six sentences can further be divided into two sets of parallels. The first and the fourth sentences have τέκνῖα and παιδίᾱ as the nominative plural of direct address. The two words are synonyms and belong to the same entry of the LN lexicon.³² The second and the fifth sentences are almost the same except that the first one has the present tense form γράφω, and the other one has the aorist tense form ἔγραψα. Both of the third and the sixth sentences have νεανίσκοι as the nominative plural of direct address. This well-constructed parallel pattern can be seen as a very emphatic feature. The second emphatic feature in 2:12–14 is the phrase “I write to you.” It is a special feature in 1 John, and is regarded as emphatic.³³ Finally, the six occurrences of nominative plural of direct address are used to draw attention of the hearers. They are emphatic features.

To conclude, the six perfect tense forms, the four present tense forms, the well-constructed parallel pattern, and the other two emphatic features work together to create prominence in this section. The intense usage of emphatic features probably marks a

³¹ Culy, *1, 2, 3 John*, 39–42.

³² Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 9.46.

³³ It will be discussed on 94.

prominent place that functions in the paragraph level or discourse level.³⁴ R. E. Longacre describes 2:12–17 as the “ethical peak of the introduction.”³⁵ Our idea that 2:12–14 is a prominent place that functions in the discourse level coincides with the idea that they are the first three verses of the ethical peak.

On the one hand, the above two examples show us that there is a tendency that perfect tense forms may appear together in adjacent co-text within 1 John. This tendency may serve as a clue for us to consider whether οἶδα is used as a viable perfect or not, since “marked elements tend to occur in marked contexts.”³⁶ On the other hand, the two examples show us that the idea that emphatic features tend to occur together in order to create prominence is a valid idea within the text of 1 John. We are utilizing this idea to examine the markedness of οἶδα.

II. Special Features of 1 John

There are several special features appear in 1 John. Since they are used in a special way, they will be considered as emphatic features and may create prominence. As a result, when we are examining the prominence places in 1 John, these special features are worth considering.

³⁴ Even though Smalley does not directly say that 2:12–14 is prominent within the discourse, he describes 2:12–14 as having recapitulated the teaching already given, and introducing new ideas that will be developed later. He also says that the structure is “carefully structured and emphatic form.” He also says that 2:12–14 together with 2:15–17 “apply, both positively and negatively, the theology of the letter outlined thus far.” See Smalley, *1, 2, 3 John*, 63–64. Idea similar to that of Smalley can also found in Lieu, *1 John*, 84–85. This idea may imply that this section is conveying some important messages within the discourse. This is similar to our finding that 2:12–14 may be a prominent place that functions in the paragraph level or discourse level. Porter states that 2:12–14 are “significant to the developing argument of the epistle.” Moreover, “the ὅτι clauses in 2:12–14 use the most heavily marked Perfect to summarize the entire theology of the epistle.” See Porter, *Verbal Aspect*, 229–30.

³⁵ Longacre, “Exegesis of 1 John,” 279.

³⁶ Battistella, *Markedness*, 7.

A. The Use of the Nominative Plural of Direct Address

The nominative plural of direct address appears frequently. This form is used to draw attention and highlight content³⁷ and is thus emphatic. R. E. Longacre even suggests that the structural paragraphs in 1 John are indicated by the distribution of nominative plural of direct address in most cases.³⁸ Since the purpose of this study is not to define the structural paragraph of 1 John, we will only consider the nominative plural of direct address as an emphatic feature and is used to draw attention and highlight the content that follows.

B. The Use of Parallel Structure and Repeated Phrases or Words

There are also many parallel structures in 1 John. One of the well-constructed structures is 2:12–14 which we have already discussed. There are many more parallel structures in 1 John which may only involve two sentences. These parallel structures may create prominence, but it still have to depend on the scope of the structure and the other materials that occur together to create prominence. Other than parallel structures, the following will introduce several repeated phrases or words that appear in 1 John and are related to our discussion in Chapter 4 and Chapter 5.

1. Content Clauses with ὅτι in Indirect Discourse

The author of 1 John has used ὅτι as a declarative conjunction repeatedly. The use of ὅτι is a “common way of making a declaration in indirect discourse in the NT.”³⁹ There

³⁷ Westfall, “Method for the Analysis of Prominence,” 82.

³⁸ Longacre, “Exegesis of 1 John,” 272–76. He does not use the term “nominative plural of direct address,” but use a more traditional term “vocative.” He suggests using the distribution of vocatives to divide the structural paragraphs. His outline, however, does not follow the distribution of vocatives strictly.

³⁹ Robertson, *Grammar*, 1033. The concept of utilizing ὅτι as declarative conjunction in indirect discourse, see Blass and Debrunner, *Greek Grammar*, §397; Dana and Mantey, *Manual Grammar*, §285; Porter, *Idioms*, 268, 271–73; Robertson, *Grammar*, 1032–36.

are numerous verbs that use declarative ὅτι in the NT. A great number of the “verbs of perceiving, showing, knowing believing, hoping, thinking, saying, declaring, replying, testifying, etc.” use the declarative ὅτι.⁴⁰ For instance, ὅτι is the usual word used together with ἀκούω, γινώσκω and οἶδα to introduce content.⁴¹ This kind of verb takes objects which “convey the contents of their thoughts,” and the object slot may be filled by “the clause of direct speech.”⁴² Hereafter in this study, we will call this kind of clauses the content ὅτι clauses.

Content ὅτι clauses occur repeatedly in 1 John.⁴³ Therefore, we may say that it is formulaic and creates prominence. Moreover, the ideational content can be expressed without the finite verb part which contains the verb γινώσκω or οἶδα, since the author can state the content without these two introductory verbs. Therefore, we may consider the finite verb part as constituting extra words which are not necessary, and thus the construction is emphatic.⁴⁴ Furthermore, the repetition of the same word in the same construction also has a cumulative effect. Therefore, we may say that this kind of emphatic structure contributes to the prominence and places the focus on the content of the content ὅτι clause.

In this study, there may be some instances where οἶδα occurs together with a choice from the same semantic domain in a content ὅτι clause. In this kind of clause, οἶδα is signaling the upcoming content. Therefore, we may say that the finite verb οἶδα and the

⁴⁰ Robertson, *Grammar*, 1034.

⁴¹ Robertson, *Grammar*, 1036.

⁴² Porter, *Idioms*, 268 and 238.

⁴³ Smalley describes this use as “characteristic of John’s style.” See Smalley, *1, 2, 3 John*, 148. Lieu says that οἶδαμεν is a “confessional formula.” 229.

⁴⁴ See 72.

content ὅτι clause function together to convey a complete meaning. The structure is emphatic, and it places emphasis on the upcoming content.

2. The Phrase “I Write to You”

The phrase “I write to you” (in present tense forms or aorist tense forms⁴⁵) appears 12 times in 1 John. There is also another instance that it appears in the form “we write” (1:4). The repeated use of this structure makes it become an emphatic feature. R. E. Longacre states that “the speech situation (‘I am writing to you’) is foregrounded.”⁴⁶ He also states that he took the distribution of the verb “write” very seriously, and utilizes the appearance of the verb to break down the structure of 1 John into introduction, body, and conclusion.⁴⁷ This study does not aim at providing an outline of 1 John, thus we will not consider whether the verb “write” can help to divide the structure or not. We will, however, take the phrase “I write to you” as a special feature of 1 John and thus consider it as a very emphatic feature.⁴⁸

3. The Lexical Item *vōv*

The lexical item *vōv* (now) occurs four times in 1 John. Even though it does not appear very frequently, we will take it into consideration. Among the four occurrences of *vōv*, three of them collocate with a nominative plural of direct address in the same sentence. As we have discussed above, the nominative plural of direct address is an

⁴⁵ For a discussion on the so-called epistolary aorist of this word see Porter, *Verbal Aspect*, 228–30. Other discussions on the aorist tense form, see Culy, *1, 2, 3 John*, 41; and Fanning, *Verbal Aspect*, 282; among others.

⁴⁶ Longacre, “Exegesis of 1 John,” 277.

⁴⁷ Longacre, “Exegesis of 1 John,” 284.

⁴⁸ Tan also sees that the verb “write” is an emphasized word. See Tan, “Linguistic Overview of 1 John,” 70.

emphatic feature, and functions to draw attention of the hearers.⁴⁹ Therefore, since three instances out of four occurrences of *vñv* collocate with a nominative plural of direct address, we may consider the use of *vñv* together with a nominative plural of direct address as an emphatic feature. The two features work together not only to draw the attention of the hearers, but also to draw the attention of the hearers and direct them to pay attention to the present situation. The emphasis on “now” coincides with the idea that 1 John was addressing a community that was influenced by gnosticizing tendencies, which were derived from a dualistic view of existence, and the docetic view on Christology,⁵⁰ so that the author of 1 John has to confront the heterodox readers and emphasize eternal life in the present time, which is available through Jesus Christ.⁵¹ To conclude, in view of the collocation pattern of *vñv* with the nominative plural of direct address, we may consider it as a very emphatic feature.

4. The Prepositional Phrases *ἐν τούτῳ*, *εἰς τοῦτο*, and *διὰ τοῦτο*

The prepositional phrases *ἐν τούτῳ* and *διὰ τοῦτο* (2 times) occur repeatedly in 1 John, and can be seen as emphatic.⁵² Moreover, the ideational content can be expressed without these prepositional phrases (and also *εἰς τοῦτο*, which occurs only once in 1 John) if the demonstrative pronoun is cataphoric (the same meaning can be expressed without these words). Therefore, we may consider these prepositional phrases as extra words which are not necessary, and thus are emphatic.⁵³ Culy points out that *ἐν τούτῳ* with no

⁴⁹ See 92.

⁵⁰ Smalley, *1, 2, 3 John*, xxi–xxiii.

⁵¹ Smalley, *1, 2, 3 John*, 15.

⁵² Smalley sees *τούτῳ γινώσκωμεν* as the typical formula in 1 John, which appears 10 times. See Smalley, *1, 2, 3 John*, 41. Painter sees that the distinctive use of *ἐν τούτῳ* only occurs 10 times. He also points out that the prepositional phrase *ἐκ τούτου* in 4:6 may be added to the construction. He further points out that the construction is prominent. See Painter, *1, 2, and 3 John*, 165.

⁵³ See 72.

noun antecedent (12 times) is a favorite rhetorical device for the author. It emphasizes what the author is about to say or has just said. He also points out that when a demonstrative pronoun is cataphoric, it is “almost always a very marked feature.”⁵⁴

5. The Phrase καὶ αὕτη ἐστίν

The phrase καὶ αὕτη ἐστίν is formulaic and occurs five times in 1 John. The phrase appears as καὶ ἐστίν αὕτη in 1:5. Culy points out that the cataphoric demonstrative pronoun always points forward to “a noun that expresses an event idea and introduces one of the main themes of 1 John,” and thus serves as a powerful “highlighting device.”⁵⁵ Since the phrase is formulaic and is a powerful highlighting device, we may consider it as very emphatic.

To conclude, the evaluation of the tense forms in this chapter helps us to understand how tense forms (verbal aspects) contribute to markedness in 1 John. It has also shown that the author tends to cluster perfect tense forms. These patterns may shed light on the evaluation of the relative prominence of οἶδα. Moreover, the special features that we have identified in this chapter can be considered as prominent features in 1 John. When we are examining the emphatic features in 1 John, they may also contribute to prominence. In the next chapter, we will examine the distribution of οἶδα and the choices from the same semantic domain as οἶδα. We may utilize the model we have developed in Chapter 2⁵⁶ and the observations in this chapter to support the argument.

⁵⁴ Culy, *1, 2, 3 John*, 25.

⁵⁵ Culy, *1, 2, 3 John*, 10. There are also some other scholars who have similar ideas. For instances, Smalley also points out that the phrase can be considered as a formula (see Smalley, *1, 2, 3 John*, 19–20); and Yarbrough points out that the phrase often refers to what follows rather than to what precedes (see Yarbrough, *1-3 John*, 47).

⁵⁶ See 66–77.

Chapter 4: Distribution of Choices in 1 John

This chapter will examine two patterns of distribution in 1 John. The first one is the pattern of distribution of the lexical item οἶδα. It will be evaluated by the possible emphatic features described in Chapter 2¹ and be compared to the prominence patterns described in Chapter 3² in order to see whether the lexical item appears in prominent places or not. Next, the pattern of distribution of other lexical choices from the same semantic domain as οἶδα will be examined in the same way. Appendix 2 highlights οἶδα and the other lexical choices from the same semantic domain as οἶδα. In view of the fact that the lexical items that we are examining sometimes appear in adjacent co-text, the unit of the texts that we use to compare with the others will be the clause or clause complex if the clauses are conveying one message together (for example, the finite verb clause together with the content ὅτι clause).³ Sometimes we will involve a larger unit of text for the sake of discussion, but the unit we use to compare with the others will be the clause or clause complex. This chapter will examine the patterns of distribution of οἶδα and other lexical choices from the same semantic domain as οἶδα separately to evaluate whether each of them is situated in a prominent place or not.⁴

I. Distribution of Οἶδα

The lexical item οἶδα appear 15 times in 1 John. It appears 5 times in chapter 2, 4 times in chapter 3, and 6 times in chapter 5. There is no occurrence in chapter 1 or 4. Each of the occurrences will be discussed in the following.

¹ See 66–77.

² See 92–96.

³ The discussion of the content ὅτι clause, see 92–94.

⁴ We will compare the clause or clause complex with its adjacent co-text in order to examine the relative prominence in Chapter 5.

A. Occurrences in 1 John 2

There are five occurrences of οἶδα in 1 John 2.

- 1 John 2:11⁵

The first occurrence of οἶδα is in 1 John 2:11. This occurrence is quite different from the other occurrences. All the other occurrences are in the first plural or second plural forms. In 2:11 οἶδα appears in its third singular form οἶδεν. It is not a marked form in terms of person and number.

We will examine the use of οἶδεν in relation to 2:10, the preceding verse. The two verses are in parallel structure in their opening parts:

2:10	ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν·
2:11	ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ. (Whoever loves a brother or sister lives in the light, and in such a person there is no cause for stumbling. But whoever hates another believer is in the darkness, walks in the darkness, and does not know the way to go, because the darkness has brought on blindness.)

The two verses are parallel until the word περιπατεῖ.⁶ It is normally expected that 2:11 will end there when compared with 2:10. The remaining words (start from the clause that contains the verb οἶδεν) are unexpected and break the parallel structure.⁷ As a result, they stand out from the clause complex and become emphatic. The word οἶδεν is the main verb of this emphatic part.

In the first three clauses in 2:11, each of them contains a present tense form (μισῶν, περιπατεῖ and ὑπάγει) and is prominent. In addition, the clause that contains

⁵ See 120–21 and 150–51 for further discussion and comparison of relative prominence.

⁶ Yarbrough states that the first clause sets 2:11 in contrast with 2:10. Yarbrough, *1-3 John*, 105.

⁷ Bultmann describes this part as the “conclusion of v 11.” See Bultmann, *Johannine Epistles*, 29.

οἶδεν is supported by a causal clause⁸ which is introduced by ὅτι. Since a clause with dependent clause(s) is more prominent than other clauses that have the same formal features without similar expansion,⁹ the dependent ὅτι clause¹⁰ makes the οἶδεν clause more prominent. As a result, we may conclude that the οἶδεν clause is prominent and relatively more prominent than the first two clauses.

- 1 John 2:20–21¹¹

There are 3 occurrences of οἶδατε in 2:20–21. Οἶδατε is the second plural form, which is a marked form, and may create prominence.

2:20 καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἶδατε πάντες.

2:21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν ἀλλ’ ὅτι οἶδατε αὐτὴν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

(But you have been anointed by the Holy One, and all of you have knowledge. I write to you, not because you do not know the truth, but because you know it, and you know that no lie comes from the truth.)

The first clause of 2:20 begins with the word καί. It can be understood as “a marker of emphasis, involving surprise and unexpectedness” meaning “then, indeed, how is it then, yet.”¹² Therefore, it is emphatic. After that, there is a nominative pronoun ὑμεῖς as subject of ἔχετε. Since this pronoun is not necessary and is extra word, it is emphatic. The present tense form ἔχετε is also marked. Therefore, this clause is prominent.

The second clause of 2:20 that contains the word οἶδατε has the word πάντες.¹³ It is the nominative plural form of the adjective and is modifying the subject “you” of the

⁸ The idea that the ὅτι clause is causal is supported by Culy, *1, 2, 3 John*, 37, among others.

⁹ Westfall, “Method for the Analysis of Prominence,” 88.

¹⁰ The concept that causal clauses are dependent clauses can be found in Porter, *Idioms*, 237.

¹¹ See 151–52 for further discussion and comparison of relative prominence.

¹² Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 91.12. To understand the word as “yet” is supported by Rienecker, *Linguistic Key*, 788, among others.

¹³ There are different readings for the words καὶ οἶδατε πάντες (information from the textual apparatus of NA 27). One reading is οἶδατε πάντες, which is the text chosen by NA 27. Another reading has πάντα replaces πάντες. According to Metzger, *Textual Commentary*, 641: a majority of the Committee adopted the reading πάντες, which has strong external support, since they understand “the passage to be

verb οἶδατε. According to the understanding of a group of scholars, this adjective was used because the passage was “directed against the claims of a few to possess esoteric knowledge.”¹⁴ Therefore, this word is used to emphasize the inclusion of all of the hearers among those who possess knowledge. On the other hand, this word is syntactically not necessary. As the hearers were a definite group of people, a community,¹⁵ it is usually not necessary to add the adjective “all” to describe them. When an epistle is addressed to a community, it is logically perceived that when the plural form of “you” is used, it means “all of the hearers” unless otherwise specified.¹⁶ In view of this, we may say that the word is very emphatic since it is not necessary, and the author uses it purposefully and emphatically to refute the claims of the opponents. Moreover, this clause does not state its object immediately. It is believed that this οἶδατε can be understood together with the two uses of οἶδατε in the next verse.¹⁷ Withholding the content of the word οἶδα is an unusual practice and can also be seen as emphatic. It draws attention to the upcoming content of οἶδατε. Furthermore, Culy points out that the conjunction καί of this clause simply introduces a coordinate clause in the syntax. “In terms of semantics, however, the conjoined clause, οἶδατε πάντες, introduces the result of the previous event, or conclusion drawn from the previous statement.” He further quotes

directed against the claims of a few to possess esoteric knowledge.” While the reading πάντα “was regarded as a correction introduced by copyists who felt the need of an object after οἶδαμεν.” In this study, we will follow the adopted reading, πάντες, as the text under examination.

¹⁴ Metzger, *Textual Commentary*, 641.

¹⁵ This view is supported by Smalley, *1, 2, 3 John*, xxii. It is believed that “The writer of 1 John was thus addressing a community, made up of a number of house-churches in and around Ephesus” even though the community was spilt up in a theological and ethical sense.

¹⁶ In 1 John 2:12–14, the author has drawn attention to specific readers. Even though we do not know whether the author intends to speak to different groups among the hearers, or it is a writing strategy to attract the attention of the hearers, it supports the idea that unless otherwise specified, the use of the plural form of “you” will generally mean “all of the hearers.”

¹⁷ This viewpoint coincides with the viewpoint of some scholars. For instance, Westcott and Hort punctuate with a dash after πάντες, see Metzger, *Textual Commentary*, 641, meaning that the phrase will be further explained in the following verse. Other similar viewpoint can be found in Culy, *1, 2, 3 John*, 52; and Lieu, *1 John*, 105; among others.

Titrud and points out that “By syntactically elevating what is logically subordinate, the author is placing more prominence (emphasis) on the clause than it would have had if introduced by a subordinating conjunction.”¹⁸ Thus, the conjunction καί is also emphasizing the clause. In addition, the author chooses to use the same form οἶδατε three times in two adjacent clause complexes; it is also emphatic. In view of the combined force of all these prominent features within this clause, we may say that this clause is very prominent.

Within the clause complex of 2:21,¹⁹ the author states the reason for writing with two clauses: οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, and ἀλλ’ ὅτι οἶδατε αὐτήν.²⁰ These two clauses can be understood as the positive and negative expressions of the same meaning “because you know the truth.” The exact meaning can be conveyed with only six words: ἔγραψα ὑμῖν ὅτι οἶδατε τὴν ἀλήθειαν. The author’s expression shows us that he wants to emphasize this, so that he is repeating the meaning in a negative as well as a positive way. We may consider the structure of these two clauses as very emphatic. These two clauses also revealed the content of οἶδατε in the preceding verse, which is, “the truth.” In addition, the phrase ἔγραψα ὑμῖν can be considered very prominent.²¹ Moreover, the conjunction ἀλλά is “a marker of more emphatic contrast,”²² and thus is emphatic. The repeated intense use of οἶδατε is also emphatic. Finally, the repeated use of the word ἀλήθεια (in different forms) is also emphatic. Therefore, this clause complex is also very prominent.

¹⁸ Culy, *1, 2, 3 John*, 52.

¹⁹ Culy points out that the most probable understanding of the three ὅτι clause is that the first two are causal and the third as introducing a clausal complement of the preceding οἶδατε. Culy, *1, 2, 3 John*, 53. Therefore, the whole 2:21 can be seen as one clause complex.

²⁰ The discussion of the usage of the three ὅτι in 2:21 may see Culy, *1, 2, 3 John*, 53–54. Our discussion here is consistent with his conclusion on the use of ὅτι.

²¹ See 94.

²² Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 89.125.

- 1 John 2:29²³

2:29 ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

(If you know that he is righteous, you may be sure that everyone who does right has been born of him.)

One occurrence of the form of οἶδα appears in the first clause of this verse. Firstly, the verb εἰδῇτε used with the content ὅτι clauses is formulaic and creates prominence.²⁴ This clause is the protasis of the third-class conditional. Culy points out that the author of 1 John likes to portray propositions that are readily accepted as true with third-class conditions. “Rhetorically, such constructions appear to force the reader to the conclusion that the apodosis of the conditional construction should also be readily accepted as true.”²⁵ Culy further points out that “The use of a third-class condition probably serves as a mild rebuke by calling into question a belief that the readers unquestionably embraced. The construction also highlights the fact that the proposition in the apodosis is an equally obvious truth.”²⁶ In other words, we may say that this kind of third-class conditional in 1 John is a rhetorical device used to rebuke (mildly) the readers. Hence, we may say that the protasis is very emphatic and creates prominence, and highlights the apodosis.

B. Occurrences in 1 John 3

The lexical item οἶδα appears four times in 1 John 3.

²³ See 126–27 and 152–54 for further discussion and comparison of relative prominence.

²⁴ See 92–94.

²⁵ Culy, *1, 2, 3 John*, 63. BDF points out that in this sentence ἐὰν is used in place of εἰ. See Blass and Debrunner, *Greek Grammar*, §372 (1) (a). Even though this interpretation has a different viewpoint, it still points to the fact that the structure is used in a special way, and thus can be seen as emphatic.

²⁶ Culy, *1, 2, 3 John*, 64.

- 1 John 3:2²⁷

3:2 ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα.
οἶδαμεν²⁸ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς
ἐστιν.

(Beloved, we are God's children now; what we will be has not yet been revealed.
What we do know is this: when he is revealed, we will be like him, for we will see
him as he is.)

The form of οἶδα appears once in the last sentence of 3:2. The structure that consists of οἶδαμεν and the content ὅτι clause is formulaic and creates prominence.²⁹ The author leads the readers to a “reflection on the believer's future state in relation to God the Son.”³⁰ The author reminds the reader that some truths about the future enjoyment can be stated with confidence now.³¹ Moreover, the third-class conditional within the content ὅτι clause is a rhetorical device³² and hence it is emphatic. Furthermore, the passive voice form of φανερωθῇ³³ in the protasis is slightly marked. The future tense forms ἐσόμεθα and ὁψόμεθα in the apodosis, which function like the subjunctive mood forms,³⁴ are also slightly marked. When we consider all the features together, we may say that this clause complex is as a whole very prominent.

²⁷ See 128–30 and 154–55 for further discussion and comparison of relative prominence.

²⁸ There is a textual variant here. Some manuscripts added δε here. However, the external supports of this variant are weak in comparison with those of the selected reading in NA 27. See the textual apparatus of NA 27. Culy points out that those manuscripts did that in order to make the contrast between this proposition and preceding one explicit. See Culy, *1, 2, 3 John*, 68. Since the selected reading in NA 27 has strong external supports, we will use this reading. This variant, however, reflects that the copyists thought that the two clauses have a contrasting sense.

²⁹ See 92–94.

³⁰ Smalley, *1, 2, 3 John*, 138.

³¹ Smalley, *1, 2, 3 John*, 138.

³² Culy, *1, 2, 3 John*, 69 and 14.

³³ Some scholars argue that it is a middle form. However, most scholars take it as passive. See the discussion in Culy, *1, 2, 3 John*, 69. I agree with Culy that it is “likely that Christ is also the subject of the passive verb φανερωθῇ.

³⁴ See 68.

- 1 John 3:5³⁵

3:5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.

(You know that *that one* was revealed *in order to*³⁶ take away sins, and in him there is no sin.)

The form of οἶδα appears once in 3:5. The καί at the beginning of the first clause denotes “thematic continuity.”³⁷ It is emphatic and “signal[s] that the following clause is still closely related semantically to the preceding one.”³⁸ Moreover, the structure that consists of οἶδατε and the content ὅτι clause is formulaic and creates prominence.³⁹ The author is drawing the readers’ attention to a well-known message: Jesus came to take away sins.⁴⁰ Furthermore, the passive voice form ἐφανερώθη is a slightly marked form, and places emphasis on its subject. Its explicit subject pronoun ἐκεῖνος (this one) is a demonstrative and is significant. Some scholars assert that “in 1 John there is a consistent switch in pronouns from αὐτός (*autos*) to ἐκεῖνος (*ekeinos*) when a reference to Jesus Christ is clearly introduced.”⁴¹ In view of this, we may say that ἐκεῖνος is also emphatic.⁴² Furthermore, in the ἵνα purpose clause,⁴³ the subjunctive mood form ἄρῃ is marked. The word ἁμαρτίας, which is repeated (in a different form) in adjacent co-text, is also marked. All these emphatic features function together and make the clause complex very prominent, while the ἵνα purpose clause within the clause complex is prominent.

³⁵ See 130–31, 155–56 and 166–67 for further discussion and comparison of relative prominence.

³⁶ The italic parts are my translation in substitution of the relevant part of the NRSV.

³⁷ Culy, *1, 2, 3 John*, 72.

³⁸ Culy, *1, 2, 3 John*, 5, in which Culy quotes Titrud.

³⁹ See 92–94 of this study. Moreover, Smalley describes this use as “characteristic of John’s style.” See Smalley, *1, 2, 3 John*, 148.

⁴⁰ Smalley, *1, 2, 3 John*, 148.

⁴¹ Culy, *1, 2, 3 John*, 30, in which Culy quotes Harris.

⁴² Smalley also agrees that it is emphatic. See Smalley, *1, 2, 3 John*, 148.

⁴³ The idea that it is a purpose clause, see Culy, *1, 2, 3 John*, 72; Rienecker, *Linguistic Key*, 790; and Smalley, *1, 2, 3 John*, 148; among others.

The second clause also has the word καί that denotes thematic continuity,⁴⁴ which is emphatic. The word ἁμαρτία, which is repeated (in a different form) in adjacent co-text, is also marked. Therefore, this clause is also prominent.

- 1 John 3:14–15⁴⁵

The lexical item οἶδα occurred twice in this unit.

3:14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ.

3:15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

(We know that we have passed from death to life because we love one another. Whoever does not love abides in death. All who hate a brother or sister are murderers, and you know that murderers do not have eternal life abiding in them.)

The first clause complex of this unit contains the form of οἶδα and is very emphatic. First, it has the emphatic nominative subject ἡμεῖς, which is extra words, and thus is emphatic.⁴⁶ Moreover, the subject is first person plural, which is very marked. Furthermore, the structure that consists of οἶδαμεν and the content ὅτι clause is formulaic and creates prominence.⁴⁷ And then, it has a perfect tense form μεταβεβήκαμεν within the content ὅτι clause which is very marked. Smalley describes this verb as providing “a graphic description of the believer’s transition from the world of hatred and death to the realm of love and life.”⁴⁸ Hence it is highlighting the change from one state to another.⁴⁹ The first person plural form of μεταβεβήκαμεν is also marked. After that, the two prepositional phrases ἐκ τοῦ θανάτου and εἰς τὴν ζωὴν are contrasting with each other as

⁴⁴ Culy, *1, 2, 3 John*, 72.

⁴⁵ See 167–68 for further discussion and comparison of relative prominence.

⁴⁶ Culy also points out that it helps emphasize the contrast between two kinds of characteristic. See Culy, *1, 2, 3 John*, 83. Similar idea can also be found in Smalley, *1, 2, 3 John*, 178, among others.

⁴⁷ See 92–94.

⁴⁸ Smalley, *1, 2, 3 John*, 179.

⁴⁹ Culy, *1, 2, 3 John*, 84. Similar idea can be found in Porter, *Verbal Aspect*, 79. Fanning’s idea is different. He sees that the emphasis is on the resulting *state* of the subject. See Fanning, *Verbal Aspect*, 160 and 294.

well as in a parallel structure, which is also emphatic. Therefore, this clause complex that contains the word οἶδαμεν can be considered very prominent.

The next few clauses in 3:14–15 have present tense forms finite verbs and participles (ἀγαπῶμεν, ἀγαπῶν, μένει, and μισῶν), and are prominent. They function as mainline argument.

The last clause complex begins with καί which denotes “thematic continuity” and is emphatic.⁵⁰ The word οἶδατε has a second person plural subject. It is a marked form. Moreover, the structure that consists of οἶδατε and the content ὅτι clause is formulaic and creates prominence. Within the content ὅτι clause, the present tense forms ἔχει and μένουσαν are also marked. In addition, the words οἶδατε, ἀνθρωποκτόνος, ζωὴν, and μένουσαν are repeated words (some of them are in different forms) within adjacent context. Combining all factors, this clause complex is very prominent.

C. Occurrences in 1 John 5

There are six occurrences of οἶδα in 1 John 5.

- 1 John 5:13⁵¹

5:13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

(I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.)

The lexical item οἶδα appears once in this clause complex. There are several emphatic features here. First, the phrase “I write to you” is very emphatic in 1 John.⁵²

⁵⁰ Culy, 1, 2, 3 *John*, 5 and 85.

⁵¹ See 158–59 for further discussion and comparison of relative prominence.

⁵² See 94.

Second, the purpose clause⁵³ that contains the subjunctive mood form εἰδῆτε is emphatic,⁵⁴ as we have discussed in Chapter 2.⁵⁵ Moreover, the second plural subject of the εἰδῆτε sentence is also marked. Furthermore, the structure that consists of εἰδῆτε and the content ὅτι clause is formulaic and creates prominence.⁵⁶ It points out that “Believers can be sure of possessing eternal life.”⁵⁷ The fronting of ζώην within the ὅτι content clause, which creates an unusual word order, also adds prominence to this clause.⁵⁸ The present tense forms ἔχετε and πιστεύουσιν are also slightly marked. Finally but not least, the last phrase is the elaboration of ὑμῖν in the first phrase and is emphatic since the last phrase function as extra supporting material. All these emphatic features function together and make the clause complex very prominent.

There is one extra point worth being discussed here. Campbell has demonstrated that “the perfect is an authentic tense-form in the subjunctive mood” (that is, εἰδῆτε in 5:13), and it is “not merely an aberration due to the limited formal scope of οἶδα.”⁵⁹ He further asserts that “though οἶδα is restricted because only its perfect forms are extant, its use nevertheless represents a genuine choice.”⁶⁰ Even though Campbell has a different view on the semantics conveyed by the perfect tense form than that of Porter,⁶¹ he also utilizes verbal aspect to understand the tense forms of the Greek of the NT. Therefore, his

⁵³ Culy, *1, 2, 3 John*, 132; McKay, *New Syntax*, 132; Porter, *Verbal Aspect*, 361–62; and Rienecker, *Linguistic Key*, 795; among others.

⁵⁴ Porter points out that this subjunctive mood form is not merely a future tense. See Porter, *Verbal Aspect*, 361–62.

⁵⁵ See 67.

⁵⁶ See 92–94.

⁵⁷ Smalley, *1, 2, 3 John*, 277.

⁵⁸ Culy, *1, 2, 3 John*, 132. Smalley also says that it is emphatic. See Smalley, *1, 2, 3 John*, 277.

⁵⁹ Campbell, *Verbal Aspect Indicative*, 60–64.

⁶⁰ Campbell, *Verbal Aspect Indicative*, 64.

⁶¹ See 37–39.

view concerning the viability of the tense form of οἶδα may shed light on our investigation of the issue.

- 1 John 5:15⁶²

5:15 καὶ ἐὰν οἶδαμεν ὅτι ἀκούει⁶³ ἡμῶν ὁ ἐὼν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν ἀπ’ αὐτοῦ.

(And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him.)

This verse consists of two uses of οἶδαμεν in two clause complexes. The first clause complex is the protasis of the conditional sentence. Firstly, the clause complex begins with καὶ which denotes “thematic continuity” and is emphatic.⁶⁴ Secondly, this is a first-class conditional in terms of the mood form of the verb οἶδαμεν in the protasis, but it has used ἐὰν as the particle that introduces the first-class or third-class conditional. In 1 John, there are several instances that the author uses εἰ plus indicative to express the first-class conditional.⁶⁵ All the other usages of ἐὰν are used with subjunctive mood forms.⁶⁶ It is not a usual practice in 1 John to use the combination of ἐὰν and the indicative mood form to form a first-class or third-class conditional.⁶⁷ Therefore, it can be regarded as an emphatic feature because it is not the usual usage.⁶⁸ Moreover, the structure that consists

⁶² See 156–57 for further discussion and comparison of relative prominence.

⁶³ It is not very possible to employ the meaning of “know” or “understand” to this word here. Therefore, I will not see this as other lexical choices from the same semantic domain as οἶδα, even though for most of the times ἀκούω can be considered as one of them.

⁶⁴ Culy, *1, 2, 3 John*, 5 and 134.

⁶⁵ Those instances that are obviously first-class conditional include 1 John 2:19, 3:13, and 5:9.

⁶⁶ In which 18 times are used as third-class conditional, and 3 times are used with relative pronouns as well.

⁶⁷ Porter points out that ἐὰν is probably a combination of εἰ plus ἄν, and that the determining factor of the class of a conditional is the mood form. Therefore, 5:15 should be regarded as a first-class conditional. See Porter, *Verbal Aspect*, 302–3. Our focus here, however, is to point out that the use of ἐὰν plus an indicative mood is an unusual usage in 1 John, and hence it is emphatic. Smalley also points out that the usage is unusual. See Smalley, *1, 2, 3 John*, 283. For another discussion on the use of ἐὰν plus indicative mood form, see Culy, *1, 2, 3 John*, 134.

⁶⁸ Porter says that this conditional clause is “not regular” in its syntactical patterns. Porter, *Idioms*, 259.

of οἶδαμεν and the content ὅτι clause is formulaic and creates prominence.⁶⁹ It places focus on the message that God pays attention to us. Furthermore, the middle voice of αἰτώμεθα⁷⁰ within the content ὅτι clause is a very marked form.⁷¹ Finally, the present tense form ἀκούει is also slightly marked. This clause complex can be regarded as very prominent.

The second clause complex is the apodosis of the conditional sentence. Firstly, the structure that contains οἶδαμεν and the content ὅτι clause is formulaic and creates prominence. It places focus on the message that we have the requests that we have made to him.⁷² The present tense form ἔχομεν in the content ὅτι clause is slightly marked. Finally, the perfect tense form ἠτήκαμεν within the relative clause is also very marked. This clause complex is also very prominent.

- 1 John 5:18–20⁷³

5:18 Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν⁷⁴ καὶ ὁ πονηρὸς οὐχ ἅπτεται⁷⁵ αὐτοῦ.

5:19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

5:20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

(We know that those who are born of God do not sin, but the one who was born of God protects them, and the evil one does not touch them. We know that we are God's children, and that the whole world lies under the power of the evil one.

⁶⁹ See 92–94.

⁷⁰ Porter quotes Moulton concerning the use of the middle form of αἰτέω. “If the middle is really the stronger word, we can understand its being brought in just where effect of contrast can be secured, while in ordinary passages the active would carry as much weight as was needed.” Porter, *Idioms*, 70.

⁷¹ See 92–94 of this study. Also see Culy, *1, 2, 3 John*, 133–34; and Moulton, *Grammar*, I:160; among others.

⁷² Smalley, *1, 2, 3 John*, 283.

⁷³ See 147 and 157–58 for further discussion and comparison of relative prominence.

⁷⁴ There is an important textual variant here. Some manuscripts have the reading αὐτόν, while others have the reading ἐαυτόν. For the discussion on the variant, see Metzger, *Textual Commentary*, 650, and Culy, *1, 2, 3 John*, 137. Even though this variant is significant in terms of meaning, it is not affecting our result when we are examining the prominence of the clause complex.

⁷⁵ This word has different meanings when it is in the active or middle form. Each of them has its own entry, see Louw and Nida, *Louw-Nida Greek-English Lexicon*, Vol. 2, 32. I will not consider the middle form here as creating prominence, see 76.

And we know that the Son of God has come and has given us understanding so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.)

There are three occurrences of οἶδαμεν in these three consecutive verses. The structure that consists of οἶδαμεν and the content ὅτι clause is formulaic and creates prominence.⁷⁶ The repeated use of this structure in three consecutive verses makes the three clause complexes very prominent.

In addition to this very emphatic pattern, there are several other emphatic features within these three clause complexes. Within the content ὅτι clause in 5:18, the perfect tense forms γεγεννημένος is very marked. Its passive form is also slightly marked, putting emphasis on the subject. Moreover, “Rhetorically, the use of πᾶς with an articular participle is more forceful than the simple substantival construction.”⁷⁷ Therefore, we may consider the phrase πᾶς ὁ γεγεννημένος as emphatic. Furthermore, the present tense forms ἀμαρτάνει, τηρεῖ, and ἄπτεται are slightly marked. The conjunction ἀλλά is also emphatic.⁷⁸ Another passive form γεννηθεῖς is also marked. All these features function together to create prominence, and put emphasis on the content.

Within the content ὅτι clause in 5:19, the first person plural form of ἐσμεν is marked. The whole emphatic structure puts emphasis on the content.

Within the content ὅτι clause in 5:20,⁷⁹ the perfect tense form δέδωκεν is very marked. The present tense forms ἤκει and γινώσκωμεν are slightly marked. The

⁷⁶ See 92–94.

⁷⁷ Culy, *1, 2, 3 John*, 56.

⁷⁸ Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 89.125.

⁷⁹ The clause complex ends at τὸν ἀληθινόν. Culy proposes that the καί after that denotes thematic continuity, see Culy, *1, 2, 3 John*, 139, and thus it denotes a new clause which is not part of the preceding clause complex.

subjunctive mood form γινώσκωμεν within the purpose clause⁸⁰ is slightly marked.

Moreover, the first person plural form of γινώσκωμεν is also marked. All these emphatic materials support the very emphatic pattern and create prominence here. Thus these three clause complexes are very prominent.

D. Summary

To sum up the situation of all the 15 occurrences of the forms of οἶδα in 1 John, there is only 1 occurrence⁸¹ that is located in a prominent place.⁸² The other 14 occurrences are all situated in very prominent places. The forms of οἶδα in 1 John are never located among places that are not prominent.

II. Distribution of Choices from the Same Semantic Domain as Οἶδα

The lexical items which are in the same semantic domain of οἶδα and appear in 1 John include γινώσκω, ἀκούω, ὁράω, φανερώω, θεωρέω, and the idiom τυφλόω τοὺς ὀφθαλμούς. Among those occurrences that convey meaning which are in the same semantic domain of οἶδα, forms of γινώσκω appears 25 times in 1 John, ἀκούω 12 times,⁸³ ὁράω 7 times,⁸⁴ φανερώω 9 times, θεωρέω 1 time, and the idiom τυφλόω τοὺς

⁸⁰ Rienecker, *Linguistic Key*, 796. Culy sees it as purpose or result clause. See Culy, *1, 2, 3 John*, 139.

⁸¹ This is in 2:11.

⁸² The markedness of the tense forms of οἶδα has not yet been taken into consideration. They are assumed to contribute zero prominence during the discussion. The reason for doing this is on 160–61.

⁸³ The lexical item ἀκούω appears 14 times in 1 John, but the occurrences that belong to the same semantic domain of οἶδα only counted 12 times. The two occurrences in 1 John 5:14 and 15 have the meaning “pay attention to” and belong to Domain 31.

⁸⁴ The lexical item ὁράω appears 9 times in 1 John, but the occurrences that belong to the same semantic domain of οἶδα only occur 7 times. The two occurrences in 1 John 4:20 have the meaning “see” and belong to Domain 24.

ὀφθαλμούς 1 time. They appear 55 times in total. Two of them are in future tense forms⁸⁵ and do not contribute the patterns of verbal aspect.⁸⁶ Among the 53 occurrences that contribute verbal aspect, some of them are in the non-perfect tense forms while some are in perfect tense forms. They have different roles when we are evaluating whether οἶδα is used as a viable perfect. The non-perfect tense forms will be used as comparison, to see whether οἶδα is used in relatively more prominent places or not. The perfect tense forms of the choices from the same semantic domain as οἶδα will be used as a control group, to show how perfect tense forms and non-perfect tense forms function differently.

A. Occurrences in 1 John 1

There are eight occurrences of the choices from the same semantic domain as οἶδα in 1 John 1. Seven of them appear in 1:1–3 and the remaining one appears in 1:5. There are six occurrences of perfect tense forms and two non-perfect tense forms.

- 1 John 1:1–3

1:1 Ὅ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς—
 1:2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν—
 1:3 ὃ ἐώρακάμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

(We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.)

⁸⁵ They are ὀψόμεθα in 3:2 and γνωσόμεθα in 3:19.

⁸⁶ See 27. Since the future tense form does not contribute verbal aspect, it does not form meaningful opposition in terms of verbal aspect.

These three verses lie in the paragraph 1:1–4. We have already examined the paragraph 1:1–4 in Chapter 3⁸⁷ and we have proven that it is a very prominent paragraph. Among the seven occurrences of the choices from the same semantic domain as οἶδα, five of them are in perfect tense forms. All of them are forms of ἀκούω or ὁράω. These five perfect tense forms help to create prominence. The messages they convey are important messages of the paragraph. The knowing experiences through hearing and seeing are important. As Smalley states, “Perhaps for the benefit of those of his readers who were entertaining docetic (i.e., humanity-denying) views of Christ’s person, the writer stresses the reality of God’s self-disclosure in time and space.”⁸⁸ To hear and to see are important evidences of this self-disclosure in time and space of God. Therefore, these five occurrences of ἀκηκόαμεν and ἐωράκαμεν not only bring about the prominence of the paragraph, some scholars also suggest that they are probably one of the most important passages in 1 John that introduces some important basic themes of the epistle.⁸⁹

The other two occurrences of the choices from the same semantic domain as οἶδα are the two occurrences of ἐφανερώθη in 1:2. Even though they are situated in a prominent paragraph, the author has chosen to use the aorist tense forms. The passive forms of ἐφανερώθη are slightly marked, and are used to bring their recipient “the life,” which appears as the subject of the clause, into prominence.⁹⁰ The word ἐφανερώθη is repeated; therefore, they are emphatic. In the first clause that contains ἐφανερώθη, it also contains the word καί, which highlights thematic continuity,⁹¹ and the repeated word ζωή.

⁸⁷ See 84–88.

⁸⁸ Smalley, *1, 2, 3 John*, 7.

⁸⁹ See Lieu, *1 John*, 36; Painter, *1, 2, and 3 John*, 128; and Schnackenburg, *Johannine Epistles*, 48; among others.

⁹⁰ See 76 for the concept concerning this.

⁹¹ Culy, *1, 2, 3 John*, 5.

They are emphatic. Therefore, this clause is very prominent. The second clause that contains ἐφανερώθη is the second part of a relative clause; since this word is a repeated word within adjacent co-text, this clause is slightly prominent. The words ἐφανερώθη and καί highlight the theme, “the life.” As Smalley suggests, “the word of life” is the main subject of the preface as well as the whole letter of 1 John.⁹² Therefore, the function of ἐφανερώθη is to bring the main subject matter into prominence, and “the life” is a very important theme in 1 John.

This paragraph can serve as an example in two ways. On the one hand, it can show us that non-perfect tense forms co-exist with perfect tense forms even if the paragraph is a very prominent paragraph. The use of perfect tense forms or non-perfect tense forms depends upon the function of each verb associated with the prominence element or focus. The stative aspect and the non-stative aspect which are in opposition function differently even if they occur in the same paragraph. On the other hand, this paragraph also shows us how the effect of several perfect tense forms and other emphatic features accumulate to form a prominent place at the discourse level.⁹³

- 1 John 1:5

1:5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.
(*The message is this—*⁹⁴*we have heard from him and proclaim to you, that God is light and in him there is no darkness at all.*)

The perfect tense form ἀκηκόαμεν is situated in a relative clause within a clause complex. In the relative clause, the perfect tense form ἀκηκόαμεν is a very marked form.

⁹² Smalley, *1, 2, 3 John*, 15.

⁹³ See also 84–88.

⁹⁴ The italics are my own translation in substitution for the relevant part of the NRSV.

Its focus is on its subject, “we,”⁹⁵ which is also emphasized by its first person plural form. The author is emphasizing the role as one of the eyewitnesses.⁹⁶ The prepositional phrase ἀπ’ αὐτοῦ is probably reminding the readers about the reality of God’s self-disclosure in time and space,⁹⁷ so that the eyewitnesses are hearing from him. The relative clause has another verb, ἀναγγέλλομεν, which is a present first plural form, and is thus marked. We may say that the relative clause is very prominent.

The main clause of this relative clause is the first clause of the sentence. The phrase καὶ ἔστιν αὕτη is very emphatic.⁹⁸ The subject of the clause ἡ ἀγγελία⁹⁹ is supported by the introductory formula καὶ ἔστιν αὕτη, as well as a relative clause (introduced by ἣν) that consists of two clauses. The predicate nominative αὕτη is further elaborated by an explanatory clause (introduced by ὅτι)¹⁰⁰ which also consists of two clauses. All these supporting materials make “the message” very emphatic. Therefore, we may say that the main clause and its relative clause are both very emphatic. They create prominence and emphasize “the message, which we have heard.” From the analysis of this sentence, we can see how marked features occur together with other emphatic features to characterize prominence.¹⁰¹

⁹⁵ See the discussion on the perfect tense form on 29. Also see Culy, *1, 2, 3 John*, 11. Culy says that the verb is “Pointing to the use of first person plural inclusive verbs.” Also see Porter, *Verbal Aspect*, 264.

⁹⁶ See the discussion on 85.

⁹⁷ Smalley, *1, 2, 3 John*, 18.

⁹⁸ See 96.

⁹⁹ The subject is ἡ ἀγγελία, while αὕτη functions as the predicate nominative. See Culy, *1, 2, 3 John*, 11.

¹⁰⁰ Culy, *1, 2, 3 John*, 12; and Smalley, *1, 2, 3 John*, 17.

¹⁰¹ Longacre, *Grammar of Discourse*, 38.

B. Occurrences in 1 John 2

There are sixteen occurrences of the choices from the same semantic domain as οἶδα in 1 John 2. Five of them are in perfect tense forms and eleven in non-perfect tense forms.

- 1 John 2:3–5

2:3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολάς αὐτοῦ τηρῶμεν.

2:4 ὁ λέγων ὅτι ἔγνωκα αὐτόν καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.

2:5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται, ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.

(Now by this we may be sure that we know him, if we obey his commandments. Whoever says, “I have come to know him,” but does not obey his commandments, is a liar, and in such a person the truth does not exist; but whoever obeys his word, truly in this person the love of God has reached perfection, *by*¹⁰² this we may be sure that we are in him.)

There are four occurrences of the choices from the same semantic domain as οἶδα in these three verses. There are two non-perfect tense forms and two perfect tense forms.

The present tense form γινώσκομεν and the perfect tense form ἐγνώκαμεν appear in 2:3. Since the pronoun τούτῳ in 2:3 is cataphoric, pointing forward to the protasis introduced by ἐάν in the last part of the sentence,¹⁰³ the whole sentence forms a third-class conditional. This sentence is introduced by καί, which denotes thematic continuity and is emphatic.¹⁰⁴ The prepositional phrase ἐν τούτῳ is also emphatic.¹⁰⁵ The clause complex that contains the words γινώσκομεν and ἐγνώκαμεν is the apodosis of the third-class conditional. The structure that consists of the finite verb γινώσκομεν and the content

¹⁰² The italics are my own translation in substitution for the relevant part of the NRSV. In this case, I am only changing the punctuation marks, following those of the Greek text, which reflect a different understanding of the use of the prepositional phrase ἐν τούτῳ (the last one in 2:5). I agree with the opinion of Culy and see this prepositional phrase as anaphoric. See Culy, *1, 2, 3 John*, 29.

¹⁰³ Culy, *1, 2, 3 John*, 25.

¹⁰⁴ Culy, *1, 2, 3 John*, 24.

¹⁰⁵ See 95–96.

ὅτι clause is formulaic and thus is emphatic.¹⁰⁶ The repeated use of the forms of γινώσκω is also emphatic. The present tense form γινώσκομεν is marked and the perfect tense form ἐγνώκαμεν¹⁰⁷ is very marked. We may say that the apodosis is very prominent, and the structure that introduces it is also very emphatic. Within the protasis, which is expegetical to τοῦτο, ¹⁰⁸ the present subjunctive first plural form τηρῶμεν is a marked form. The fronting of the direct object τὰς ἐντολάς, creating an unusual word order, is made prominent.¹⁰⁹ Hence, the protasis is also prominent. Therefore, the whole sentence is very prominent, especially emphasizing the apodosis, in which the content of γινώσκομεν, ἐγνώκαμεν αὐτόν (we know him), is being emphasized.

The perfect tense form ἔγνωκα appears in 2:4. It is the verb of the content ὅτι clause of the participle λέγων.¹¹⁰ The perfect tense form ἔγνωκα is a very marked form. Its grammatical subject “I” is referring to “the one who says” (ὁ λέγων, the first part of the participial construction). The author uses the shift from first person plural verbs in the preceding clause to the third person singular references with the substantival participles to move the focus away from the readers.¹¹¹ In other words, even though the grammatical subject of ἔγνωκα is first person singular, since it is within a content ὅτι clause, it is referring to “the one who says” and is not pointing towards the readers. And then, the author provides another description of “the one who says.” They are described as μὴ

¹⁰⁶ See 92–94.

¹⁰⁷ When Porter is trying to prove that perfect tense forms are used in a variety of temporal references, he suggests that this perfect tense form is an example of timeless perfect. Porter, *Verbal Aspect*, 269. He then points out that the focus of perfect tense form is on the grammatical subject, showing that “we are in the state of knowing.” Porter, *Verbal Aspect*, 277. Smalley does not understand the perfect tense like this. He rather takes the traditional understanding that sees the perfect tense form as implying “a past experience with continuing effects.” See Smalley, *1, 2, 3 John*, 42–43. Similar idea can be found in Rienecker, *Linguistic Key*, 786, among others. Porter has already proved that this perspective is not adequate for explaining all the perfect tense forms. See Porter, *Verbal Aspect*, 252–56.

¹⁰⁸ Culy, *1, 2, 3 John*, 25.

¹⁰⁹ Culy, *1, 2, 3 John*, 26.

¹¹⁰ Culy, *1, 2, 3 John*, 27.

¹¹¹ Culy, *1, 2, 3 John*, 26.

τηρῶν, “who does not keep,”¹¹² in the second part of the participial construction.¹¹³ The whole participial construction serves as the subject of ἐστίν.¹¹⁴ In the whole clause complex, the present tense forms λέγων and τηρῶν are marked and create prominence. The similarity of structure between this clause complex and the preceding one also add prominence to this clause complex. However, since the perfect tense form ἔγνων is situated in a dependent content ὅτι clause,¹¹⁵ and the subject is not referring to the readers, it does not create prominence as the perfect tense form ἐγνώκαμεν in the preceding clause complex. Therefore, this clause complex is prominent but not as prominent as the preceding clause complex. This clause complex is a negative example of 2:3, and talks about the one who only says, but does not obey his commandments. This negative example is also echoing 3:18, where the author is beseeching the hearers that they should not love in word or speech, but should love in truth and action.

The message in 2:3 is further elaborated by the first clause complex of 2:5. This clause complex starts with the indefinite relative pronoun ὃς ἄν. Rhetorically, the use of this construction is more emphatic than a third-class conditional.¹¹⁶ This clause complex also consists of a very marked perfect tense form τετελείωται.¹¹⁷ In addition, the slightly

¹¹² Since λέγων and τηρῶν are linked by καί and govern by the same article, they constitute a single substantival participial phrase. See Culy, *1, 2, 3 John*, 27.

¹¹³ In this second part of the participial construction, the focus is on the object, τὰς ἐντολάς, since it is fronted and has an unusual word order. See Culy, *1, 2, 3 John*, 27.

¹¹⁴ Culy, *1, 2, 3 John*, 26.

¹¹⁵ This structure does not form extra words that are not necessary in the ideational content; therefore, it is not emphatic.

¹¹⁶ Culy, *1, 2, 3 John*, 28.

¹¹⁷ There are different opinions concerning the meaning, the use of tense form, and the voice form of this verb among scholars. See Culy, *1, 2, 3 John*, 28–29; Fanning, *Verbal Aspect*, 305; Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 73.7 and 88.38; McKay, *New Syntax*, 50; Porter, *Verbal Aspect*, 269 and Porter, *Idioms*, 41 (it seems that Porter has changed his mind); Rienecker, *Linguistic Key*, 786–87; Smalley, *1, 2, 3 John*, 46; and Wallace, *Greek Grammar Beyond the Basics*, 581; among others. I am only going to highlight those areas that are related to prominence here. Firstly, many scholars see the voice form of this verb as passive, but Culy proposes that it should be a middle form (relating to the meaning he has chosen for this word). Passive form is marked while middle form is very marked, and it will make a

marked subjunctive tense form τηρῇ and the adverb ἀληθῶς¹¹⁸ also add prominence to this clause complex. Therefore, this clause complex is very prominent.

The last clause of 2:5 consists of the word γινώσκωμεν. It is present tense form and is marked. The prepositional phrase ἐν τούτῳ is not as emphatic as the other occurrences of the same phrase since τούτῳ is anaphoric but not cataphoric,¹¹⁹ and hence the phrase is not unnecessary. However, the repeated use still adds prominence to the clause. The construction of the finite verb γινώσκωμεν plus content ὅτι clause is emphatic. Therefore, this clause is prominent, showing the relationship between obeying the commandments and being in him. However, when it is compared with the preceding clause complex, this clause is not as prominent.

To sum up, the clause complex in 2:3 that consists of the present tense form γινώσκωμεν and perfect tense form ἐγνώκαμεν is very prominent. The clause complex in 2:4 that consists of the perfect tense form ἔγνωνκα, and the clause in 2:5 that consists of the present tense form γινώσκωμεν are both prominent but not very prominent.

- 1 John 2:7

2:7 Ἀγαπητοί,¹²⁰ οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἣ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε.¹²¹

difference for the analysis of prominence. However, all the scholars agree that it is a perfect tense form. Therefore, this verb is very marked in terms of tense form. As a result, no matter the voice is a middle or passive, the prominence that is contributed by this verb will be very marked. Hence, I am not going to make a decision of voice form here, since my purpose is not to provide a thorough interpretation of 1 John.

¹¹⁸ It does not add any ideational content to the clause. Instead, it creates a sense of emphasis.

¹¹⁹ I agree with the opinion of Culy and see τούτῳ as anaphoric. See Culy, *1, 2, 3 John*, 29. For the discussion of τούτῳ as cataphoric elsewhere in 1 John, see Culy, *1, 2, 3 John*, 25.

¹²⁰ There is a variant reading, ἀδελφοί. However, the reading ἀγαπητοί is strongly supported. See Metzger, *Textual Commentary*, 640. Therefore, we will adopt the word ἀγαπητοί here. In terms of prominence, both ἀδελφοί and ἀγαπητοί are nominative plural of direct address and are both emphatic. Therefore, the choice of either reading will not affect the prominence of the clause.

¹²¹ There is a variant reading which has added ἀπ' ἀρχῆς after ἠκούσατε. However, the reading without ἀπ' ἀρχῆς is strongly supported. See Metzger, *Textual Commentary*, 640. Therefore, we will adopt the reading without ἀπ' ἀρχῆς here. In terms of prominence, the adding of ἀπ' ἀρχῆς will not add prominence to the whole clause.

(Beloved, I am writing you no new commandment, but an old commandment that you have had from the beginning; the old commandment is the word that you have heard.)

There is one occurrence of the choices from the same semantic domain as οἶδα here. It is ἠκούσατε which is in the aorist tense form.

The first clause complex of 2:7 contains the nominative plural of direct address ἀγαπητοί, the phrase γράφω ὑμῖν,¹²² the conjunction ἀλλά,¹²³ and the present tense form γράφω and the imperfect tense form εἶχετε. They are all emphatic or very emphatic. Moreover, the replacement pattern of the phrases οὐκ ἐντολὴν κατὴν ... ἀλλ' ἐντολὴν παλαιάν (not x but y) makes the second entity more prominent than the first one.¹²⁴ All these emphatic features function together and make this clause complex very prominent. The author is emphasizing that the commandment that he or she is writing to the readers is an old one.

The aorist tense form ἠκούσατε is situated in a relative clause. The second plural form is the only marked feature in it. This relative clause is probably not prominent in the clause level. Moreover, the clause that contains the relative clause has neither marked form nor emphatic feature. It is probably used as supporting material, elaborating the old commandment.

- 1 John 2:11¹²⁵

2:11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

(But whoever hates another believer is in the darkness, walks in the darkness, and does not know the way to go, because the darkness has brought on blindness.)

¹²² See 92 and 94 respectively.

¹²³ Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 89.125.

¹²⁴ Westfall, *Hebrews*, 69.

¹²⁵ This verse has already been discussed on 98–99 and will be further discussed on 150–51.

The clause that contains the idiom τυφλώω τοὺς ὀφθαλμούς¹²⁶ is a causal clause¹²⁷ which starts with ὅτι. This clause is a dependent clause in relation to the preceding clause. Moreover, the aorist tense form ἐτύφλωσεν is unmarked.¹²⁸ Within this clause, there is no emphatic feature or marked form. This clause serves as supporting material.

- 1 John 2:13–14

2:13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

2:14 ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

(I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young people, because you have conquered the evil one. I write to you, children, because you know the Father. I write to you, fathers, because you know him who is from the beginning. I write to you, young people, because you are strong and the word of God abides in you, and you have overcome the evil one.)

There are three occurrences of the choices from the same semantic domain as οἶδα here. All of them are the perfect tense forms of ἐγνώκατε. As we have already discussed in Chapter 3, the section 2:12–14 is very prominent.¹²⁹ In each of the causal clause that contains ἐγνώκατε,¹³⁰ its perfect tense form is very marked. Moreover, they are all situated in a parallel structure which is very emphatic. Therefore, all these three clauses are very prominent.

- 1 John 2:18–19¹³¹

2:18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγονάσιν, ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

¹²⁶ See 48.

¹²⁷ Culy, 1, 2, 3 *John*, 37.

¹²⁸ When Porter shows that aorist tense forms are used in a variety of temporal references, he describes it as an example of timeless aorist. See Porter, *Verbal Aspect*, 237.

¹²⁹ A detail discussion of 2:12–14 is on 89–91. I am only going to restate some related points here.

¹³⁰ Porter has commented on ἐγνώκατε in 2:13 and says that “Any posited resultive sense does not affect the clear emphasis on the subject.” See Porter, *Verbal Aspect*, 277.

¹³¹ These two verses will be further discussed on 151–54.

2:19 ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. (Children, it is the last hour! As you have heard that antichrist is coming, so now many antichrists have come. From this we know that it is the last hour. They went out from us, but they did not belong to us; for if they had belonged to us, they would have remained with us. But by going out they made it plain that none of them belongs to us.)

There are three occurrences of the choices from the same semantic domain as οἶδα here. They are ἠκούσατε and γινώσκουμεν in v. 18 and φανερωθῶσιν in v. 19.

In the first clause of 2:18, there is a nominative plural of direct address which is emphatic.¹³² The clause ἐσχάτη ὥρα ἐστίν is repeated in the last clause of 2:18. Repeating the same phrase in such a short context can be seen as emphatic. Hence, this clause is emphatic. The author is emphasizing the importance of “the last hour.”

The second clause of 2:18 consists of the aorist tense form ἠκούσατε which is unmarked. The formulaic structure ἠκούσατε plus content ὅτι clause is repeated in 4:3. However, since this word is needed in the comparison,¹³³ this formula is considered as slightly emphatic. The present tense form ἔρχεται in the dependent clause is slightly marked. Therefore, this clause is slightly prominent. This clause is set out for comparison, and is supporting material that leads the readers to look forward to the next clause.

In the third clause, the lexical item νῦν collocates with the nominative plural of direct address at the beginning of the first clause (even though they are separated by two clauses) and hence creates an emphatic feature.¹³⁴ The perfect tense form γεγόνασιν¹³⁵ is a very marked form. Therefore, this clause is very prominent, and is informing the readers about the presence of many antichrists.

¹³² See 92.

¹³³ The word καθὼς introduces a comparison. See Culy, *1, 2, 3 John*, 47.

¹³⁴ See 94–95.

¹³⁵ When Porter shows that perfect tense forms are used in a variety of temporal references, he categorizes it as a present use of the perfect tense form. See Porter, *Verbal Aspect*, 266. Smalley describes it as “the sudden materialization of antichrists in time.” Smalley, *1, 2, 3 John*, 94.

The last clause contains the present tense form γινώσκουμεν which is marked. Its first person plural form is also very marked.¹³⁶ The structure that consists of γινώσκουμεν and the content ὅτι clause is formulaic and creates prominence.¹³⁷ Finally, the phrase ἐσχάτη ὥρα ἐστίν is being repeated here, and is thus emphatic. Therefore, this clause is also prominent, reminding the readers again that “it is the last hour.”

In 2:19, the prepositional phrase ἐξ ἡμῶν is used four times, the repeated use making them emphatic.¹³⁸ In the first clause, the prepositional phrase ἐξ ἡμῶν is repeated in adjacent co-text and is thus emphatic. The fronting of it makes it even more prominent.¹³⁹ The aorist tense form ἐξῆλθον is unmarked. Thus the clause is slightly prominent. This is the supporting material that brings out the theme “from us.”

In the second clause, the conjunction ἀλλά is emphatic, and the prepositional phrase ἐξ ἡμῶν is also emphatic. Therefore, this clause is prominent, emphasizing the contrast that “they were not from us.”

The third clause is the protasis of a second-class conditional, which denotes the “contrary to fact” condition.¹⁴⁰ The prepositional phrase ἐξ ἡμῶν is emphatic. Therefore, this clause is slightly prominent, serving as supporting material of the apodosis, restating the contrary to fact condition “If they were from us.”

¹³⁶ See also Smalley, *1, 2, 3 John*, 95.

¹³⁷ See 92–94.

¹³⁸ Even though the prepositional phrases may convey different meaning (see Culy, *1, 2, 3 John*, 48–50), since they are of the same form, they can still contribute to prominence.

¹³⁹ Culy, *1, 2, 3 John*, 48.

¹⁴⁰ Most scholars categorize it as a second-class conditional. See Culy, *1, 2, 3 John*, 49; and Wallace, *Greek Grammar Beyond the Basics*, 689; among others. Porter also has used the term second-class conditional (see Porter, *Idioms*, 259–61); however, he proposes that it can be thought of as a sub-category of the first-class conditional (see Porter, *Verbal Aspect*, 294 and 304–6, and Porter, *Idioms*, 260). McKay proposes the category “unreal condition,” and the apodosis as the “excluded potential” statement. McKay, *New Syntax*, 164 and 75.

The fourth clause is the apodosis of the second-class conditional. The pluperfect tense form μεμενήκεισαν¹⁴¹ is a very marked form. It is the only occurrence of pluperfect tense form in 1 John. Therefore, this clause is very prominent. It emphasize their state (which is not the fact) that “they would have remained with us.”

The final clause complex of 2:19 contains the aorist tense form φανερωθῶσιν which is unmarked. In this clause complex, the conjunction ἀλλά¹⁴² is emphatic. This clause complex is introduced by ἵνα, and is a “purpose clause that modifies an implicit ἐξηλθαν.”¹⁴³ The subjunctive verb φανερωθῶσιν of the purpose clause is slightly marked. The voice form of φανερωθῶσιν is traditionally seen as passive and reflects a “divine purpose.”¹⁴⁴ If it is a passive form, then it is slightly marked. However, Culy argues that it is a middle form, denoting that “they reveal themselves.”¹⁴⁵ If he is right, then it is a very marked form. However, since the markedness of the voice form contributes prominence under the clause level, it will not affect the prominence of the whole clause. Moreover, the focus is not on the action of “reveal,” but on the subject matter that is revealed. The epexegetical ὅτι clause is slightly emphatic due to the prepositional phrase ἐξ ἡμῶν and shows us the subject matter that is revealed. To conclude, this clause complex is prominent, and restates the idea that “none of them belongs to us.”

To sum up, all the clauses or clause complexes in these two verses are either (slightly) prominent or very prominent. It should be noticed, however, that the clauses or

¹⁴¹ Porter shows that it is problematic to view this pluperfect as past-referring, and then proposes that the pluperfect tense form should be seen as stative aspect plus remoteness. See Porter, *Verbal Aspect*, 288–89. BDF suggests that the tense “retains its *Aktionsart*” here. See Blass and Debrunner, *Greek Grammar*, §360 (3). Rienecker, *Linguistic Key*, 788 says that it “expresses the continuance of the contingent results to the time of speaking.”

¹⁴² Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 89.125.

¹⁴³ Culy, *1, 2, 3 John*, 50.

¹⁴⁴ See Rienecker, *Linguistic Key*, 788; and Smalley, *1, 2, 3 John*, 98; among others.

¹⁴⁵ Culy, *1, 2, 3 John*, 50.

clause complexes that contain the choices from the same semantic domain as οἶδα (which are all non-perfect tense forms) are only slightly prominent or prominent, and serve as supporting or mainline material of very prominent material.

- 1 John 2:24

2:24 ὑμεῖς ὁ ἡκούσατε ἀπ’ ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ’ ἀρχῆς ἡκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

(Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father.)

There are two occurrences of the aorist tense form ἡκούσατε within 2:24. The first ἡκούσατε is located within a relative clause. This headless relative clause is fronted for emphasis.¹⁴⁶ It is the subject of the present imperative μενέτω. The imperative mood and present tense form are both marked. Moreover, the hanging nominative ὑμεῖς serves as “the topic of what follows.”¹⁴⁷ This construction “possibly is used to draw attention to an item in the main clause,”¹⁴⁸ and is thus emphatic. Therefore, we may say that this relative clause is prominent.

The other clause that contains ἡκούσατε is also a relative clause. It functions as the subject of the subjunctive μείνη. It is situated within the protasis of a third-class conditional sentence. We may notice that all the words in the preceding clause are repeated in the protasis.¹⁴⁹ This phenomenon is unusual, and thus is emphatic. Culy points out that the protasis “serves to urge the readers to respond appropriately to the preceding imperative.”¹⁵⁰ Therefore, the protasis, including the relative clause, is prominent. The readers are urged to let what they heard from the beginning abide in them.

¹⁴⁶ Culy, *1, 2, 3 John*, 57.

¹⁴⁷ Culy, *1, 2, 3 John*, 57.

¹⁴⁸ Porter, *Idioms*, 86.

¹⁴⁹ It does not include the hanging nominative. They are in a different word order, and the verbs are in different forms due to their different functions in the clause.

¹⁵⁰ Culy, *1, 2, 3 John*, 57.

The apodosis of the conditional has an emphatic subject ὑμεῖς and a future tense form of the repeated verb, μενεῖτε. Thus it is slightly prominent. The author reminds the readers of the consequence of the preceding urge.

- 1 John 2:28–29¹⁵¹

2:28 Καὶ νῦν, τέκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

2:29 ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

(And now, little children, abide in him, so that when he is revealed we may have confidence and not be put to shame before him at his coming. If you know that he is righteous, you may be sure that everyone who does right has been born of him.)

There are two occurrences of the choices from the same semantic domain as οἶδα in these two verses. They are φανερωθῇ in v. 28 and γινώσκετε in v. 29.

The first clause of 2:28 is very prominent. First, the word νῦν in collocation with the nominative plural of direct address τέκνία is a very emphatic feature.¹⁵² Second, the imperative mood form μένετε¹⁵³ is marked. These features function together to create prominence. “Remain in him” is the main focus of the first clause.

The ἵνα clause introduces the purpose clause¹⁵⁴ of the preceding clause. Within the purpose clause, there is a third-class conditional.¹⁵⁵

The aorist tense form φανερωθῇ is situated in the protasis of the third-class conditional. The third-class conditional in 1 John has the rhetorical effect of forcing the

¹⁵¹ It has already been discussed on 102 and will be further discussed on 152–54.

¹⁵² See 92.

¹⁵³ Even though this form can be understood as indicative, it is more possible that it is an imperative when we consider the co-text. The interpretation that it is an imperative form is supported by many. See Culy, *1, 2, 3 John*, 62; among others.

¹⁵⁴ Supported by Culy, *1, 2, 3 John*, 62; and Rienecker, *Linguistic Key*, 789; among others.

¹⁵⁵ Culy points out that there are several scholars who maintain that the ἐὰν here may be used similar to “when.” Culy, however, contends that that opinion may be influenced more by English translation. Then he suggests that the author of 1 John is “fond of” clothing propositions with third-class conditional. Hence, the structure here should also be understood as a third-class conditional that carries rhetorical function. See Culy, *1, 2, 3 John*, 62–63. Moreover, in Rienecker, *Linguistic Key*, 789, the structure is also mentioned as a third-class conditional.

readers to accept the apodosis as true.¹⁵⁶ Therefore, the protasis that has rhetorical effect can be considered prominent.

In the apodosis, the two subjunctive mood forms *σχῶμεν* and *αἰσχυνθῶμεν* are slightly marked. Their first person plural forms of them are also marked. The passive voice *αἰσχυνθῶμεν*¹⁵⁷ is also slightly marked. Therefore, the apodosis is also slightly prominent. However, the rhetorical effect of the protasis is to put the focus on the apodosis, force the readers to see it as true.

We have already examined the first clause of 2:29, which is the protasis of a third-class conditional.¹⁵⁸ The second clause is the apodosis and contains the present tense form *γινώσκετε*. The present tense second plural form is a marked form. In terms of mood, it can be understood as an indicative or imperative.¹⁵⁹ If it is an imperative, then it is marked. However, since the word is situated in the apodosis of a conditional, it should be taken as indicative.¹⁶⁰ The structure that consists of *γινώσκετε* and the content *ὅτι* clause is formulaic and creates prominence.¹⁶¹ Moreover, the position of the word *καί* is unusual, and thus we may say that it is emphatic.¹⁶² The use of *πᾶς* with an articular participle is rhetorically more forceful than the simple substantival construction.¹⁶³ Therefore, we may say that it is emphatic. Furthermore, the perfect tense form *γεγέννηται*¹⁶⁴ is very marked and its passive voice is also marked. Therefore, we may say that the apodosis is very prominent. The word *γινώσκετε* is situated in this apodosis

¹⁵⁶ Culy, *1, 2, 3 John*, 63.

¹⁵⁷ Culy, *1, 2, 3 John*, 63–64.

¹⁵⁸ See 102.

¹⁵⁹ The idea that *γινώσκετε* can be understood as an imperative is supported by Lieu, *1 John*, 120.

¹⁶⁰ Culy, *1, 2, 3 John*, 65.

¹⁶¹ See 92–94.

¹⁶² The discussion of the use of the word, see Culy, *1, 2, 3 John*, 65.

¹⁶³ Culy, *1, 2, 3 John*, 56.

¹⁶⁴ Fanning sees it as an example of intransitive perfects which “clearly have the state of the subject in view.” Fanning, *Verbal Aspect*, 294 (his emphasis).

which is brought prominent by other very emphatic features within it. The force of the conditional is to urge the readers to live righteously.¹⁶⁵ This conditional sentence brings out a new topic: The righteous one has been born of him. This is an important topic in 1 John and will be further developed in the following verses.

C. Occurrences in 1 John 3

There are sixteen occurrences of the choices from the same semantic domain as οἶδα in 1 John 3. Three of them are in perfect tense forms and eleven in non-perfect tense forms. The other two are in the future tense form.¹⁶⁶

- 1 John 3:1–2¹⁶⁷

3:1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν.¹⁶⁸ διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.
3:2 ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστιν. (See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.)

There are six occurrences of the choices from the same semantic domain as οἶδα here. Five of them are non-perfect tense form and one of them is a future tense form.¹⁶⁹

There are several emphatic features in the first clause complex of 3:1 where the aorist tense form ἴδετε is situated. First, ἴδετε is an imperative second plural form and is

¹⁶⁵ Culy, 1, 2, 3 John, 65.

¹⁶⁶ They are ὁψόμεθα in 3:2 and γνωσόμεθα in 3:19. However, the future tense form does not contribute verbal aspect. See 27. Since the future tense form does not contribute verbal aspect, it does not form meaningful opposition in terms of verbal aspect.

¹⁶⁷ It has already been discussed on 103 and will be further discussed on 154–55.

¹⁶⁸ Some manuscripts have omitted the words καὶ ἐσμέν. Since the reading that contains these two words is strongly supported (see Metzger, *Textual Commentary*, 642), we will follow the choice of NA 27. In terms of prominence, if the words are removed, it will have removed a first plural form which is marked. However, it does not greatly affect the prominence of the ἵνα clause (as there is already another first plural form in the ἵνα clause).

¹⁶⁹ The word ὁψόμεθα in 3:2.

marked. It functions to draw attention¹⁷⁰ rather than to exhort. The interrogative ποταπήν is used with ἴδετε to draw the attention of the readers.¹⁷¹ There is also a perfect tense form δέδωκεν which is very marked. The main clause is also supported by a ἵνα clause.¹⁷² The subjunctive passive form κληθῶμεν is slightly marked. The first person plural subject of κληθῶμεν and ἐσμέν are also marked. Therefore, the main clause of this clause complex is very prominent,¹⁷³ and it is supported by a slightly prominent ἵνα clause.

The present tense form γινώσκει and aorist tense form ἔγνω are situated in the second clause complex in 3:1. In the first clause, the pronoun τοῦτο is cataphoric,¹⁷⁴ and hence the prepositional phrase διὰ τοῦτο is emphatic.¹⁷⁵ The present tense form γινώσκει is a marked form. Therefore, the clause that contains γινώσκει is prominent. The second clause is the epexegetical clause.¹⁷⁶ It repeats the verb (in a different form) in the preceding clause and is thus slightly emphatic. Therefore, this clause that contains ἔγνω is slightly prominent, and serves as supporting material.

In the first clause of 3:2, the nominative plural of direct address ἀγαπητοί collocates with νῦν¹⁷⁷ and is very emphatic. The subject of this clause is first person plural, which is very marked. Therefore, this clause is very prominent.

The aorist passive indicative form ἐφανερώθη is situated in the second clause of 3:2. In this clause, the word οὕτω sets up a semantic contrast with the preceding clause

¹⁷⁰ This is supported by Culy, *1, 2, 3 John*, 66; Rienecker, *Linguistic Key*, 789; among others.

¹⁷¹ Culy, *1, 2, 3 John*, 66.

¹⁷² Culy, among others, sees the ἵνα clause as epexegetical. See Culy, *1, 2, 3 John*, 66. Others propose that it has telic meaning. For instance, see Strecker, *Johannine Letters*, 66, fn 6. In this study, we will simply identify it as a ἵνα clause which is the subordinate clause of the preceding main clause.

¹⁷³ Culy describes this proposition as “particularly prominent.” Culy, *1, 2, 3 John*, 66.

¹⁷⁴ Technically, this pronoun could be either anaphoric or cataphoric. Culy says that it is “more likely” cataphoric. See Culy, *1, 2, 3 John*, 67. Smalley, among others, agrees that it is cataphoric. See Smalley, *1, 2, 3 John*, 135. This opinion is contradictory to that of Strecker, among others. He sees it as anaphoric. Strecker, *Johannine Letters*, 87. I agree with Culy that it is more likely cataphoric.

¹⁷⁵ See 95–96.

¹⁷⁶ As we see τοῦτο as cataphoric, this clause is to be understood as epexegetical.

¹⁷⁷ See 94–95.

that contains the word νῦν.¹⁷⁸ The passive voice form ἐφανερώθη is a slightly marked form directing the attention to the subject. The interrogative clause τί ἐσόμεθα functions as the subject of ἐφανερώθη.¹⁷⁹ The interrogative τί functions as the predicate nominative of ἐσόμεθα¹⁸⁰ and is not emphatic.¹⁸¹ The future form ἐσόμεθα (which functions like a subjunctive mood form) is slightly marked. Therefore, this clause is only slightly prominent, serving as the supporting material that is contrasted to the preceding very prominent clause.

The aorist passive subjunctive φανερωθῇ and the future form ὁψόμεθα are both situated in the last clause complex of 3:2. As we have already discussed, this last clause complex of 3:2 is very prominent.¹⁸² We will further discuss it in Chapter 5.¹⁸³

- 1 John 3:5–6¹⁸⁴

3:5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἀμαρτίας ἄρῃ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν.

3:6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἀμαρτάνει· πᾶς ὁ ἀμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

(You know that *that one* was revealed in order to take away sins, and in him there is no sin. *Everyone who abides in him does not sin; everyone who sins has neither seen him nor known him.*¹⁸⁵)

There are three occurrences of the choices from the same semantic domain as οἶδα in 3:5–6. One of them is non-perfect tense form and the other two are perfect tense forms.

As we have already discussed, the clause complex in 3:5 is very prominent.¹⁸⁶

The aorist tense form ἐφανερώθη is situated in this very prominent clause complex.

¹⁷⁸ Culy, 1, 2, 3 John, 68.

¹⁷⁹ Culy, 1, 2, 3 John, 68.

¹⁸⁰ Culy, 1, 2, 3 John, 68.

¹⁸¹ It is not posing an interrogative question and thus we will not consider it as emphatic. See 63.

¹⁸² See 103.

¹⁸³ See 154–55.

¹⁸⁴ It has already been discussed on 104–5 and will be further discussed on 155–56 and 166–67.

¹⁸⁵ The italic parts are my translation in substitution of the relevant part of the NRSV.

¹⁸⁶ See 104.

In the first clause of 3:6, the whole participial construction $\pi\tilde{\alpha}\varsigma \delta\epsilon \epsilon\nu \alpha\upsilon\tau\tilde{\omega}\varsigma \mu\acute{\epsilon}\nu\omega\nu$ functions as the subject of the clause.¹⁸⁷ The use of $\pi\tilde{\alpha}\varsigma$ with an articular participle is rhetorically more forceful than the simple substantival construction.¹⁸⁸ It puts emphasis on the subject itself. The present tense forms of $\mu\acute{\epsilon}\nu\omega\nu$ and $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\epsilon\iota$ ¹⁸⁹ are marked. Moreover, the word $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega$ is repeated in the following clause and makes it emphatic. In addition, the two clauses in 3:6 have parallel structure and make them emphatic. Therefore, all these emphatic features make this clause very prominent.

The two perfect tense forms $\acute{\epsilon}\omega\rho\alpha\kappa\epsilon\nu$ and $\acute{\epsilon}\gamma\gamma\omega\kappa\epsilon\nu$ are situated in the second clause of 3:6. They are very marked forms. The participial construction $\pi\tilde{\alpha}\varsigma \delta\epsilon \acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega\nu$ functions as the subject of the clause. The use of $\pi\tilde{\alpha}\varsigma$ with an articular participle puts emphasis on the subject itself. The verb of the preceding clause is repeated here (in a different form, $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega\nu$) and is thus emphatic. The present tense form $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega\nu$ is a marked form. Moreover, the structure $\sigma\upsilon\chi \acute{\epsilon}\omega\rho\alpha\kappa\epsilon\nu \alpha\upsilon\tau\tilde{\omega}\nu \sigma\upsilon\delta\epsilon \acute{\epsilon}\gamma\gamma\omega\kappa\epsilon\nu \alpha\upsilon\tau\tilde{\omega}\nu$ is in fact using two parallel and synonymous clauses to express one meaning and is emphatic.¹⁹⁰ Therefore, we may say that the second clause of 3:6, which contains the two occurrences of the perfect tense forms of the choices from the same semantic domain as $\acute{\omicron}\tilde{\iota}\delta\alpha$, is very prominent. Porter describes 3:6 and states that the author of 1 John contrasts those who

¹⁸⁷ Culy, *1, 2, 3 John*, 73.

¹⁸⁸ Culy, *1, 2, 3 John*, 56.

¹⁸⁹ Fanning has discussed the category of the present tense form of these two words in 1 John 4–10. He categorizes these as examples of generic present, while “a habitual sense cannot be ruled out entirely.” Fanning, *Verbal Aspect*, 217. It seems that in his system, he cannot certainly decide one category for one specific occurrence in the NT. Moreover, if one sense is very probable, while the other sense cannot be ruled out, then the decision seems to fall on the one who interprets, rather than on the system itself.

¹⁹⁰ For a discussion concerning the meaning of the two words, see Culy, *1, 2, 3 John*, 74.

are not sinning with those who are sinning as “not having seen (έώρακεν) or known (έγινωκεν) him, emphasis being on the subjects representing contrasting life styles.”¹⁹¹

- 1 John 3:8

3:8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. (Everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil.)

The second clause complex of 3:8 contains the aorist tense form ἐφανερώθη. The aorist tense form is unmarked but its passive form¹⁹² is slightly marked, emphasizing the subject, ὁ υἱὸς τοῦ θεοῦ. In this clause complex, the pronoun τοῦτο is cataphoric and points forward to the ἵνα clause that follows.¹⁹³ Hence, the prepositional phrase εἰς τοῦτο is emphatic.¹⁹⁴ Therefore, this clause is prominent.

The ἵνα clause in this clause complex is epexegetical to the pronoun τοῦτο and introduces purpose.¹⁹⁵ The subjunctive mood form λύσῃ is slightly marked. Therefore, this clause is slightly prominent and serves as supporting material of the prominent main clause. Smalley quotes Haas and points out that the construction of the clause complex is used to emphasize “the contrast between the devil’s activity and the Son of God’s purpose.”¹⁹⁶

¹⁹¹ Porter, *Verbal Aspect*, 277. Unlike Porter who treats all perfect forms as conveying the same kind of semantics, Rienecker, *Linguistic Key*, 790, quotes Brooke and sees the two perfect forms having different semantics. The perfect form of έώρακεν “would indicate to see and to experience the continual results of having seen.” The verb “to see” lays stress on the object, which appears and is grasped by the mental vision; the verb “to know” stresses the subsequent subjective apprehension of what is grasped in the vision, or it is unfolded gradually in experience.” In this kind of system, it seems that interpreters have to explain each form one by one, and the semantics of the perfect forms is dependent on the interpreter.

¹⁹² Even though the possibility that the form is middle cannot be excluded, see Strecker, *Johannine Letters*, 101 fn. 52, in this study we will take it as passive as most scholars do. See Culy, *1, 2, 3 John*, 76; Smalley, *1, 2, 3 John*, 161; among others.

¹⁹³ Culy, *1, 2, 3 John*, 76–77.

¹⁹⁴ See 95–96.

¹⁹⁵ Culy, *1, 2, 3 John*, 77.

¹⁹⁶ Smalley, *1, 2, 3 John*, 161.

- 1 John 3:11

3:11 Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους,
(For this is the message you have heard from the beginning, that we should love one another.)

The aorist tense form ἠκούσατε is located in a relative clause. The whole clause complex is a causal clause that is subordinate to 3:10.¹⁹⁷ In the main clause of this clause complex, the pronoun αὕτη is cataphoric¹⁹⁸ and is thus emphatic.¹⁹⁹ Therefore, the main clause is prominent. The relative clause within the clause complex is introduced by ἣν. This relative clause is not marked except for the second person plural subject. Therefore, it can hardly be prominent above the clause level. It functions to give more information about ἡ ἀγγελία. The clause that is exegetical to αὕτη is introduced by ἵνα. Within this exegetical clause, the present subjunctive form ἀγαπῶμεν is marked. Therefore, it is a prominent subordinate clause which introduces the content of the message.²⁰⁰ we might love one another.²⁰¹ Therefore, the relative clause that contains ἠκούσατε is not prominent above the clause level, and is least prominent among the whole clause complex. It serves as supporting material within the whole clause complex.

- 1 John 3:16²⁰²

3:16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην,
ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ
ἔθηκεν·
καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
θεῖναι.

(We know love by this, that *that one*²⁰³ laid down his life for us— and we ought to lay down our lives for one another.)

¹⁹⁷ Culy, 1, 2, 3 John, 80.

¹⁹⁸ Culy, 1, 2, 3 John, 80.

¹⁹⁹ Culy quotes Anderson and Anderson and says that cataphora is almost always marked. See Culy, 1, 2, 3 John, 25.

²⁰⁰ Smalley, 1, 2, 3 John, 174.

²⁰¹ Porter suggests that it is the theme of the section 3:10–24. Porter, *Verbal Aspect*, 333.

²⁰² This verse will be further discussed on 167–68.

The perfect tense form first person plural ἐγνώκαμεν is situated in the first clause of 3:16. It is very marked. Porter has commented on this clause and states that the emphasis is on “we.” This view is supported by the last clause of this verse, where “we” are called upon to lay down our lives.²⁰⁴ Furthermore, the pronoun τούτῳ is cataphoric²⁰⁵ and thus the prepositional phrase ἐν τούτῳ is emphatic.²⁰⁶ This clause is very prominent.

The clause that is epexegetical to τούτῳ is introduced by ὅτι.²⁰⁷ This epexegetical clause is made emphatic by its following clause. The two clauses have a nearly parallel structure. Both of them have emphatic nominative subjects, and the words ὑπὲρ, ψυχὴν, and ἔθηκεν (some of them are in different forms) are repeated in them. Moreover, this is the focus of the preceding clause because of the cataphoric pronoun τούτῳ. Therefore, this clause is very prominent.

The last clause carries forward the argument in the preceding clause. The word καὶ denotes thematic continuity²⁰⁸ and is emphatic.²⁰⁹ Its structure is nearly parallel to that of the preceding clause and is emphatic. It also has an emphatic pronoun subject ἡμεῖς. The present tense form ὀφείλομεν is also marked.²¹⁰ Therefore, we may say that this clause is very prominent.

²⁰³ The italic parts are my translation in substitution for the relevant part of the NRSV.

²⁰⁴ Porter, *Verbal Aspect*, 277.

²⁰⁵ Culy, *1, 2, 3 John*, 86.

²⁰⁶ See 95–96.

²⁰⁷ Culy, *1, 2, 3 John*, 86.

²⁰⁸ Culy, *1, 2, 3 John*, 87.

²⁰⁹ Culy, *1, 2, 3 John*, 5.

²¹⁰ This word also lies in the non-parallel part of the two clauses, and thus it stands out within the two clauses. Maybe the author wants to highlight its lexical meaning “ought to,” but it is just a guess. Nevertheless, this guess is consistent with Culy’s opinion that “the use of this word, which implies a degree of obligation, moves the level of urging closer to a direct command.” Culy, *1, 2, 3 John*, 30.

- 1 John 3:17

3:17 ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρειαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

(How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?)

The present tense form θεωρῇ is situated in the relative clause introduced by ὃς ἂν.

The relative clause functions as the topic of what follows.²¹¹ The three present tense

forms ἔχῃ, θεωρῇ and ἔχοντα²¹² are marked. Therefore, the relative clause is prominent.

The interrogative question, which contains a present tense verb μένει, is also prominent.

- 1 John 3:19–20

3:19 [Καὶ]²¹³ ἐν τούτῳ γνωσόμεθα²¹⁴ ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν,

3:20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

(And by this we will know that we are from the truth and will reassure our hearts before him, whenever our hearts condemn us; for God is greater than our hearts, and he knows everything.)

There are two occurrences of the choices from the same semantic domain as οἶδα here. One of them is non-perfect tense form and the other is a future tense forms.

The future tense form γνωσόμεθα is situated in the first clause of 3:19. The future tense form does not contribute to verbal aspect. In this clause, the word καί, if it is

²¹¹ Culy, 1, 2, 3 John, 88.

²¹² Porter has commented on this and says that the imperfective aspect (the present tense form here) is used to “grammaticalize the author’s depiction of one who is securely possessing and observing” and the perfective aspect (the aorist tense form κλείσῃ) is used to “depict the process of singularly closing off concern.” Porter, *Verbal Aspect*, 333.

²¹³ This textual variant has a “C” rating and is difficult to make a decision. See Metzger, *Textual Commentary*, 643; and Culy, 1, 2, 3 John, 91.

²¹⁴ Even though there is a variant reading that has the present tense form instead of the future tense form in 3:19, we will follow the reading chosen by NA 27, since this reading with a future tense form has strong external evidence. See the textual apparatus in NA 27. It is believed that some copyist has “assimilated the future tense to the present tense so as to accord with the frequently occurring formula ἐν τούτῳ γινώσκομεν.” See Metzger, *Textual Commentary*, 463. If it was in the present tense form, then it would be emphatic because of the markedness of the tense form. However, since this study will regard the future tense form as more reliable. This choice does not contribute to verbal aspect, but the future tense form functions similar to that of the subjunctive form, and is a slightly marked form.

original, denotes thematic continuity and is emphatic.²¹⁵ Even though the pronoun τούτῳ is anaphoric and points back to 3:18,²¹⁶ the prepositional phrase is used repeatedly in 1 John and hence it is slightly emphatic.²¹⁷ The structure that consists of γινώσμεθα and the content ὅτι clause is formulaic and creates prominence.²¹⁸ The future tense form which functions like the subjunctive mood form is slightly marked. Therefore, this clause is prominent even though the tense form of γινώσμεθα does not contribute to verbal aspect. The next clause is slightly prominent due to the future first person plural form πείσομεν.

The present tense form γινώσκει is situated in the last clause of 3:20. In 3:20, the understanding of ὅτι ἐάν²¹⁹ may affect the understanding of the ὅτι in the second clause. It is difficult to be certain about the usage of the two uses of ὅτι. As the meaning is difficult to discern, we are going to discuss the prominence only. The first clause is the protasis of a third-class conditional. It is emphatic and puts focus on the apodosis.²²⁰ The second clause is probably the apodosis. It does not contain any feature that contributes to prominence. However, the third-class conditional puts the focus on this clause. The author wants to remind the readers that God is the greater one. The clause that contains γινώσκει is expegetical.²²¹ The present tense form γινώσκει²²² contributes to its prominence. This clause provides more information for the previous clause.

²¹⁵ Culy, *1, 2, 3 John*, 91 and 5.

²¹⁶ Culy, *1, 2, 3 John*, 92

²¹⁷ See 95–96.

²¹⁸ See 92–94.

²¹⁹ The meaning of ὅτι ἐάν is debatable; see Smalley, *1, 2, 3 John*, 192–93. See also Culy, *1, 2, 3 John*, 93–94. The meaning, however, does not affect our discussion on prominence. Therefore, we are not going to scrutinize it.

²²⁰ Culy, *1, 2, 3 John*, 14.

²²¹ Culy, *1, 2, 3 John*, 94.

²²² Fanning categorizes it as “gnomic present.” Fanning, *Verbal Aspect*, 208. However, this kind of categorization depends on the decision of the one who interprets to assign a category to each verb.

- 1 John 3:24

3:24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.
(All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.)

The present tense form γινώσκουμεν is situated in the second clause complex. In this clause, the word καί denotes thematic continuity and is emphatic.²²³ The prepositional phrase ἐν τούτῳ is emphatic.²²⁴ The structure that consists of γινώσκουμεν and the content ὅτι clause is formulaic and creates prominence.²²⁵ The present tense forms γινώσκουμεν and μένει are marked. Therefore, this clause is very prominent. The next clause is introduced by the preposition ἐκ. This clause does not have any emphatic feature. This clause serves as supporting material of the preceding very prominent clause. The author reminds the readers that “the Spirit provides us with factual evidence of God’s abiding.”²²⁶

D. Occurrences in 1 John 4

There are twelve occurrences of the choices from the same semantic domain as οἶδα in 1 John 4. Two of them are in perfect tense forms and ten in non-perfect tense forms.

- 1 John 4:2–3

4:2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

4:3 καὶ πᾶν πνεῦμα ὃ μὴ²²⁷ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

²²³ Culy, *1, 2, 3 John*, 98 and 5.

²²⁴ See 95–96.

²²⁵ See 92–94.

²²⁶ Smalley, *1, 2, 3 John*, 202.

²²⁷ McKay points out that “The earlier use of μὴ in relative clauses with indefinite antecedent still applies partly in the NT.” McKay, *New Syntax*, 151–52. It explains the unusual use of μὴ here.

(By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. And this is the spirit of the antichrist, of which you have heard that it is coming; and now it is already in the world.)

There are two occurrences of the choices from the same semantic domain as οἶδα here. One of them is a non-perfect tense form and the other is a perfect tense form.

The present tense form γινώσκετε is situated in the first clause of 4:2. The prepositional phrase ἐν τούτῳ is cataphoric²²⁸ and emphatic.²²⁹ The present second person plural form γινώσκετε is marked. Therefore, this clause is prominent. This clause draws the readers' attention to think about the description of the Spirit of God in the following clause complex. The next clause complex is emphasized by the contrasting clause in the following verse.²³⁰ It also contains the very marked perfect tense form ἐληλυθότα²³¹ in the relative clause within the clause complex. Even though the perfect form is situated in a relative clause, it is still essential and very prominent because it tells us how to differentiate the spirit which is from God.

The perfect tense form ἀκηκόατε is situated in the second clause complex of 4:3. In the first clause of the clause complex, the word καί denotes thematic continuity and is emphatic.²³² Therefore, this clause is prominent. It introduces the new topic of the clause. The second clause is a relative clause. The perfect tense form ἀκηκόατε is very marked. The structure that consists of γινώσκομεν and the content ὅτι clause is formulaic and

²²⁸ Culy, *1, 2, 3 John*, 101.

²²⁹ See 95–96.

²³⁰ Strecker calls it “an antithetical parallelism.” Strecker, *Johannine Letters*, 134.

²³¹ Porter concludes that concerning the use of participles, “The stative aspect distances itself from the process itself, referring to the state of the represented process.” Porter, *Verbal Aspect*, 400–1. From this, we may say that the stative aspect will not be diminished because the form is a participle. McKay points out that the participle construction is sometimes found with a few verbs of holding or expressing an opinion. In this case, it is about the acknowledgement of Jesus Christ has come. McKay, *New Syntax*, 106. Fanning, who has a different understanding on the function of the perfect tense form, agrees that the “normal functions of the basic sense are seen in the participle.” Fanning, *Verbal Aspect*, 416–18.

²³² Culy, *1, 2, 3 John*, 102 and 5.

creates prominence.²³³ The present tense form ἔρχεται is also marked. Moreover, “Sometimes the subject of the verb (or another important word) in the indirect statement is given prominence by being expressed as the object of the leading verb.”²³⁴ Therefore, the relative pronoun ὃ is emphatic. Therefore, even though the clause is a relative clause, it still creates prominence by all these emphatic features. Hence, this relative clause is very prominent and its focus is on the content of hearing: it is coming. The idea that the hearers know that it is coming is further enhanced by the next clause. The next clause utilizes the word νῦν together with ἤδη. The meaning they convey will be overlapped when they are used together. Therefore, this usage is emphatic. Hence, this clause is also prominent. We may see that, even though the clause that contains γινώσκετε is prominent, it is surrounded by several very prominent clauses, and it becomes relatively less prominent. Longacre proposes that 4:1–6 is the doctrinal peak of the body of 1 John.²³⁵ It is thus understandable that there are many prominent and very prominent clauses here.

- 1 John 4:5–6

4:5 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

4:6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

(They are from the world; therefore what they say is from the world, and the world listens to them. We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the spirit of truth and the spirit of error.)

There are five occurrences of the choices from the same semantic domain as οἶδα here. All of them are non-perfect tense forms.

²³³ See 92–94.

²³⁴ McKay, *New Syntax*, 103. Even though McKay has stated that since the relative pronoun is neuter, its case is not clear, he still uses it as an example.

²³⁵ Longacre, “Exegesis of 1 John,” 279.

The present tense form ἀκούει appears the first time in the last clause of 4:5. The present tense form is marked, and the repeated use of this verb within the adjacent co-text is also emphatic. The word καί that introduces this clause is coordinate,²³⁶ introducing the second result which is introduced by the prepositional phrase διὰ τοῦτο. The repeated use of this prepositional phrase in 1 John is emphatic. However, since the pronoun τοῦτο is anaphoric,²³⁷ the phrase is only slightly prominent. Therefore, the clause that contains the word ἀκούει is prominent. It states the mainline argument “the world listens to them.”

The present tense forms γινώσκων and the second occurrence of ἀκούει are both situated in the second clause of 4:6. The present tense forms of them are marked, and the repeated use of the verb ἀκούει within adjacent co-text is also emphatic. Therefore, this clause is also prominent. This clause is contrasting the following clause, and it states the mainline argument “whoever knows God listens to us.”

The third occurrence of ἀκούει is situated in the third clause of 4:6. The present tense form ἀκούει is marked. The repeated use of the verb ἀκούει and the prepositional phrase ἐκ τοῦ θεοῦ within adjacent co-text is also emphatic. Therefore, this clause is also prominent. This clause is contrasting the preceding clause, and it states the mainline argument “whoever is not from God does not listen to us.”

The present tense forms γινώσκομεν is situated in the last clause of 4:6. The pronoun in the prepositional phrase ἐκ τούτου is anaphoric.²³⁸ Therefore, the prepositional phrase is not emphatic. The present tense form γινώσκομεν is marked and creates prominence in this clause. It states the mainline argument “we know the spirit of truth and the spirit of error.” Therefore, all these clauses that contain the present tense

²³⁶ Culy, *1, 2, 3 John*, 105.

²³⁷ Culy, *1, 2, 3 John*, 104.

²³⁸ Culy, *1, 2, 3 John*, 106.

forms of the choices from the same semantic domain as οἶδα are prominent, and they serve as mainline arguments in the text.²³⁹

- 1 John 4:7–9

4:7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

4:8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.

4:9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι’ αὐτοῦ.

(Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God’s love was revealed among us in this way: God sent his only Son into the world so that we might live through him.)

There are three occurrences of the choices from the same semantic domain as οἶδα here. All of them are non-perfect tense forms.

The first clause of 4:7 has a nominative plural of direct address ἀγαπητοί which is emphatic. The use of the hortatory subjunctive ἀγαπῶμεν²⁴⁰ is emphatic. The words ἀγαπητός and ἀγαπάω²⁴¹ are in the same semantic subdomain. The use of the forms of the two words together is emphatic. Therefore, this clause is very prominent. The author strongly exhorts the readers to love one another.

The second clause, which is a causal clause,²⁴² does not have marked features. However, the repeated topics ἀγάπη and θεός within adjacent co-text make the clause prominent. As Porter has pointed out, the author “emphasizes that love and God are interrelated” throughout 4:7–10.²⁴³

²³⁹ Culy, *1, 2, 3 John*, xvii.

²⁴⁰ McKay points out that the word ἀγαπῶμεν here is subjunctive is clear from the context when he describes the use of subjunctives in exhortations. McKay, *New Syntax*, 78. Another introduction to the use of the hortatory subjunctive, see Porter, *Idioms*, 57–59.

²⁴¹ Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 25.45 and entry 25.43 respectively.

²⁴² Culy, *1, 2, 3 John*, 106.

²⁴³ Porter, *Verbal Aspect*, 276.

The present tense form γινώσκει is situated in the last clause of 4:7. The present tense form is marked. The repeated use of the verb γινώσκει (in a different form) in adjacent co-text is emphatic. Therefore, this clause is prominent and carries the mainline argument “he knows God.” This clause is coordinate with its preceding clause which is very prominent due to the effect of the very marked perfect tense form γεγέννηται²⁴⁴ and the emphatic structure πᾶς ὁ ἀγαπῶν.²⁴⁵ The combined meaning of these two clauses is contrasted by the following clause.

The aorist tense form ἔγνω is situated in the first clause of 4:8. The repeated use of the verb ἔγνω²⁴⁶ (in a different form) in the adjacent co-text is emphatic. Its contrast of the preceding clause complex also makes it emphatic. Therefore, this clause is also prominent. It carries the argument “whoever does not love does not know God.”

The causal clause that follows is also made emphatic by the repeated use of the topics ἀγάπη and θεός within adjacent co-text. Therefore, this clause is also prominent.

The aorist tense form ἐφανερώθη is situated in the first clause of 4:9. Its passive voice form is slightly marked, emphasizing its subject, which is “the love of God.” The pronoun of the prepositional phrase ἐν τούτῳ is cataphoric, pointing towards the ὅτι clause, and is emphatic.²⁴⁷ The words ἀγάπη and θεοῦ (in a different form) are repeated within adjacent co-text, and is thus emphatic. Therefore, this clause is prominent. The author reminds the readers that God’s love was revealed.

²⁴⁴ Fanning describes it as one of the examples of “*intransitive* perfects and *passives* which clearly have the state of the *subject* in view.” Fanning, *Verbal Aspect*, 294–95. One of the problems of his view is that he proposes that *Aktionsart* should also be considered in perfect tense forms. It makes him has to categorize perfects into different categories.

²⁴⁵ The discussion on the emphatic structure, see Culy, *1, 2, 3 John*, 106 and 56.

²⁴⁶ When Porter is trying to prove that aorist tense forms are used in a variety of temporal references, he categorized it as a timeless aorist tense form. Porter, *Verbal Aspect*, 237.

²⁴⁷ Culy, *1, 2, 3 John*, 107 and 25.

The second clause in 4:9 is an elaboration of τούτῳ in the preceding clause.²⁴⁸

Culy notices that several features of this clause lend it “special prominence.” He mentions the following points. Firstly, the cataphoric pronoun τούτῳ focuses attention on this clause. Secondly, the direct object τὸν υἱόν is fronted. Thirdly, the perfect tense form ἀπέσταλκεν²⁴⁹ is used.²⁵⁰ I will add a further point to it: the repeated topic θεός within adjacent co-text is also emphatic. Moreover, this clause is also modified by a purpose clause.²⁵¹ Therefore, this clause is very prominent. The author reminds the readers that God’s love was revealed by sending his only Son into the world.

The last clause in 4:9 is a purpose clause. The subjunctive mood form ζήσωμεν within a purpose clause is slightly marked. The first person plural form ζήσωμεν is also marked. Therefore, this clause is also prominent. The author reminds the readers that the purpose of God sending his Son is that we might live through him.

To conclude, the three clauses that contain the three occurrences of the choices from the same semantic domain as οἶδα are all prominent. However, they are situated in a section which consists of very prominent and prominent clauses (none of the clauses in 4:7–9 is not prominent). Therefore, even though they are all prominent clauses, they are less prominent than the very prominent clauses in the adjacent co-text. Longacre suggests that 4:7–21 is the ethical peak in the body of 1 John, and 4:7–10 is the first paragraph of it.²⁵² Therefore, it is not surprising that all the clauses in 4:7–9 are prominent or very prominent.

²⁴⁸ Culy, *1, 2, 3 John*, 108.

²⁴⁹ Porter has commented on the use of this perfect tense form. He shows that the focus of the perfect tense form is on the state of the subject: God sent. He further explains that the relationship between love and God is “founded upon the fact that God himself sent his son.” Porter, *Verbal Aspect*, 276.

²⁵⁰ Culy, *1, 2, 3 John*, 107–8.

²⁵¹ Culy, *1, 2, 3 John*, 108.

²⁵² Longacre, “Exegesis of 1 John,” 279–80.

- 1 John 4:13

4:13 Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

(By this we know that we abide in him and he in us, because he has given us of his Spirit.)

The present tense form γινώσκομεν is situated in the first clause complex. In this clause complex, the pronoun of the prepositional phrase ἐν τούτῳ is cataphoric, pointing towards the second ὅτι clause, and is emphatic.²⁵³ The verb γινώσκομεν used with the content ὅτι clauses is formulaic and creates prominence.²⁵⁴ Moreover, the present tense forms γινώσκομεν and μένομεν are marked. Therefore, this clause is very prominent and places focus on the next clause. The last clause here has a very marked perfect tense form δέδωκεν.²⁵⁵ Therefore, this clause is very prominent, and it is the focus of the whole sentence in 4:13. The author reminds the readers that God has given us of his Spirit. According to Longacre, 4:13 is still part of the ethical peak in the body of 1 John.²⁵⁶

- 1 John 4:16

4:16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.

(So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them.)

The perfect tense form ἐγνώκαμεν is situated in the first clause here. In this clause, the word καί denotes thematic continuity and is emphatic.²⁵⁷ The emphatic subject ἡμεῖς²⁵⁸ and two perfect tense form verbs ἐγνώκαμεν and πεπιστεύκαμεν²⁵⁹ are used side

²⁵³ Culy, *1, 2, 3 John*, 111 and 25.

²⁵⁴ See 92–94.

²⁵⁵ Fanning proposes that the state of the indirect object ἡμῖν is important here. Fanning, *Verbal Aspect*, 296.

²⁵⁶ Longacre, “Exegesis of 1 John,” 279.

²⁵⁷ Culy, *1, 2, 3 John*, 114 and 5.

²⁵⁸ See 73–74.

by side and create prominence.²⁶⁰ Moreover, ἀγάπην is further described by a relative clause. The present tense form ἔχει within the relative clause also adds prominence to the whole structure. Therefore, this clause complex is very prominent and emphasizes that we know and believe the love that God has for us. According to Longacre, this clause complex is still part of the ethical peak in the body of 1 John.²⁶¹

E. Occurrences in 1 John 5

There are three occurrences of the choices from the same semantic domain as οἶδα in 1 John 5. All of them are in non-perfect tense forms.

- 1 John 5:2

5:2 ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν.²⁶²
(By this we know that we love the children of God, when we love God and obey his commandments.)

The present tense form γινώσκομεν is situated in the first clause complex here. In this clause complex, the pronoun of the prepositional phrase ἐν τούτῳ is cataphoric, pointing towards the ὅταν clause, and is emphatic.²⁶³ The structure that consists of γινώσκομεν and the content ὅτι clause is formulaic and creates prominence.²⁶⁴ The present first person plural forms γινώσκομεν and ἀγαπῶμεν are marked. In addition, the word ἀγαπῶμεν is repeated in this sentence and is thus emphatic. Therefore, this clause

²⁵⁹ Porter points out that the emphatic ἡμεῖς here helps us to see that the orientation of the perfect tense forms is toward the subject. Porter, *Verbal Aspect*, 277.

²⁶⁰ Culy also says that “it lends prominence to the statement.” Culy, *1, 2, 3 John*, 114.

²⁶¹ Longacre, “Exegesis of 1 John,” 279.

²⁶² There is a textual variant here. Some manuscripts have the verb τηρῶμεν. It is supported by ⱼ, K, L, P and most minuscules. The reading ποιῶμεν in NA 27 is supported by B, Ψ, 81, 614, 1739, it^l, vg, syr^{p,h}, cop^{sa,bo}, arm, eth, al. The rating given to this variant is B. See Metzger, *Textual Commentary*, 646. It is difficult to make a decision with confidence. However, in terms of prominence, both readings are present active subjunctive first person plural and thus will not affect the prominence they contribute. Therefore, we will just take the reading in NA 27.

²⁶³ Culy, *1, 2, 3 John*, 121 and 25.

²⁶⁴ See 92–94.

complex is very prominent and places focus on the *ὅταν* clause. The subordinate *ὅταν* clause is epexegetical to *τούτῳ*.²⁶⁵ It contains the present subjunctive first person plural forms *ἀγαπῶμεν* and *ποιῶμεν*²⁶⁶ which are marked, and the word *ἀγαπῶμεν* which is repeated in this sentence. Therefore, this subordinate clause is prominent. It is the focus of the whole clause complex in 5:2. The author reminds the readers of the importance for us to love God and obey his commandments.

- 1 John 5:16²⁶⁷

5:16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

(If you see your brother or sister committing what is not a mortal sin, *let him ask*,²⁶⁸ and God will give life to such a one—to those whose sin is not mortal. There is sin that is mortal; I do not say that you should pray about that.)

The aorist tense form *ἴδῃ* is situated in the protasis of the third class conditional.

The third class conditional in 1 John serves as mitigated exhortation,²⁶⁹ and is thus emphatic. In the protasis, the subjunctive mood form *ἴδῃ* is slightly marked. The use of the combination of the participle of *ἀμαρτάνω* and the form of *ἀμαρτία*,²⁷⁰ which can be considered wordplay, is emphatic. The present tense form *ἀμαρτάνοντα* is marked. Therefore, the protasis is prominent, and points the focus towards the apodosis.

²⁶⁵ Culy, *1, 2, 3 John*, 121.

²⁶⁶ Campbell uses these two words as example of present subjunctives (it seems that he has mistakenly highlighted the word *ἀγαπῶμεν* in the first clause complex, which is an indicative, in his example) to show that present subjunctive also encodes imperfective aspect semantically, and that “this semantic value gives rise to pragmatic expressions that are characteristic of the internal viewpoint.” Campbell, *Verbal Aspect Indicative*, 53–55. It seems that he tries to explain how verbal aspect may be confused with the categories of *Aktionsart*.

²⁶⁷ This verse will be further discussed on 156–57.

²⁶⁸ The italic part is a translation in substitution of the relevant part of the NRSV. One of the uses of the future form is to make commands. See Porter, *Idioms*, 224; and Porter, *Verbal Aspect*, 419–20.

²⁶⁹ Culy, *1, 2, 3 John*, 14.

²⁷⁰ The two words fall in the same entry in the *Louw-Nida Greek-English Lexicon*. Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 88.289.

In the apodosis, the two future tense forms αἰτήσῃ and δώσει are slightly marked. The phrase τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον is in apposition to αὐτῷ. However, they are separated. Culy describes the phenomenon: it “functions like a rhetorical pause that highlights the importance of the writer’s clarification.”²⁷¹ Furthermore, the present tense form ἁμαρτάνουσιν is marked, and the repeated use of this verb (in a different form) in the same conditional is emphatic. Therefore, the apodosis is also prominent. The author is urging the readers to ask God for those who have committed sin that does not lead to death.

- 1 John 5:20

5:20 οἶδμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

(And we know that the Son of God has come and has given us understanding so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.)

There is one occurrence of the present tense form γινώσκωμεν, which is the choice from the same semantic domain as οἶδα, in 5:20. We have already discussed that the three οἶδμεν plus content ὅτι clause structure in 5:18–20 are very prominent.²⁷² The word γινώσκωμεν is situated in one of these three οἶδμεν sentences and thus it is situated in a very prominent place. We will discuss it again in Chapter 5.²⁷³

F. Summary

In this section, we have demonstrated how the perfect tense forms of the choices from the same semantic domain as οἶδα, together with other marked and emphatic

²⁷¹ Culy, *1, 2, 3 John*, 135.

²⁷² See 109–11.

²⁷³ See 157–58.

features in their clause, contribute to prominence. These clauses also serve as a control group, to show how perfect tense forms and non-perfect tense forms function differently.

There are 37 occurrences of the non-perfect tense forms of the choices from the same semantic domain as οἶδα in 1 John. Among the 19 unmarked aorist tense forms, 3 are situated in places that are not prominent,²⁷⁴ 12 are located in prominent places,²⁷⁵ and 4 of them are in very prominent places.²⁷⁶ Among these four occurrences, one of them is located in a very prominent section,²⁷⁷ one of them is an imperative,²⁷⁸ one is a subjunctive,²⁷⁹ and the other is collocated with a perfect tense form in a finite verb plus content ὅτι clause structure.²⁸⁰ Among the 18 marked present tense forms, 12 are situated in prominent places,²⁸¹ and 6 of them are in very prominent places.²⁸²

The distribution shows us that it is possible for the unmarked tense forms to be situated in places that are not prominent. Sometimes they will occur in more prominent places due to factors other than tense form. On the contrary, the distribution of οἶδα is not like that of an unmarked tense form. The forms of οἶδα have never been situated in an unmarked place.²⁸³

²⁷⁴ They are: 2:7 ἠκούσατε, 2:11 the idiom τυφλῶ τοὺς ὀφθαλμούς which is situated in a subordinate clause, and 3:11 ἠκούσατε.

²⁷⁵ They are: 1:2 ἐφανερώθη, 2:18 ἠκούσατε, 2:19 φανερωθῶσιν, 2:24 ἠκούσατε (two times), 2:28 φανερωθῆ, 3:1 ἔγνω, 3:2 ἐφανερώθη, 3:8 ἐφανερώθη, 4:8 ἔγνω, 4:9 ἐφανερώθη, and 5:16 ἴδῃ.

²⁷⁶ They are: 1:2 ἐφανερώθη, 3:1 ἴδετε, 3:2 φανερωθῆ, and 3:5 ἐφανερώθη.

²⁷⁷ The word ἐφανερώθη is in 1:2. The whole section 1:1–4 is very prominent. See 84–88 and 112–14.

²⁷⁸ The word ἴδετε is in 3:1. Even though the tense form of it does not contribute to prominence, its mood form (imperative) does, and thus the verb is not an unmarked form like other aorist indicative.

²⁷⁹ The word φανερωθῆ is in 3:2. It means that even though the tense form of it does not contribute to prominence, its mood form (subjunctive) does, and thus the verb is not an unmarked form like other aorist indicatives.

²⁸⁰ The word ἐφανερώθη is in 3:5. The perfect tense form in the same clause complex is a very marked form and hence creates prominence.

²⁸¹ They are: 2:5 γινώσκωμεν, 2:18 γινώσκωμεν, 3:1 γινώσκει, 3:17 θεωρῆ, 3:20 γινώσκει, 4:2 γινώσκετε, 4:5 ἀκούει, 4:6 γινώσκων, ἀκούει (two times), and γινώσκωμεν, 4:7 γινώσκει.

²⁸² They are: 2:3 γινώσκωμεν, 2:29 γινώσκετε, 3:24 γινώσκωμεν, 4:13 γινώσκωμεν, 5:2 γινώσκωμεν, and 5:20 γινώσκωμεν.

²⁸³ See 111.

Chapter 5: Comparison of the Two Sets of Patterns in 1 John

This chapter will compare the patterns obtained from the previous chapter to determine a correspondence. The patterns of οἶδα will be compared with the patterns of the non-perfect tense forms of the choices from the same semantic domain as οἶδα. This will demonstrate the probability that οἶδα, in opposition, is chosen in places in the discourse that are relatively more prominent than places in which other non-perfect tense forms of the lexical items from the same semantic domain were chosen.

I. Comparison of the Patterns of Οἶδα and the Patterns of the Non-Perfect Forms of the Choices from the Same Semantic Domain as Οἶδα

This section will compare the patterns obtained from the previous chapter. The patterns of forms of οἶδα will be compared with the patterns of the non-perfect tense forms of the choices from the same semantic domain as οἶδα. The first part will especially focus on the instances where the two patterns occur in adjacent co-text. These instances are important because the immediate situation of the text will be the same (or at least very similar) in the two patterns. The second part will focus on the instances that the two patterns do not occur in adjacent co-text.

We are not going to compare the patterns of οἶδα with the patterns of the perfect tense forms of the choices from the same semantic domain as οἶδα in this section. In Section II, however, we will have some discussion of the two instances that the two patterns occur in adjacent co-text. Those occurrences where the perfect tense forms of the choices from the same semantic domain as οἶδα occur by themselves or with the non-

perfect tense forms of them will not be discussed again. They are already presented in Chapter 4 to serve as control group, to show how perfect tense forms and non-perfect tense forms function differently.¹

A. Comparison of the Patterns where Οἶδα and the Non-Perfect Forms of the Choices from the Same Semantic Domain as Οἶδα are in Adjacent Co-texts

In this section, I will present those instances that οἶδα and the choices from the same semantic domain as οἶδα are in adjacent co-text.

- 1 John 2:11

2:11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

(But whoever hates another believer is in the darkness, walks in the darkness, and does not know the way to go, because the darkness has brought on blindness.)

In 2:11, οἶδεν appears once, and the idiom ἐτύφλωσεν τοὺς ὀφθαλμοὺς (see p. 48) also appears once. As we have already discussed, the clause that contains οἶδεν is prominent and is supported by a causal clause.² Since a clause with dependent clause(s) is more prominent than other clauses that have the same formal features without similar expansion,³ this clause is relatively more prominent than the first two clauses. On the other hand, the clause that contains the idiom τυφλὼ τοὺς ὀφθαλμοὺς is a causal clause and has no emphatic feature or marked form.⁴ To conclude, the clause that contains οἶδεν is prominent and relatively more prominent than the clause that contains the idiom τυφλὼ τοὺς ὀφθαλμοὺς, which serves as supporting material. The author shows us that

¹ For instance, 1:1–3. See 112–14.

² See 98–99.

³ Westfall, “Method for the Analysis of Prominence,” 88.

⁴ See 120.

the one who hates another believer does not know where to go and gives a reason,

“darkness caused that person to not understand,” for the argument.

- 1 John 2:18–21

2:18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγονόασιν, ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

2:19 ἐξ ἡμῶν ἐξῆλθαν ἀλλ’ οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ’ ἡμῶν· ἀλλ’ ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

2:20 καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἴδατε πάντες.

2:21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ’ ὅτι οἴδατε αὐτὴν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

(Children, it is the last hour! As you have heard that antichrist is coming, so now many antichrists have come. From this we know that it is the last hour. They went out from us, but they did not belong to us; for if they had belonged to us, they would have remained with us. But by going out they made it plain that none of them belongs to us. But you have been anointed by the Holy One, and all of you have knowledge. I write to you, not because you do not know the truth, but because you know it, and you know that no lie comes from the truth.)

The forms of the choices from the same semantic domain as οἶδα occur three times in 2:18–19, and the forms of οἶδα occur three times in 2:20–21. As we have discussed, the clause that contains the aorist tense form ἠκούσατε is slightly prominent,⁵ the clause that contains the present tense form γινώσκομεν is prominent,⁶ and the clause complex that contains the aorist tense form φανερωθῶσιν is also prominent.⁷ However, there are several other clauses within 2:18–19 which are very prominent, and the rest of them are also slightly prominent or prominent.⁸ Therefore, the clauses or clause complexes that contain the choices from the same semantic domain as οἶδα (which are all non-perfect tense forms) which are only slightly prominent or prominent are relatively less prominent within a text that contains several very prominent clauses. They serve as supporting or mainline material among very prominent material.

⁵ See 122.

⁶ See 122.

⁷ See 124.

⁸ See 122–24.

On the other hand, both the clause that contains the word οἶδατε in 2:20⁹ and the clause complex that contains the two οἶδατε in 2:21¹⁰ are very prominent. As a result, comparing it with the slightly prominent or prominent clauses that contain the non-perfect tense forms of the choices from the same semantic domain as οἶδα in 2:18–19, the clause and clause complex that contains the forms of οἶδα in 2:20–21 are relatively more prominent.

We may notice that in 2:18–21, there are several clauses or clause complexes that are very prominent.¹¹ We may infer that these four clauses are conveying some very important messages. This idea coincides with Longacre’s claim that he views 2:18–27 as the doctrinal peak of the introduction of 1 John.¹² The important messages are: “This is the last hour. The antichrist is coming, but now many antichrists are present.¹³ If they were from us, they would remain with us.¹⁴ They do not really belong to us, or else they would have remained with us. But you are different in that you are anointed by God. You know the truth and know that no lie comes from the truth.”

- 1 John 2:28–29

2:28 Καὶ νῦν, τέκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνοῦμεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

⁹ See 99–101.

¹⁰ See 101.

¹¹ See 99–101 and 122–24.

¹² Longacre, “Exegesis of 1 John,” 279.

¹³ I am using Porter’s translation; see Porter, *Verbal Aspect*, 266. Porter is showing that the perfect tense forms are used in various kinds of temporal references. For this instance, γεγόνασιν has present implicature.

¹⁴ Porter’s translation, see Porter, *Verbal Aspect*, 288. He is showing that the pluperfect tense form μεμενήκεισαν is not past-referring. In Porter, *Verbal Aspect*, 289 he further shows that pluperfect should be understood as stative aspect plus remoteness.

McKay defines the protasis of this conditional as unreal conditional protasis, see McKay, *New Syntax*, 173, and the apodosis as excluded potential statement which has a secondary tense of the indicative (for this instance, the pluperfect μεμενήκεισαν), see McKay, *New Syntax*, 75. Fanning’s opinion is a little bit different; he says that in most of the cases of the pluperfects (including this case), “the reference is to an unreal condition in regard to the past.” Fanning, *Verbal Aspect*, 309 (his emphasis).

2:29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

(And now, little children, abide in him, so that when he is revealed we may have confidence and not be put to shame before him at his coming. If you know that he is righteous, you may be sure that everyone who does right has been born of him.)

The word φανερωθῇ appears once in 2:28 and the word γινώσκετε appears once in 2:29 and εἰδῆτε appears once in 2:29. We have already shown that the protasis in 2:28 that contains the aorist tense form φανερωθῇ is prominent, and its apodosis is slightly prominent.¹⁵ The protasis in 2:29 that contains εἰδῆτε is very prominent,¹⁶ and the apodosis that contains the present tense form γινώσκετε is also very prominent.¹⁷ Therefore, the protasis that contains εἰδῆτε in 2:29 is relatively more prominent than the protasis that contains the aorist tense form φανερωθῇ in 2:28, while it is as prominent as the apodosis that contains the present tense form γινώσκετε in 2:29. Since the apodosis that contains γινώσκετε¹⁸ is already very prominent, it would be difficult for us to discern whether the very prominent protasis that contains εἰδῆτε is more prominent than the apodosis or not. What we can conclude is that the very prominent protasis and the very prominent apodosis work together to form a very prominent conditional sentence. Porter points out that the whole conditional sentence is a “chiastic structure drawing attention to the Perfect Subjunctives.”¹⁹

¹⁵ See 126.

¹⁶ See 102.

¹⁷ See 127.

¹⁸ The use of εἰδῆτε and γινώσκετε together in the protasis and apodosis in one conditional sentence has led to discussions concerning it. For instance, Culy suggests that the shift between the εἰδῆτε and γινώσκετε is probably governed by stylistic concerns, i.e., rules of collocation (γινώσκω is never used with ἐάν in the NT), rather than indicating a difference in meaning (οἶδα does not occur in the present tense). Culy, *1, 2, 3 John*, 64. However, Porter suggests that other verbs of knowing could have been used in the Subjunctive. Porter, *Verbal Aspect*, 362. He also says that “The author posits without reference to acquisition. There seems to be a distinction semantically between the two verbs, however, with γινώσκομεν as the superordinate term including in its process of acquisition the knowledge that the protasis gives, as well as grammaticalizing the less heavily marked aspect.” Porter, *Verbal Aspect*, 287.

¹⁹ Porter, *Verbal Aspect*, 362. In which Porter sees the perfect tense form of οἶδα is a viable perfect tense form. Campbell has also argues that “the perfect is an authentic tense-form in the subjunctive mood,”

There are several very prominent clauses within 2:28–29. Longacre describes these two verses as the “hortatory-reason paragraph which concludes the introduction of the whole book.”²⁰ In 2:28, when the readers are told to “abide in him,” the purpose clause functions to project the possible outcome of abiding in him. The conditional sentence in 2:29 brings out the idea that if the readers might know that he is just, they know that indeed everyone who does righteousness might be begotten from him.²¹ This idea concerning “be begotten from Him” is further developed in the following text: we are now children of God (3:2).

- 1 John 3:1–2

3:1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.
 3:2 ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστίν.
 (See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.)

In 3:1–2, the forms of the choices from the same semantic domain as οἶδα appear six times, and the form of οἶδα appears once. As we have discussed, the clause complex in 3:1 that contains the aorist tense form ἴδετε is very prominent.²² The clause that contains the present tense form γινώσκει is prominent, and its dependent clause that contains the aorist tense form ἔγνω is slightly prominent.²³ The clause in 3:2 that contains the aorist tense form ἐφανερώθη is slightly prominent.²⁴ The clause complex that

and that the use of οἶδα represents a genuine choice. See Campbell, *Verbal Aspect Indicative*, 63–64. Concerning the meaning

²⁰ Longacre, “Exegesis of 1 John,” 274.

²¹ Porter’s translation, see Porter, *Verbal Aspect*, 362.

²² See 128–29.

²³ See 129.

²⁴ See 129–30.

contains οἶδαμεν, the aorist tense form φανερωθῇ, and the future form ὀψόμεθα²⁵ is very prominent.²⁶ Therefore, the clause complex that contains οἶδαμεν is as prominent as the clause complex that contains the aorist tense form ἴδετε (they are both very prominent), and relatively more prominent than the clauses that contains the present tense form γινώσκει and the aorist tense form ἔγνω in 3:1, and that contains the aorist tense form ἐφανερώθη in 3:2. The aorist tense form φανερωθῇ and the future form ὀψόμεθα are situated in the same clause complex as οἶδαμεν. This clause complex is a structure that consists of the finite verb οἶδαμεν and its content ὅτι clause,²⁷ while the words φανερωθῇ and ὀψόμεθα are situated in this content ὅτι clause.

Longacre describes 3:1–6 as the beginning of the body of the 1 John.²⁸ At the beginning of this section, the author draws the attention of the hearers, and tells them that God has given us the kind of love that now we are God's children. The important thing to remember is that we are children of God, and there is something that we know, something about the time when he is made known.

- 1 John 3:5

3:5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἀμαρτίας ἄρῃ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν.
(You know that *that one* was revealed in order to²⁹ take away sins, and in him there is no sin.)

The word οἶδατε appears once here, and the word ἐφανερώθη also appears once. As we have discussed, the clause complex that contains οἶδατε and the aorist tense form ἐφανερώθη is very prominent.³⁰ The aorist tense form ἐφανερώθη is situated in the same

²⁵ The future tense form does not contribute to verbal aspect. See 27.

²⁶ See 103.

²⁷ We will discuss the implication of this kind of structure on 164–65.

²⁸ Longacre, "Exegesis of 1 John," 274.

²⁹ The italic parts are my translation in substitution for the relevant part of the NRSV.

³⁰ See 104.

clause complex as οἶδατε. This clause complex is a structure that consists of the finite verb οἶδατε and its content ὅτι clause,³¹ while the word ἐφανερώθη is situated in this content ὅτι clause. The focus of this clause complex is “that one was revealed.” As Smalley states, “Perhaps for the benefit of those of his readers who were entertaining docetic (i.e., humanity-denying) views of Christ’s person, the writer stresses the reality of God’s self-disclosure in time and space.”³² This is one of the important messages in 1 John.

- 1 John 5:15–16

5:15 καὶ ἐὰν οἶδαμεν ὅτι ἀκούει³³ ἡμῶν ὁ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ’ αὐτοῦ.

5:16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

(And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him. If you see your brother or sister committing what is not a mortal sin, *let him ask*,³⁴ and God will give life to such a one—to those whose sin is not mortal. There is sin that is mortal; I do not say that you should pray about that.)

The word οἶδαμεν appears twice in 5:15 and the word ἴδῃ appears once in 5:16.

As we have discussed, the first clause complex that contains οἶδαμεν is very prominent.³⁵

The second clause complex that contains οἶδαμεν is also very prominent.³⁶ The clause that contains the aorist tense form ἴδῃ is prominent.³⁷ Therefore, the clause complexes

³¹ We will discuss the implication of this kind of structure on 164–65.

³² Smalley, 1, 2, 3 *John*, 7.

³³ It is not very possible to employ the meaning of “know” or “understand” to this word here. Therefore, I will not see this as other lexical choices from the same semantic domain as οἶδα, even though for most of the times ἀκούω can be considered as one of them.

³⁴ The italic part is a translation in substitution for the relevant part of the NRSV. One of the uses of the future form is to make command. See Porter, *Idioms*, 224; and Porter, *Verbal Aspect*, 419–20.

³⁵ See 108–9.

³⁶ See 109.

³⁷ See 146.

that contain οἶδαμεν are relatively more prominent than the clause that contains the aorist tense form ἴδῃ.

The author reminds the readers that if we know that God will pay attention to what we ask, we know that we have the requests that we have asked from him. The author is not suggesting that God will give us anything, because he has already set the criterion in 5:14: We have to ask according to his will. That is, God will pay attention to us and will grant us the things we ask if we ask according to his will. And then the author is giving an example of the message: If anyone knows that his or her brother or sister has committed sin which is not mortal, he or she should ask God for the sinner. This is an important example, concerning asking for a brother or sister to be forgiven and to be given life. Therefore, this sentence is prominent. However, when it is compared with the preceding sentence, it is only an example, thus it is relatively less prominent.

- 1 John 5:18–20

5:18 Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

5:19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

5:20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

(We know that those who are born of God do not sin, but the one who was born of God protects them, and the evil one does not touch them. We know that we are God's children, and that the whole world lies under the power of the evil one. And we know that the Son of God has come and has given us understanding so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.)

The word οἶδαμεν appears once in each of these three verses and the word γινώσκωμεν appear once in 5:20. As we have discussed, all these three clause complexes that contain οἶδαμεν and the present tense form γινώσκωμεν (5:20) are very prominent³⁸

³⁸ See 110–11.

and place focus on the content. The present tense form γινώσκωμεν is situated in the same clause complex as οἶδαμεν. This clause complex is a structure that consists of the finite verb οἶδαμεν and its content ὅτι clause,³⁹ while the word γινώσκωμεν is situated in this content ὅτι clause. Smalley claims that 5:18–20 “provides an exalted conclusion to 1 John as a whole. In it John summarizes three realities that have been treated earlier.”⁴⁰ Therefore, it would be consistent with scholars’ opinion to view 18–20 as part of the conclusion of 1 John.⁴¹ In which the author remains the hearers: Those who are born of God do not sin; we are God’s children; and the Son of God has come and has given us understanding so that we may know the true One.

B. Comparison of the Patterns where Οἶδα and the Non-Perfect

Forms of the Choices from the Same Semantic Domain as Οἶδα are not in Adjacent Co-texts

There is only one instance in 1 John that the form of οἶδα stands alone (it is not in an adjacent co-text with the choices from the same semantic domain as οἶδα).⁴² It is in 5:13. As we have already discussed, this clause complex that contains the word εἰδῆτε is very prominent.⁴³

5:13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.
(I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.)

³⁹ We will discuss the implication of this kind of structure on 164–65.

⁴⁰ Smalley, *1, 2, 3 John*, 281.

⁴¹ Lieu says that 5:18–21 is a “powerful conclusion.” Lieu, *1 John*, 229. Marshall says that when the text reaches 5:18, “John comes to the vigorous statement of belief which forms the climax of his letter.” Marshall, *Epistles of John*, 251; Strecker defines 5:18–21 as the “concluding part.” Strecker, *Johannine Letters*, 208; among others.

⁴² Those instances that οἶδα are in adjacent co-text with the perfect tense forms of choices from the same semantic domain as οἶδα will be discussed.

⁴³ See 106–8.

In this clause complex, the author states the purpose that he is writing these things to the hearers: The hearers, the ones who believe in the name of the Son of God, may know that they have eternal life. Smalley describes 5:13 as part of the “final exhortation” to the hearers.⁴⁴ Lieu even says that this verse is “the climax of the letter as a whole.”⁴⁵ Therefore, we may say that it is one of the most important messages of 1 John,⁴⁶ relating the action of belief in the name of the Son of God to the hope of eternal life.

There are some instances that the occurrences of the possible substitutions of οἶδα (the lexical choices from the same semantic domain as οἶδα; for instance, γινώσκω) do not have a form of οἶδα in their adjacent co-texts. The possible substitutions of οἶδα occur but a form of οἶδα does not occur nearby. The possible substitutions of οἶδα stand alone without a form of οἶδα. For instance, in 1 John 1:1–3, there are 5 occurrences of the perfect forms and 2 occurrences of the non-perfect forms of the lexical choices from the same semantic domain as οἶδα, while there is not any form of οἶδα in the adjacent co-text. Among the 37 occurrences of the non-perfect tense form of the possible substitutions of οἶδα, 23 of them stand alone (they are not in adjacent co-text with οἶδα). There are 2 times (both of them are in the aorist tense forms) that they are situated in places that are not prominent.⁴⁷ There are 16 occasions (6 are aorist and 10 are present tense forms) that are situated in prominent places,⁴⁸ and 5 times (1 is aorist and 4 are present tense forms) that are situated in very prominent places.⁴⁹

⁴⁴ Smalley, *1, 2, 3 John*, 297.

⁴⁵ Lieu, *1 John*, 220.

⁴⁶ Similar opinion can also be found in Marshall, *Epistles of John*, 243; Painter, *1, 2, and 3 John*, 313–14; and Strecker, *Johannine Letters*, 200; among others.

⁴⁷ They are aorist tense forms: 2:7 ἠκούσατε (120), and 3:11 ἠκούσατε (133).

⁴⁸ They are: 1:2 aorist ἐφανερώθη (113), 2:5 present γινώσκομεν (118–19), 2:24 aorist ἠκούσατε (two times; 125), 3:8 aorist ἐφανερώθη (132), 3:17 present θεωρῇ (134), 3:20 present γινώσκει (136), 4:2 present γινώσκετε (137), 4:5 present ἀκούει (139), 4:6 present γινώσκων, present ἀκούει, present ἀκούει,

II. Evaluation of the Prominence Patterns of Οἶδα in 1 John

One of the difficulties of analyzing the data of this project is that οἶδα and the choices from the same semantic domain as οἶδα often occur together in adjacent co-text. As a result, it is not possible for us to classify one section of text as very prominent, prominent, or not prominent, and then identify the prominence of the lexical items. We must break down the text into clauses, and then identify the prominence of each of them. During the process, we also found out that in very prominent or prominent places, there are some materials that are less prominent. Therefore, what we have done is to identify the prominence of each clause (or clause complex, like the “knowing” word and its content ὅτι clause) that consists of the words we are examining, and then compare the relative prominence between οἶδα and the non-perfect tense forms of the choices from the same semantic domain as οἶδα.

Another difficulty of analyzing the data is in fact a greater challenge. Since “marked elements tend to occur in marked contexts,”⁵⁰ our study is trying to prove that the forms of οἶδα are situated in co-texts that are relatively more prominent than the non-perfect tense forms of the choices from the same semantic domain as οἶδα. It means that we are examining the prominence of the immediate co-texts that they are situated in. Therefore, it would be better for us not to take into consideration the markedness of the tense forms of οἶδα, since we want to examine whether the immediate co-texts are prominent or not. It means that we have to assume a zero prominence contribution from

and present γινώσκωμεν (139–40), 4:7 present γινώσκει (141), 4:8 aorist ἔγνων (142), and 4:9 aorist ἐφανερώθη (142).

⁴⁹ They are: 1:2 aorist ἐφανερώθη (113) 2:3 present γινώσκωμεν (116–117), 3:24 present γινώσκωμεν (136), 4:13 present γινώσκωμεν (143–44), and 5:2 present γινώσκωμεν (145–46).

⁵⁰ Battistella, *Markedness*, 7.

the tense forms of οἶδα before we get to a conclusion.⁵¹ The difficulty that we are facing is that to remove one very marked feature (that is, the perfect tense form of οἶδα) in a clause may result in great difference in the prominence level of the clause.

- Evaluation

In spite of the difficulties mentioned above, our findings are quite promising. Among the 15 occurrences of the forms of οἶδα in 1 John, there is only 1 occurrence⁵² that is located in a prominent place. The other 14 occurrences are all situated in very prominent places. The forms of οἶδα in 1 John have never been located among places that are not prominent.⁵³ On the contrary, among the 19 unmarked aorist tense forms of the choices from the same semantic domain as οἶδα, 3 are situated in places that are not prominent,⁵⁴ 12 are located in prominent places,⁵⁵ and 4 of them are in very prominent places.⁵⁶ Among the 18 marked present tense forms of the choices from the same semantic domain as οἶδα, 12 are situated in prominent places,⁵⁷ and 6 of them are in very prominent places.⁵⁸ Table 5.1 will provide a summary of the distributions and their percentage:

⁵¹ It would be fairer if we also assume zero prominence for the forms of the choices from the same semantic domain as οἶδα. However, since we also want to prove that οἶδα is not used as a present, it would be easier for us to prove it if we count the prominence from the present tense forms of the choices from the same semantic domain as οἶδα, so that it will not create an impression that we are deducting the prominence of the cases of those present tense forms.

⁵² This is in 2:11.

⁵³ See 98–111.

⁵⁴ They are: 2:7 ἠκούσατε, 2:11 τυφλῶ τοὺς ὀφθαλμούς, and 3:11 ἠκούσατε.

⁵⁵ They are: 1:2 ἐφανερώθη, 2:18 ἠκούσατε, 2:19 φανερωθῶσιν, 2:24 ἠκούσατε (two times), 2:28 φανερωθῆ, 3:1 ἔγνω, 3:2 ἐφανερώθη, 3:8 ἐφανερώθη, 4:8 ἔγνω, 4:9 ἐφανερώθη, and 5:16 ἴδῃ.

⁵⁶ They are: 1:2 ἐφανερώθη, 3:1 ἴδετε, 3:2 φανερωθῆ, and 3:5 ἐφανερώθη.

⁵⁷ They are: 2:5 γινώσκομεν, 2:18 γινώσκομεν, 3:1 γινώσκει, 3:17 θεωρῆ, 3:20 γινώσκει, 4:2 γινώσκετε, 4:5 ἀκούει, 4:6 γινώσκων, ἀκούει (two times), and γινώσκομεν, 4:7 γινώσκει.

⁵⁸ They are: 2:3 γινώσκομεν, 2:29 γινώσκετε, 3:24 γινώσκομεν, 4:13 γινώσκομεν, 5:2 γινώσκομεν, and 5:20 γινώσκωμεν.

	forms of οἶδα	forms of the aorist tense forms of the choices from the same semantic domain as οἶδα	forms of the present tense forms of the choices from the same semantic domain as οἶδα
times of occurrences (and percentage) that are in not prominent places	0 (0%)	3 (15.79%)	0 (0%)
times of occurrences (and percentage) that are in prominent places	1 (6.67%)	12 (63.16%)	12 (66.67%)
times of occurrences (and percentage) that are in very prominent places	14 (93.33%)	4 (21.05%)	6 (33.33%)

Table 5.1: Distributions of the Words under Examination with Relevance to Prominence

The simple statistics provided in Table 5.1 suggests that οἶδα is used in a different way when it is compared with the non-perfect tense forms of the choices from the same semantic domain. The forms of οἶδα are neither used like aorist tense forms nor present tense forms of the choices from the same semantic domain. The percentage that the forms of οἶδα are situated in very prominent places is much higher than those of the aorist and present tense forms of the choices from the same semantic domain. Therefore, it is highly probable that οἶδα is used as a viable perfect tense form in 1 John. Whenever the author chooses to use it, it is usually used in a very prominent place, meaning that we may also find many other emphatic features apart from the tense forms of οἶδα. Therefore, we may infer that in 1 John the tense form of οἶδα is a very marked form and will typically occur with other marked and emphatic constructions.

We may also understand the situation from another point of view. The comparison of the relative prominence between the forms of οἶδα and the non-perfect tense forms of the choices from the same semantic domain shows that the forms of οἶδα are never situated in places relatively less prominent than the non-perfect tense forms of the choices from the same semantic domain when the two forms are in direct contrast in

adjacent co-text. The majority of the instances that the two forms are in direct contrast in adjacent co-text, οἶδα are located in places relatively more prominent than the choices from the same semantic domain.⁵⁹ All the exceptions can be categorized into two kinds of situations. The first kind of situation is that both the form of οἶδα and the form of the choices from the same semantic domain as οἶδα are situated in places that are very prominent.⁶⁰ Since “very prominent” is already the highest level that we use in this study, it is impossible to be relatively more prominent than that. The second kind of situation is that both the form of οἶδα and the form of the choices from the same semantic domain as οἶδα are situated in the same clause complex that consists of the form of οἶδα and its content ὅτι clause that contains the form of the choices from the same semantic domain as οἶδα.⁶¹ Since the two words are situated in the same clause complex, we do not compare their relative prominence. Instead, we will discuss the implicature of this kind of construction on pp. 164–65.

There are several instances that the two forms are not in an adjacent co-text. The only instance that οἶδα is not in adjacent co-text with the choices from the same semantic domain, the case of 5:13, shows us that the clause complex that contains the word εἰδῆτε is very prominent.⁶² On the contrary, among the 23 instances that the choices from the same semantic domain as οἶδα is not in adjacent co-text with οἶδα, there are 2 times (both of them are in the aorist tense forms) that they are situated in places that are not

⁵⁹ It includes the cases of 2:11 (150); 2:18–21 (151–52); εἰδῆτε in 2:29 and the aorist tense form φανερωθῆ in 2:28 (153); οἶδαμεν in 3:2 and the present tense form γινώσκει, the aorist tense form ἔγνω in 3:1, and the aorist tense form ἐφανερώθη in 3:2 (154–55); οἶδαμεν in 5:15 and the aorist tense form ἴδῃ (156–57).

⁶⁰ It includes the cases of εἰδῆτε and the present tense form γινώσκετε in 2:29 (153); and οἶδαμεν in 3:2 and the aorist tense form ἴδετε in 3:1 (154–155).

⁶¹ It includes the cases of οἶδαμεν and the aorist tense form φανερωθῆ in 3:2 (155); οἶδατε and the aorist tense form ἐφανερώθη in 3:5 (156); and οἶδαμεν and the present tense form γινώσκωμεν in 5:20 (157–58).

⁶² See 158–59.

prominent, 16 occasions (6 are aorist and 10 are present tense forms) that are situated in prominent places, and 5 times (1 is aorist and 4 are present tense forms) that are situated in very prominent places.⁶³

This result once again shows us that it is highly probable that οἶδα is used as a viable perfect tense form in 1 John. When the author chooses to use it, it is usually used in places that are relatively more prominent than the places where the non-perfect tense forms of the choices from the same semantic domain are situated.

We have inferred that it is highly probable that οἶδα is used as a viable perfect tense form in 1 John. We will now utilize this evaluation and make some other inferences.

- Inference One

First of all, if we consider οἶδα as a viable perfect tense form and look at the distribution of tense forms in Appendix 1 again, we may find more clusters of perfect tense forms, which as we have pointed out seems to be a tendency of the author's style.⁶⁴

- Inference Two

When we consider the construction that consists of the form of οἶδα and the content ὅτι clause, we may infer that the perfect tense form of οἶδα is supposed to bring the content ὅτι clause into prominence. The perfect tense form of οἶδα is very marked, generally speaking; the markedness of perfect tense form functions to bring the whole clause into prominence. In this case, since the verb in the independent clause is οἶδα, we may say that the ideational content can be express without οἶδα. For instance, the construction in 3:5 “you know that that one was revealed in order to take away sins” can

⁶³ See 159.

⁶⁴ See 83–84.

be expressed as “that one was revealed in order to take away sins” without changing the ideational content. Therefore, we may say that the very marked perfect tense form of οἶδα functions to emphasize the content of the content ὅτι clause.

In 1 John 3:2, 3:5, and 5:20, the non-perfect tense form of the choices from the same semantic domain as οἶδα is situated in the content ὅτι clause of the construction in each of these cases. In each of these cases, we may infer that the tense form of οἶδα is emphasizing the content of the content ὅτι clause where the form of the choices from the same semantic domain as οἶδα is situated. In 3:2, the content being emphasized will be: “when he is *revealed*, we will be like him, for we will see him as he is.” The content being emphasized in 3:5 will be: “that one was made *known* in order to take away sins.” Finally, the content being emphasized in 5:20 will be: “the Son of God has come and has given us understanding so that we may *know* the true One.”

Some scholars point out that some of the sentences that have this construction are very important messages in 1 John.⁶⁵ However, since this study is not intended to provide a complete discourse analysis of 1 John, this kind of claim deserves its own research to verify. What we can tell from the findings of this study is that each of the sentences that have this construction in 1 John is formulaic and is very prominent.⁶⁶

⁶⁵ For instance, some scholars point out that the three sentences that have this construction in 5:18–20 are very important sentences. Smalley claims that 5:18–20 “provides an exalted conclusion to 1 John as a whole. In it John summarizes three realities that have been treated earlier.” Smalley, *1, 2, 3 John*, 281. Lieu says that 5:18–21 is a “powerful conclusion.” Lieu, *1 John*, 229. Marshall says that when the text reaches 5:18, “John comes to the vigorous statement of belief which forms the climax of his letter.” Marshall, *Epistles of John*, 251; Strecker defines 5:18–21 as the “concluding part.” Strecker, *Johannine Letters*, 208; among others.

⁶⁶ As we have discussed earlier, even if we have not taken into consideration the markedness of οἶδα when we were examining the texts in Chapter 4, we find that among the 15 occurrences of the forms of οἶδα in 1 John, only 2:11 is prominent but not very prominent, all the others are very prominent (see 111), while 2:11 is not one of the sentences that has this construction.

- Inference Three

Finally, when we take into consideration the prominence that is contributed by the perfect tense forms of οἶδα as well,⁶⁷ and re-examine some passages that we have encountered, we may have some new insight. There are two instances that οἶδα and the perfect tense forms of the choices from the same semantic domain collocate in adjacent co-text. They are situated in 3:5–6 and 3:14–16. We will now re-examine these two passages.

- 1 John 3:5–6

3:5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.

3:6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

(You know that *that one* was revealed in order to take away sins, and in him there is no sin. *Everyone who abides in him does not sin; everyone who sins has neither seen him nor known him.*⁶⁸)

As we have discussed, the first clause complex in 3:5 is very prominent, while the ἵνα purpose clause within it is prominent.⁶⁹ The ἵνα clause supports the preceding clause. The second clause is prominent.⁷⁰ It supports the surrounding very prominent clauses and clause complex. The two clauses in 3:6 are both prominent.⁷¹ We may see that all the clauses and clause complex here are prominent or very prominent, and hence the text here is a very prominent section. The author first reminds the readers (in a very emphatic way) that Christ was revealed in order to take away sins, and then goes on to tell that He has no sin. On the basis of these, the author compares between those who abide in him

⁶⁷ Previously, we have not taken into consideration the markedness of the tense forms of οἶδα, since we want to examine whether the immediate co-texts are prominent or not. See 160–61.

⁶⁸ The italic parts are my translation in substitution for the relevant part of the NRSV.

⁶⁹ See 104. For the discussion on οἶδατε and ἐφανερώθη see 155–56 and 166–67.

⁷⁰ See 105.

⁷¹ See 130–131.

and those who sin (in a very emphatic way), and exhorts the readers to behave appropriately. From these two sentences, we may see how the author uses a cluster of perfect tense forms (οἶδατε, ἑώρακεν and ἔγνωκεν) to firstly remind of what the readers already know and then to exhort them to act accordingly (not to sin). This view is consistent with Culy's opinion; he agrees with Miehle and states that "1 John was written primarily to persuade its readers to act consistently with what they say they believed."⁷²

• 1 John 3:14–16

3:14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ.

3:15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

3:16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι.

(We know that we have passed from death to life because we love one another. Whoever does not love abides in death. All who hate a brother or sister are murderers, and you know that murderers do not have eternal life abiding in them. We know love by this, that *that one*⁷³ laid down his life for us—and we ought to lay down our lives for one another.)

As we have discussed, the first clause complex in 3:14 is very prominent.⁷⁴ The next few clauses in 3:14–15 are prominent.⁷⁵ They function as mainline arguments and carry the argument forward. The last clause complex is very prominent.⁷⁶ The three clauses in 3:16 are all very prominent.⁷⁷ Even though there is no direct repeated use of words between 3:14–15 and 3:16, and the word καὶ which denotes thematic continuity also does not exist at the beginning of 3:16, the words ζωὴν and ψυχὴν are in fact partial synonyms that fall into the same entry in the *Louw-Nida Greek-English Lexicon*.⁷⁸ These

⁷² Culy, *1, 2, 3 John*, xiii.

⁷³ The italic parts are my translation in substitution of the relevant part of the NRSV.

⁷⁴ See 105–6.

⁷⁵ See 106.

⁷⁶ See 106.

⁷⁷ See 133–34.

⁷⁸ Louw and Nida, *Louw-Nida Greek-English Lexicon*, entry 23.88.

two words link the sentences together in an implicit way. We may say that the three perfect tense forms (οἶδαμεν, οἶδατε, and ἐγνώκαμεν) function together with other emphatic features in the text and create a zone which is very prominent. The οἶδαμεν clause complex emphasizes the readers' knowledge that we have passed from death to life. The οἶδατε clause complex emphasizes the readers' knowledge that murderers do not have eternal life abiding in them. The ἐγνώκαμεν clause complex reminds the readers that we know love, that is, Christ laid down his life for us. And then the author goes on to exhort the readers to lay down our lives for one another.

To conclude, the comparison and evaluation in this chapter shows us that it is highly probable that οἶδα is used as a viable perfect tense form in 1 John. Moreover, the test cases we made in this section provide us with a better understanding in some passages in 1 John. It re-confirms our hypothesis that the lexical οἶδα is used as a viable perfect tense form in 1 John.

Chapter 6: Conclusion

In the last two chapters, we have already examined the distribution of οἶδα and the choices from the same semantic domain, and have compared the two sets of patterns in order to determine a correspondence. Then we have demonstrated that οἶδα, in opposition, is chosen by the author in places in the discourse that are relatively more prominent than places in which other non-perfect tense forms of other lexical choices from the same semantic domain as οἶδα were chosen. In this concluding chapter, I am going to point out some implications of our findings and try to point out a way forward.

- The Semantics of the Tense Form of Οἶδα

The goal of this study is to use 1 John as a test case to show that οἶδα is a viable perfect by applying discourse analysis. Our findings in the last two chapters show us that the forms of οἶδα are chosen by the author in places that are relatively more prominent than places in which the non-perfect tense forms of the choices from the same semantic domain as οἶδα were chosen. It implies that the instances of οἶδα are marked, and thus has demonstrated that it is highly probable that οἶδα is used as a viable perfect tense form in 1 John. Therefore, this study reinforces Porter's argument that οἶδα is a viable perfect tense form.¹ The finding is also consistent with McKay's opinion that the tense form of οἶδα is contributing to verbal aspect.²

We have to refer back to verbal aspect theory in order that we may understand the meaning of "οἶδα is used as a viable perfect tense form." As we have discussed, to use the concept of verbal aspect to understand the tense forms of Greek of the NT is the most

¹ Porter, *Verbal Aspect*, 283–84.

² McKay, *New Syntax*, 31.

reliable method.³ Porter's verbal aspect theory is the one which conforms to general linguistic theory to the greatest extent, the one that is a fully developed system, the one mostly successfully applied to study the NT, and thus we may say that it is the most reliable one among several options that already exist.⁴ To understand the meaning of "οἶδα is a viable perfect form" utilizing Porter's verbal aspect theory means that the lexis οἶδα is used by the author to depict an action as reflecting a given complex state of affairs. Since "The force of the stative aspect is that the grammatical subject of the verb is the focus of the state of affairs,"⁵ the perfect οἶδα means "I know" or "I am in a knowledgeable state."⁶ It is different from the traditional studies of the meaning of the perfect, which emphasize the resultant state. Thus, it is also different from the viewpoint that the lexis οἶδα is used like a present tense form. Moreover, it also shows that οἶδα is not aspectually vague.

With reference to Porter's verbal aspect theory, "οἶδα is a viable perfect form" means that it is a marked form and it will be used to create prominence. As we have shown in the last two chapters, οἶδα is usually located in very prominent places, it shows that it is highly probable that οἶδα is also a marked form and contributes to create "zones of turbulence." If the author uses οἶδα as a marked perfect, it also means that the author wants to emphasize some aspect of the text. Hence, the use of οἶδα with ὅτι to indicate the content of what is known can also be seen as relatively important knowledge. I contend that all the occurrences of οἶδα in 1 John are marked and thus are emphasizing the contents of what are known. Nevertheless, the finding of this study does not mean

³ See 12–42.

⁴ See 31–41.

⁵ Porter, *Idioms*, 40. Porter has quoted several scholars' work to support this point. See footnote 2.

⁶ Porter, *Idioms*, 40.

that it has proved that οἶδα is always used in a context that is among the most important places within the discourse (it will deserve its own research). However, it has proved that it is not correct to say that οἶδα is the equivalent of a present tense form in 1 John. We may translate it into present tense in English, but it is not a present tense form formally or semantically.

Lieu observes that οἶδα “is not 1 John’s preferred term” (γινώσκω).⁷ This observation is correct in the way that γινώσκω has appeared 25 times while those of οἶδα have appeared only 15 times. Maybe we can understand the situation in terms of verbal aspect. As we all know, οἶδα only appears in active voice and stative aspect⁸ (perfect and pluperfect tense forms). Therefore, it is not a lexical choice when the author wants to convey a meaning in its perfective⁹ or imperfective aspects, nor when the author wants to convey a meaning in its passive voice. Οἶδα cannot be a “preferred” term if we want to use it as a default term. On the other hand, I will say that οἶδα is used in an emphatic way, since it is used as a viable perfect tense form and thus may create prominence in 1 John.

“Οἶδα is a viable perfect form” also means that it would always have stative aspect. This leads to difficulty in producing a translation like every word in the stative aspect does. There is not an equivalent term that can “translate” stative aspect into English. The most concise way to translate οἶδα would be “I know.” Maybe it is the reason that some scholars proposed that οἶδα should be understood as a present tense form (in a traditional way of understanding tense form). It is important to differentiate

⁷ Lieu, *I John*, 102.

⁸ It has εἶδον as its Aorist opposition. However, even though they are paradigmatically related, they have developed clear semantic distinctions. See Porter, *Verbal Aspect*, 283.

⁹ Since εἶδον and οἶδα have developed clear semantic distinctions (see Porter, *Verbal Aspect*, 283), εἶδον cannot be seen as a direct substitution of perfective aspect when the author wants to convey the meaning of οἶδα.

between translation and semantics. As is stated in Louw and Nida's *Greek-English Lexicon*, "The definitions are based upon the distinctive features of meaning of a particular term, the glosses only suggest ways in which such a term with a particular meaning may be represented in English, but the definitions are the significant elements."¹⁰ We may say that the semantic content that a word conveys is more important than its translation. If there is no equivalence term between languages that can be used in translation, some remarks or explanation may be needed. For instance, οἶδα may be translated as "I know," but a remark stating that it means "I am in a knowledgeable state" should be added. As Porter says, "Producing translation is not to be seen as the sole purpose of studying a language."¹¹ In my opinion, to understand fully the semantic of the text is more important than to produce a translation. As Porter has quoted Gleason saying, "Translation is a very inadequate means of expressing meanings and must always be used with great caution."¹²

- The Use of Verbs in 1 John

In this study, we point out that the forms of οἶδα occur 15 times while the choices from the same semantic domain as οἶδα occur 55 times in 1 John.¹³ The total number of verbs that are related to "knowing" or "understanding" is 70. It amounts to more than 20% of the 330 verbs that contribute verbal aspect¹⁴ in 1 John. Moreover, among the 69 perfect tense forms used in 1 John,¹⁵ they are used with a limited number of verbs. The

¹⁰ Louw and Nida, *Louw-Nida Greek-English Lexicon*, I: vii.

¹¹ Porter, *Verbal Aspect*, 16.

¹² Porter, *Verbal Aspect*, 16, in which he quotes Gleason, *Introduction*, 77.

¹³ See 97 and 111.

¹⁴ See Table 3.1 on 81–82.

¹⁵ See Table 3.1 on 81–82.

verbs οἶδα (15 times), γινώσκω (8 times), ὁράω (7 times) and ἀκούω (4 times)¹⁶ amount to 34 times. Of these, the occurrences that are concerned with “knowing” or “understanding,” amounts to 32 times,¹⁷ and is more than 46% of the total number of perfect tense forms. As Culy says, the perfect tense form “may help lend prominence to the clauses in which it occurs.”¹⁸ Therefore, we may infer that what the author and the readers “know” and “understand” are messages that the author want to emphasize in 1 John. This opinion is consistent with Culy’s opinion that he agrees with Miehle that “1 John was written primarily to persuade its readers to act consistently with what they say they believed.”¹⁹ Therefore, we may say that to remind the readers of what they already know or understand is in fact one important part of the author’s argument. The opinion is also consistent with du Toit’s opinion that the distribution of γινώσκω and οἶδα “makes it more than obvious that these terms are important with respect to the central theme of the document.”²⁰ It can then also explain the mild tendency of the non-perfect tense forms of other lexical choices from the same semantic domain as οἶδα to occur in relatively more prominent places (for example, the aorist tense forms sometimes occur in prominent or even very prominent places).²¹ Even though this study cannot tell whether γινώσκω and οἶδα are important with respect to the central theme of the document, it can tell that in 1 John, the forms of οἶδα are always used in prominent places.

¹⁶ Culy, *1, 2, 3 John*, xvii.

¹⁷ Among the 34 occurrences, two of the occurrences of ὁράω do not fall into the same semantic domain of οἶδα, and thus are not verbs of knowing or understanding. The two occurrences in 1 John 4:20 has the meaning “see” and belongs to Domain 24.

¹⁸ Culy, *1, 2, 3 John*, xvii. Even though Culy does not totally agree with Porter and further says that “it is not clear that it typically marks information as prominent on the discourse level,” he agrees that perfect forms may help create prominence.

¹⁹ Culy, *1, 2, 3 John*, xiii.

²⁰ Du Toit, “Role and Meaning of Statements of ‘Certainty’,” 84.

²¹ See Table 5.1 on 162.

- SFL and Discourse Analysis

This study is a discourse analysis utilizing the theory of SFL. Every theory within the methodology chapter (Chapter 2) can be fitted into the whole system of SFL. The verbal aspect theory, the concept of semantic domains, and the prominence model all work very well together. As Halliday and Matthiessen say, “the systemic analysis shows that functionality is **intrinsic** to language: that is to say, the entire architecture of language is arranged along functional lines.”²² Therefore, when we study the NT using the theory of SFL, we may see how language is used functionally to convey its message. We may say that the theory of SFL is a very useful approach for the study of the Bible. Moreover, linguistics leads us to focus on the text. It is essential that we can focus on the text when we are studying the Bible.

- A Way Forward

It must be noticed, however, that this study is only a test case.²³ It is not an exhaustive study. Therefore, a study of Hellenistic literature that involves an agreeable size of corpus in terms of words and reflects adequate representativeness is worth carrying out.²⁴ More studies can also be done concerning the use of the word οἶδα, both on its tense form and on its relationship with γινώσκω. Moreover, since there are many words that are concerned with “know” and “understand” in 1 John, more studies concerning their usage and relation can also be done. In addition, a full discourse analysis of 1 John aiming at analyzing the prominence level of the whole discourse in order to

²² Halliday and Matthiessen, *Introduction to Functional Grammar*, 31 (their emphasis).

²³ The occurrences of οἶδα in 1 John only counted 4.72% of the total occurrences of οἶδα, 318 times, in the NT.

²⁴ For instance, O'Donnell suggests that a small 600,000 word corpus and that certain authors will need to be selectively sampled. O'Donnell, *Corpus Linguistics*, 114. O'Donnell has also provided a more detailed description of the criteria of the compilation of corpora. See O'Donnell, *Corpus Linguistics*, 114–137.

find out the distribution of οἶδα with reference to the prominence level of the whole discourse is also worth doing. By doing this, we may find out whether the forms of οἶδα are always used in important messages in 1 John or not. This study, however, can be seen as a contribution added to the debate of the semantic of the tense form of οἶδα, by providing an exhaustive examination of a NT text, using the synchronic linguistic approach.

Appendix 1: Distribution of Tense Forms in 1 John

Keys: *Aorist tense forms*

Present tense forms

Imperfect tense forms

Perfect tense forms

Pluperfect tense forms

Forms of οἶδα

1 John 1:1 Ὁ ἦν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς—² καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν—³ ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.⁴ καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.⁵ Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.⁶ Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατοῦμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.⁷ ἐὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἶμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.⁸ ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.⁹ ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.¹⁰ ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. **1 John 2:1** Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐὰν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον.² καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.³ Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.⁴ ὁ λέγων ὅτι ἐγνώκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.⁵ ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται, ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν.⁶ ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς [οὕτως] περιπατεῖν.⁷ Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε.⁸ πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη

φαίνει. ⁹ Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ¹⁰ ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. ¹¹ ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ. ¹² Γράφω ὑμῖν, τέκνια, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. ¹³ γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. ¹⁴ ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρὸν. ¹⁵ Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. ¹⁶ ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν. ¹⁷ καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα. ¹⁸ Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. ¹⁹ ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. ²⁰ καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἶδατε πάντες. ²¹ οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἶδατε αὐτὴν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. ²² Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἄρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἄρνούμενος τὸν πατέρα καὶ τὸν υἱόν. ²³ πᾶς ὁ ἄρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. ²⁴ ὑμεῖς δ' ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. ²⁵ καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. ²⁶ Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. ²⁷ καὶ ὑμεῖς τὸ χρῖσμα δ' ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρειαν ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ' ὥς τὸ αὐτοῦ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. ²⁸ Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁹ ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται. 1 John 3:1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

² ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστίν. ³ καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστιν. ⁴ Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. ⁵ καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. ⁶ πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει. πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν. ⁷ Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. ⁸ ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. ⁹ Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. ¹⁰ ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ¹¹ Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, ¹² οὐ καθὼς Κáιν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαζεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαζεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. ¹³ [Καὶ] μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ¹⁴ ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. ¹⁵ πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσας. ¹⁶ ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. ¹⁷ ὅς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; ¹⁸ Τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. ¹⁹ [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν, ²⁰ ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. ²¹ Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν] μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν ²² καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἄρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. ²³ Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ²⁴ καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν

ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν. **1 John 4:1** Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφητῆται ἐξεληλύθασιν εἰς τὸν κόσμον. ² ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, ³ καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ⁴ ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. ⁵ αὐτοὶ ἐκ τοῦ κόσμου εἰσίν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ⁶ ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὃ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

⁷ Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὃ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. ⁸ ὃ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. ⁹ ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. ¹⁰ ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. ¹¹ Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. ¹² θεὸν οὐδεὶς πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν. ¹³ Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ¹⁴ καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. ¹⁵ Ὅς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. ¹⁶ καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει. ¹⁷ Ἐν τούτῳ τετελειώται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὃ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ. ¹⁹ ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. ²⁰ ἐὰν τις εἴπῃ ὅτι ἀγαπᾷ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν. ²¹ καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ. **1 John 5:1** Πᾶς

ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ. ² ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. ³ αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. ⁴ ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. ⁵ Τίς [δέ] ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; ⁶ οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. ⁷ ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, ⁸ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσὶν. ⁹ εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μεῖζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποιήκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ¹¹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ¹² ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. ¹³ Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῇτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. ¹⁴ Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν ὅτι ἐάν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. ¹⁵ καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτῶμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ. ¹⁶ Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσῃ αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. ¹⁷ πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. ¹⁸ Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν καὶ ὁ πονηρὸς οὐχ ἔπτεται αὐτοῦ. ¹⁹ οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. ²⁰ οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος. ²¹ Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

Appendix 2: Distribution of Οἶδα and Other Lexical Choices from the Same Semantic Domain as Οἶδα in 1 John

Keys: Non-perfect tense forms of the other choices

Perfect tense forms of the other choices

Forms of Οἶδα

1 John 1:1 Ὁ ἦν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς—² καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν—³ ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. ⁴ καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη. ⁵ Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ⁶ Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατοῦμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. ⁷ ἐὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν ὡς αὐτὸς ἐστὶν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ⁸ ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ⁹ ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. ¹⁰ ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. **1 John 2:1** Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον. ² καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. ³ Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ⁴ ὁ λέγων ὅτι ἐγνώκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. ⁵ ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται, ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν. ⁶ ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς [οὕτως] περιπατεῖν. ⁷ Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε. ⁸ πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὁ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη

φαίνει. ⁹ Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ¹⁰ ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. ¹¹ ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ. ¹² Γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. ¹³ γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. ¹⁴ ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρὸν. ¹⁵ Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. ¹⁶ ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν. ¹⁷ καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα. ¹⁸ Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. ¹⁹ ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. ²⁰ καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἴδατε πάντες. ²¹ οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἴδατε αὐτὴν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. ²² Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. ²³ πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. ²⁴ ὑμεῖς δὲ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. ²⁵ καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. ²⁶ Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. ²⁷ καὶ ὑμεῖς τὸ χρῖσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρειαν ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ' ὥς τὸ αὐτοῦ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. ²⁸ Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁹ ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται. **1 John 3:1** ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἐγνώ αὐτόν.

² ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστιν. ³ καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστιν. ⁴ Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. ⁵ καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. ⁶ πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ έώρακεν αὐτὸν οὐδὲ ἐγνώκεν αὐτόν. ⁷ Τεκνία, μηδεὶς πλανᾷ ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. ⁸ ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. ⁹ Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. ¹⁰ ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ¹¹ Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, ¹² οὐ καθὼς Κáιν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. ¹³ [Καὶ] μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ¹⁴ ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. ¹⁵ πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ¹⁶ ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. ¹⁷ ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; ¹⁸ Τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. ¹⁹ [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν, ²⁰ ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. ²¹ Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν] μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν ²² καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. ²³ Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ²⁴ καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν

ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἐδόκεν. **1 John 4:1** Ἀγαπητοί, μὴ παντὶ πνεύματι
 πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται
 ἐξῆλθον εἰς τὸν κόσμον. ² ἐν τούτῳ γινώσκετε τὸ πνεύμα τοῦ θεοῦ. πᾶν πνεύμα ὃ
 ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, ³ καὶ πᾶν πνεύμα ὃ μὴ
 ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστίν. καὶ τοῦτο ἐστίν τὸ τοῦ ἀντιχρίστου, ὃ
 ἀκηκόατε ὅτι ἐρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἥδη. ⁴ ὅστις ἐκ τοῦ θεοῦ ἐστί, τεκνία,
 καὶ νεκρικῆκατε αὐτούς, ὅτι μετὰ τὸν θεοῦ ἐστὶν ὃ ἐν ὕμῳ ἢ ὃ ἐν τῷ κόσμῳ. ⁵ αὐτοὶ ἐκ τοῦ κόσμου
 καὶ τὸ αὐτοῦ ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος ἀκούει. ⁶ ἡμεῖς ἐκ τοῦ θεοῦ
 ἐσμεν, ὃ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ
 τοῦτου γινώσκουμεν τὸ πνεύμα τῆς ἀληθείας καὶ τὸ πνεύμα τῆς πλάνης. ⁷ Ἀγαπητοί,
 ἀγαπήμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὃ ἀγαπᾷ ἐκ τοῦ θεοῦ
 γεγενῆσται καὶ γινώσκει τὸν θεόν. ⁸ ὃ μὴ ἀγαπᾷ οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπῃ
 ἐστίν. ⁹ ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μόνον υἱὸν
 ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζῇσμεν δι' αὐτοῦ. ¹⁰ ἐν τούτῳ ἐστὶν ἡ ἀγάπη, ὅχι
 ἀπεσταλκεν ἡμεῖς ἡγαπήκαμεν τὸν θεόν ἀλλ' ὅτι αὐτοὺς ἡγάγησαν ἡμεῖς καὶ ἀπεστείλαν τὸν υἱὸν
 αὐτοῦ ἵνα σμὶν περὶ τῶν ἀμαρτιῶν ἡμῶν. ¹¹ Ἀγαπητοί, εἰ οὐτως ὁ θεὸς ἡγάγησεν ἡμᾶς,
 καὶ ἡμεῖς ὀφειλομένην ἀλλήλους ἀγαπᾶν. ¹² θεὸν οὐδεὶς πώποτε θετέσται. ἐὰν ἀγαπήμεν
 ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ
 τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτοὺς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ
 δέδοκεν ἡμῖν. ¹⁴ καὶ ἡμεῖς τεθέμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπεσταλκεν τὸν υἱὸν
 σωτήρα τοῦ κόσμου. ¹⁵ Ὅς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν
 αὐτῷ μένει καὶ αὐτοὺς ἐν τῷ θεῷ. ¹⁶ καὶ ἡμεῖς ἐγὼν καὶ πεπιστεύκαμεν τὴν ἀγάπην
 ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπῃ ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ
 ὁ θεὸς ἐν αὐτῷ μένει. ¹⁷ Ἐν τούτῳ τετέλεσται ἡ ἀγάπη ἡμῶν, ἵνα παρρησιασ
 ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστίν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ
 τούτῳ. ¹⁸ φόβος οὐκ ἐστίν ἐν τῇ ἀγάπῃ ἀλλ' ἡ τέλεια ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ
 φόβος κόλασιν ἔχει, ὃ δὲ φοβοῦμενος οὐ τετέλεσται ἐν τῇ ἀγάπῃ. ¹⁹ ἡμεῖς ἀγαπήκαμεν, ὅτι
 αὐτοὺς πρὸς πᾶσαν ἡμέραν ἐὰν τις ἐμὴν ὅτι ἀγαπᾷ τὸν θεόν καὶ τὸν ἀδελφόν αὐτοῦ
 μιστῇ, ψεύσταις ἐστί. ὁ γὰρ μὴ ἀγαπᾷ τὸν ἀδελφόν αὐτοῦ ὃν ἐώρακεν, τὸν θεόν οὐχ
 ἑώρακεν οὐδὲν ἀγαπᾷ. ²¹ καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἅπ' αὐτοῦ, ἵνα ὁ ἀγαπᾷ

Χριστός, ἐκ τοῦ θεοῦ γεγενῆσθαι, καὶ παῖς ὁ ἀγαπῶν τὸν γεγενῆσθαι ἀγαπᾷ [καὶ] τὸν γεγενῆσθαι ἐξ αὐτοῦ.² ἔν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅσα γεγενῆσθαι καὶ τὰς ἐντολάς αὐτοῦ ποιῶμεν.³ αὐτὴ γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν.⁴ ὅτι πᾶν τὸ γεγενῆσθαι ἐκ τοῦ θεοῦ ἡλικὸν τὸν κόσμον· καὶ αὐτὴ ἐστὶν ἡ ἡλικία ἡ ἡλικία τοῦ κόσμου.⁵ Τίς [δὲ] ἐστὶν ὁ ἡλικὸς τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; ὁ ὅτις ἐστὶν ὁ ἐλθὼν δι' ὅδατος καὶ αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὅδατι μόνον ἀλλ' ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστὶν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστὶν ἡ ἀλήθεια.⁷ ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες,⁸ τὸ πνεῦμα καὶ τὸ ὄρα καὶ τὸ ἀκούειν, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσὶν.⁹ εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μεῖζων ἐστὶν· ὅτι αὐτὴ ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.¹⁰ ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύσταιν μαρτυρεῖ αὐτόν, ὅτι οὐ μαρτυρεῖται περὶ τοῦ υἱοῦ αὐτοῦ.¹¹ Καὶ αὐτὴ μαρτυρεῖται περὶ τοῦ υἱοῦ αὐτοῦ.¹² ὁ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ἡλικίαν οὐκ ἔχει· ἐστὶν ἡ μαρτυρία, ὅτι ἡλικία αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὐτὴ ἡ ἡλικία ἐν τῷ υἱῷ αὐτοῦ ἐστὶν.¹³ Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ἡλικία ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.¹⁴ Καὶ αὐτὴ ἐστὶν ἡ μαρτυρία ἡν ἔχομεν περὶ τοῦ υἱοῦ αὐτοῦ ὅτι ἐὰν τι αἰρωμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἀπ' αὐτοῦ.¹⁶ Ἐὰν τις ἴδῃ τὸν αἰρωμεθόν αὐτόν κατὰ τὸ ἐλπίμα αὐτοῦ ἀκούει ἡμῶν.¹⁵ καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰρωμεθόν αὐτόν καὶ ὁ πονηρὸς οὐχ ἁπτεται αὐτοῦ.¹⁹ οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐστὶν καὶ θεὸς τῆς ἀληθείας καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.²⁰ οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ ἡμῖν διδόνον ἵνα γινώσκουμεν τὸν ἀληθινόν, καὶ ἐστὶν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ ἡμῖν διδόνον ἵνα γινώσκουμεν τὸν ἀληθινόν. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ἡλικία, φιλᾶται ἐαυτὸν ἀπὸ τῶν ἀνθρώπων.

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