

## LESSON XXIII

**23.1 Introduction**

In this lesson we discuss the imperative of the present tense and of the aorist. The imperative in N.T.-Greek has four persons (you, he [she, it], you [plural] and they). English uses the auxiliary verb 'let' in the third person singular and plural, but the Greek does not.

**23.2 Examples from the N.T. of the imperative of the present tense and the aorist**

proselqwn de oJciliarco" eipen aujtw/ lege moi, su Rwmaio" eij oJde efh, Nai	Having approached, the chiliarch said to him: "Tell me, are you a Roman?" And he said: "Yes." (Acts 22. 27)	proselqon-(2nd aor.)I approached, cil iarco"-chiliarch, eipon-I said, I spoke (2nd aor.), efh-he said (irregular), nai=yes
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mhdei" peirazomeno" legetw oJi jApo qeou peirazomai	Let nobody that is being tempted, say: "I am being tempted of God." (James 1. 13)	mhdei"-nobody (not one; d is for euphony), oJi-here = :
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kai eipen pro" aujto", Mhden ajrete eij' thn odon, mhte rabdon mhte phran mhte ajton mhte ajgurion	And he said to them: "Take nothing for on the road; neither staff, nor sack, nor bread, nor money." (Luke 9. 3)	mhden-(lit.)no thing, rabdo"- staff, stick, phra-sack, ajto" bread, mhte. . mhte-neither... nor, ajgurion-money, silver
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profhtai duo hj trei" laleitwsan kai oiJajloi diakrinetwsan	Let two or three prophets speak and let the others determine. (1 Cor. 14. 29)	hJOR, diakrinw-I determine
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This was the paradigm of the imperative of the present tense. Now the imperative aorist follows.

agiason aujto" ej th/ ajhqeia/ oJlogo" oJso" ajhqeia ejstin	Sanctify them through the Truth: your Word. is Truth. (John 17:17)	agiazw-I sanctify (the z is dropped in front of the s), so"-your(s)
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kai oJmh ejwn pwlhsatw to iulation aujto" kai ajgorasatw macairan	Let him that does not have (one) sell his garment and buy a sword. (Luke 22:36b)	pwl ew-I sell, iula-garment, ajgorazw-I buy, macaira sword.
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ek kaqara" kardia" ajlhlou" ajgaphsate	Love one another from a pure heart. (1 Pet. 1:22b)	kaqaro"-pure, ajgapaw (note that the a becomes an h here)
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legei de jAbraam, jEcousi Mwusea kai tou" pro- fhta": akousatwsan aujwn	But Abraham says: "They have Moses and the prophets. Let them listen to them." (Lu. 16:29)	Mw(u)sh"-(4th c.), akouw-(plus 2nd c.; here 'to listen to ( understand)')
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Again we give you the paradigm.

(imperative present tense)      (imperative aorist)

lege	akouson
legetw	akousatw
legete	akousate
legetwsan	akousatwsan

(If you experience difficulties with this course, then probably the preceding lessons have not stuck with you with enough clarity. In that case repeat the necessary material. If necessary, make a list for yourself of the particular words and grammar items that cause you difficulty. By now it is at any rate high time to repeat everything right from the start and to keep everything fresh in your memory!)

### 23.3 Etymology

ballw	–	'I throw'; cf. Eng. 'ballistic missile'
baptisth"	–	'baptizer'; cf. 'Baptist'
barbaro"	–	'stranger', 'foreigner'; cf. 'barbarian'
baro"	–	'weight'; cf. 'barometer'
basiliko"	–	'royal'; cf. 'basilisk'
biblo"	–	'book', 'scroll'; cf. 'bible'
bio"	–	'life', 'victuals'; cf. 'biology'
blasfhmew	–	'I blaspheme' (< <i>blapto</i> 'I damage' and <i>phèmè</i> 'speech', 'rumor')
borra"	–	'North'; cf. Lat. 'borealis'
botanh	–	'plant', 'herb'; cf. 'botany'
boulomai	–	'I want', 'I plan' (the ending looks like a passivum, but is not!); cf. 'aboulia' (morbid doubt)
gaggraina	–	'gangrene' (< <i>graino</i> 'I gnaw')
gamo"	–	'marriage' (probably from a root <i>gam</i> 'to bind'); cf. 'monogamy'
genealogia	–	'genealogy' (< <i>genea</i> 'generation' and <i>logia</i> [cognate with <i>logos</i> 'word' and <i>lego</i> 'I say'])
genesi"	–	'origin', 'birth' (< <i>geno</i> or <i>ginomai</i> 'I become'); cf. 'genesis'
gewrgo"	–	'farmer', 'husbandman' (< <i>gè</i> 'land' and <i>ergo</i> 'I work'); cf. Eng. 'George'
gh	–	'land', 'earth'; cf. 'geology'
glwssa	–	'tongue', 'language'; cf. 'glossolalia'
gnwsi"	–	'knowledge'; cf. 'gnosis', 'gnostic'
gramma	–	'letter' (< <i>grafa</i> 'I write'); cf. 'grammar'
grafw	–	'I write'; cf. 'graphology'
gymnasia	–	'(bodily) exercise' (< <i>gymnazo</i> 'I exercise' < <i>gymnos</i> (half) naked, for one would exercise (almost) naked); cf. 'gymnastics', 'gymnasium'

gunh	–	‘woman’; cf. ‘gynaecology’ (< <i>gynaikos</i> 2nd c. < <i>gynè</i> )
daimwn	–	‘evil spirit’, ‘daemon’
deka	–	‘ten’; cf. Eng. ‘the decalogue’ (the ten commandments)
dendron	–	‘tree’; cf. ‘rhododendron’, ‘dendrite’
derma	–	‘skin’; cf. ‘dermatology’
despototh	–	‘master’, ‘lord’; cf. ‘despot’
deuteroth	–	‘second’; cf. ‘Deuteronomy’ (‘second law’ < <i>nomos</i> ‘law’)
dhmoth	–	‘population’; cf. ‘democracy’ (< <i>kratos</i> ‘power’)
dia	–	‘through’; cf. Dutch ‘dia’ ( <i>slide</i> ; because it lets the light through)
diaboloth	–	‘devil’, ‘false accuser’, ‘slanderer’ (< <i>diaballo</i> ‘I confuse’); cf. ‘diabolical’
diagnoth	–	‘opinion’, ‘investigation’, ‘decision’ (juridical term); cf. ‘diagnosis’
diadhma	–	‘crown’, ‘diadem’ (< <i>dia</i> and <i>deo</i> ‘I bind’; originally a bluewhite ribbon that Persian kings would bind on their turban)
diakonia	–	‘service’, ‘ministering’; cf. ‘diaconal’
diakonoth	–	‘servant’, ‘minister’; cf. ‘deacon’
dialektoth	–	‘language (belonging to a population)’ (< <i>lego</i> ‘I say/speak’); cf. ‘dialect’
diaspora	–	‘dispersion’ (< <i>speiro</i> ‘I strew/sow’); cf. ‘diaspora’ (viz. < the ten tribes; also of the twelve, or only of Judah and Benjamin)
dogma	–	‘point of teaching’, ‘decree’, ‘ordinance’; cf. ‘dogma’
doxa	–	‘honor’, ‘glory’; cf. ‘doxology’
drakwn	–	‘dragon’
dunamioth	–	‘might’, ‘ability’; cf. ‘dynamite’
dunastioth	–	‘high civil servant’; cf. ‘dynasty’
duo	–	‘two’; cf. ‘duo’
dusenteria	–	‘dysentery’ (< <i>dus</i> ‘mis-, un-, dis’ and <i>enteron</i> ‘intestins’)

### 23.4 Homework

You still need to learn the imperative of the strong aorist. Its various conjugations have been worked into the following homework.

Translate the following sentences.

1. kai. legei autw( Eivuioj ei=tou/ qeou( ba) e seauton katw)
2. wj de. epemenon erwtw/htej auton( anakuyen kai. eipen autoij( -O anamarthtoj umwh prwtoij epV authn ba) e, tw liqon)
3. o de. eipen autoij( Ba) e, te eij ta. dexia merh tou/ ploiou to. diktuon( kai. eurhsete)
4. alla. ei) qontej autoi. h) ma) exagage, twsan)
5. e) wj arti ouk h) thsate ouden en tw/ onomati, mou\ aiteite kai. lh) myesqe( i) ha h) cara. umwh h) p) epl) hrwmenh)
6. mh. krinete katV oyin( alla. thn dikai) an krisin krinete)
7. Mh. ou) tij um) j krinetw en brwsei kai. en posei h) en merei e) orth) j h) neomhniaj h) sabbatwn)
8. w) ste mh. pro. kairou/ ti krinete e) wj an ei) qh) o kurioj( o) j kai. fwtisei ta. krupta. tou/ skotouj kai. fanerwsei taj boula) j tw) h) kardiwh)
9. o esqiw) n ton mh. esqionta mh. ekougenei, tw( o de. mh. esqiw) n ton esqionta mh.

krinetw(

10) epece seautw/ kai. th/ didaskalia( epimene autoij\ touto gar poiwh kai. seauton swseij kai. touj akouontaj soua

katw	-downwards
wJ	-if, then, how, about, that
epimenein	-to continue at
ejwtaw	-I ask
ajakuptw	-I straighten myself
ajamarthto"	-without sin
dexio"	-right (side)
to mero", ta merh	-the part, the parts
eudiskw, eudhsw	-I find, I will find
ejagw, ejhgagon	-I lead out, I led out, I have led out (2nd aor.)
ewc ajti	-till now
ajtew	-I ask
lhmyesqe	-you will receive
cara	-joy
hj'	-he, she, it be (subjunctive mood)
plhrow	-to (ful)fill
krinw	-I judge
oji"	-face, seeing, what is observed at the outside
dikaio"	-righteous
krisi"	-judgement
brwsi"	-eating, food
posi"	-drinking
ej merei	-concerning (lit. 'in [the] part')
edrth	-feast
neomhnia	-new moon
sabbaton	-sabbath
wste	-(so) that, therefore
kairo"	-time, occasion
fwtizw	-illuminate, enlighten
krupton	-hidden thing
skoto"	-darkness
fanerow	-I reveal
boulh	-counsel, advice, decision
ejsqiw	-I eat
ejkouqenew	-I contemn (lit. 'I esteem nothing [ou'qen, ou'den]')
epecw	-I observe, I attend to, (lit. 'I keep {my attention noun} on')
didskalia	-teaching
epimenw	-I continue, I remain

### 23.5 New Words

proselqwn	-having come to
ciliarco"	-chiliarch

efh	-he, she said
mhdei"	-nobody
mhden	-nothing
rabdo"	-staff, stick
phra	-sack
ajto"	-bread
ajgurion	-money, silver
diakrinw	-I determine/decide/investigate
agiazw	-I sanctify
pwl ew	-I sell
iatation	-garment, piece of clothing
ajgorazw	-I buy
macaira	-sword
katw	-downwards
wJ	-if, then, about, how, that
epimenw	-I continue, I remain
ejwtaw	-I ask
ajakuptw	-I straighten myself
ajamarthto"	-without sin
dexio"	-right (side)
to mero", ta merh	-the part, the parts, side
eudiskw, eudhsw	-I find, I will find
ejkagw, ejhgagon	-I lead out, I led out, I have led out
hj	-or

### 23.6 The Background of the New Testament: The Autographa

Although the so-called 'autographa' are no longer extant, faithful copyists have ensured that the original writings (by the writers themselves) have been transcribed with near perfection. What Jews had done for the Old Testament, mostly monks have done for the New. As far as the Dead Sea scrolls confirm that the texts of the Old Testament had always been accurately handed over through methods as counting the words, the letters and the retranscription of the entire document if a single aberration was found.

Comparable finds confirm that the Greek New Testament, for instance at the basis of the King James translation, also has been copied faithfully. So much even, that we can safely conclude that today's text is just about the same as the one the first Christians availed themselves of. Actually we have been blessed more as the earliest Christians did not yet have the entire Scriptures.

Of 99% of all words that occur in the N.T. the originality is certain. Only a small percentage (0,1%) concerns more or less important variations. But also here there is no danger whatsoever for Christian doctrine.

The study of the Greek original assists in conferring a deeper understanding and experience of the Bible. At any rate it is useful to master a capability of comparing translations. Sufficient knowledge of grammar and a basic vocabulary are requisites for this. For translations can vary from the original. But I hasten to state that translators have always done their utmost to render the Scriptures as faithfully as possible. And I am not aware of any translation that would discredit Christian verities. In the following lessons we pay attention to the (ancient) Greek texts.

**NOTES:**