

LESSON XXVI

26.1 Introduction

In this lesson we devote our attention to examples of the subjunctive mood of the regular verb in the present tense and in the aorist. In this Greek is similar to English ('One take an egg-'). The Greek subjunctive is used to exhort and occurs in all persons singular and plural. In English and other Germanic languages this is usually reserved for the third person singular.

26.2 Examples from the N.T.

ida eijte eijqwn kai ijdwn uola" eijte ajpwn ajkouw ta peri uolwn	That, be it having come and having seen you, be it in absence, I may hear the things concer- ning you. (Phil. 1. 27b)	eijte. . .eijte-be it. . .be it
sumbouleuw soi ajgorasai kollourion eijcrisai tou" ofqalmou" sou ida bleph/'	I advise you to buy eye ointment, to anoint your eyes that you may see. (cf. Rev. 3. 18)	sumbouleuw-I advise, kollou- rion-eye salve, eijcriw-I anoint
aJgar aj ekeino" poih/ tauta kai oJuid" odoiw" poiei	For whatever He does, these things the Son does in the like manner. (John 5. 19c)	oJaj-all that, whatever, odoiw"-likewise, in the same way
cairwmen kai ajgal liwmen	Let us rejoice and exult! (Rev.19. 7a)	cairw-I rejoice ajgal liaw-I exult
aj la tauta lelalhka uolin ida oJan eijqh/hJwta aujwn mnhnoneuhte aujwn	But I spoke these things to you, that when their time comes, you may remember them. (John 16. 4a)	
panta ouj osa ejan qelhte ida poiwsin uolin oiJaj- qrwpoi, outw" kai ulei" poieite aujoi": outo" gar eJstin oJnomo" kai oiJ profhtai	Therefore, all things that you want people to do to you, do likewise to them; for this is the law and the prophets. (Mt. 7. 12)	oso" ejan-whatsoever (neuter plural)

Again we give you the paradigm:

legw	legwmen
legħ/	leghte
legħ/	legwsin

We continue with the aorist subjunctive.

On aj filhsw aujto" eġtin, krathsete aujton	Whoever I kiss, he is the one; grab him. (Mt.26. 47b)	filew-(here) I kiss kratew-I grab
kai to ejaion kai to oijon mh ajikhsh/	And do not damage the oil and the wine. (Rev.6. 6c)	ejaion-(olive)oil, oijto"-wine ajikew-(here) I damage
legw oti ejan mh perisseush/ uwn h dikaiosunh pleion twn Farisaiwn, uj mh eijelqhte eij' thn basileian twn oujanwn	I say that if you right- eousness is not more abundant than that of the Pharisees, you will never enter the king- dom of the heavens. (Mt. 5. 20)	perisseuein-to be abundant dikaiosunh-righteousness pleiwn-greater, more than (neuter form used as adverb) uj mh-(plus aor.)never, absolutely not
(ekeino" apeqanen) uwer uwn, ida eijte grhgorwmen eijte kaqedwmen awa sun aujtw/zshwmen	(He died) for us, that be it we wake, be it we sleep, we may live together with Him (cf. 1 Th. 4. 10)	kaqedw-I sleep, uwer-for awa-together with(plus 3rd.case)
ejan gar ajgaphshte tou" ajgapwnta" awa", tina misqon eġete;	For if you love those that love you, what reward do you have? (Mt. 5. 46a)	misqo"-reward, recompense ti-what (4th case)
kai ekagousin aujton ida staurwswsin aujton	And they lead Him outside to crucify Him. (Mk. 15. 20c)	staurow-I crucify

We give you now all these forms in a paradigm:

akousw	akouswmen
akousħ/	akoushte
akousħ/	akouswsin

We continue now with some examples of the participle of the perfect tense.

oJewrakw" ejne ewraken ton patera	He that has seen Me, has seen the Father. (John 14. 9b)	oJaw, ewraka, ewrakw"-I see, I have seen, having seen
hJgunh mou probebhkuia (eJtin) ej tai" hJlerai" aujth"	My wife is advanced in her days. (Lu.1. 18c)	probainw-I advance, I go on
(to pneuma) ouJlepw gar hj ej j ouJdeni auJtwn epipeptwko"	For (the spirit) had not fallen on one of them. (cf. Acts 8. 16a)	ouJlepw-not yet, still not yet epiptw, epipeptwka-I fall on
ajnfoteri probebhkote" ej tai" hJlerai" auJtwn hJsan	Both were advanced in age. (Lu.1. 7b)	ajnfoteri-both

26.3 Etymology

kaqaro"	–	‘pure’; cf. girls’ name ‘Catharina’, ‘catharsis’
kaqhgth"	–	‘master’, ‘teacher’; cf. ‘cathegist’, etc.
Kaisar	–	‘Caesar’
kako"	–	‘bad’; cf. ‘cacophony’
kalo"	–	‘beautiful’; cf. ‘calligraphy’
kamhlo"	–	‘camel’
kanwn	–	‘rule’, ‘standard’; cf. ‘canon’
kardia	–	‘heart’; cf. ‘cardiology’
kataluw	–	‘I loosen’; cf. ‘catalyst’
katastrofh	–	‘destruction’; cf. Eng. ‘catastrophe’
keno"	–	‘empty’; cf. ‘cenotaph’
kenturiwn	–	‘centurion’; cf. Lat. ‘centurio’
keramiko"	–	‘earthen’; cf. ‘ceramic’
kefal h	–	‘head’; cf. ‘encephalogram’
khnsa"	–	‘tax’; cf. Lat. ‘census’
kiqara	–	‘harp’, ‘z(c)ither’; cf. ‘gitar’
kinamwmon	–	‘cinnamon’
kinew	–	‘I move’, ‘I am moved’; cf. ‘kinetic’
klei"	–	‘key’; cf. Fr. ‘clef’
kleptw	–	‘I steal’; cf. ‘kleptomania’
kodranth"	–	‘1/4 ass’; cf. Lat. ‘quadrans’, Eng. ‘quarter’
koith	–	‘marriage bed’, ‘conjugal love’; cf. ‘coitus’
kol law	–	‘I glue’, ‘I fix’; cf. ‘collage’
kol po"	–	‘bosom’, ‘bay’; cf. Eng. ‘bathycolpian’
komh	–	‘(long) hair’; cf. ‘comet’ (because of the long tail)
kosmo"	–	‘world’, ‘universe’, ‘adornment’; cf. ‘cosmos’

koustwdia	–	‘(soldiers of the) guard’; cf. Lat. ‘custodia’
krabbato"	–	‘(field)bed’; cf. Lat. ‘grabatus’
krazw	–	‘I shout, I cry’; cf. Eng. ‘to <i>cry</i> ’
kranion	–	‘skull’; cf. Eng. ‘cranium’, D. ‘kraan’, ‘kranig’
krea"	–	‘flesh’; cf. Lat. ‘caro’, ‘cruor’
krima	–	‘judgment’, ‘condemnation’, ‘legal case’; cf. Fr. ‘crime’, Eng. ‘crime’
krisi"	–	‘judgment’, ‘punishment’; cf. ‘crisis’
krithrion	–	‘legal case’, ‘court of law’; cf. Eng. ‘criterion’
kritiko"	–	‘apt to judge’; cf. Eng. ‘critical’
krupto"	–	‘secret’; cf. ‘cryptic’
krustallo"	–	‘crystal’
kubernhsi"	–	‘government’, ‘governing’; cf. Eng. ‘government’
kuklw/	–	‘in a circle’, ‘roundabout’; cf. Eng. ‘cycle’
kumbalon	–	‘cymbal’
kuminon	–	‘cumin’, G. ‘Kümmel’
kwmh	–	‘village’ (actually the place where the field workers lie and sleep) [cognate of Eng. ‘home’]

26.4 Homework

Translate the following sentences.

1. kah amartiaj hēpepoi hkwj)
2. iħa pantej manqanwsin kai. pantej parakalwhtai
3. kaqarizwmen eautouj apo. pantoj molusmou/ sarkoj kai. pneumatoj(epitelouhtej agiwsunhn en fobw/ qeou)
4. o Petroj legei tw/ Vlħsou(-Rabbi(kalon estin hmaĵ wde eiħai(kai. poiħswmen treij skhnaj(
5. {Otan ouħ poiħ} eiħmosunhn(mh. salpishĵ emprosqen sou(wšper oi` upokritai. poioušin)
- 6) tij soi edwken thn ekousian tauħhn iħa tauħta poiħĵē
- 7) kai. Īgarĵ ean aĵaqopoiħte touj aĵaqopoiouħtaj umaĵ(poia umiħ carij estinē kai. oi` amartwloi. to. auto. poioušin
- 8) kai. ean danishte parV wn eiħpizete labeiħ(poia umiħ carij ĩestinē kai. amartwloi. amartwloiĵ danizousin iħa apolabwsin ta. isa
- 9) VAmhn amhn legw umiħ(oudunatai o` uiōj poieiħ avV eautou/ ouden ean mh, ti blephĵ ton patera poiouħta\ algar ah ekeiħoj poiħ(tauħta kai. o` uiōj omoiwĵ poiei
- 10) o` gar pathr filei/ ton uion kai. panta deiknusin autw/ a] autoj poiei(kai. meizona toutwn deixei autw/ erga(iħa umeiĵ qaumazhte

parakalwntai	-conjunctive of the passive voice
kaqarizw	-I purify
molusmo"	-impurity
wde	-here
eiħmosunh	-donation, (gifts of) mercy
salpizw	-I blow the horn/trumpet
eiħprosqen	-over against, in front of (plus 2cd c. of place)

danizw	-I loan out
apol ambanw	-I receive back
deiknumi, deixw	-I show, I will show
qaumazw	-I am amazed

26.5 New Words

uþer	-for the sake of (+ 2nd case)
eijte. . .eijte	-be itbe it
sumboul euw	-I advise, I counsel
kol l ourion	-eye ointment
egcriw	-I anoint
onoiw"	-in the same way
cairw	-I rejoice
ajal l iaw	-I exult
fil ew	-I love (as a friend)
kratew	-I grab
ej aion	-(olive)oil
oiþo"	-wine
ajlikew	-I damage, I do evil to
kaqeudw	-I sleep
ada	-together with (+ 3rd case)
misqo"	-reward, recompense
perisseuw	-I am abundant
dikaiousnh	-righteousness
probainw, probebhkw", probebhkuia, probebhkote"	-I advance, I go on
ouþepw	-not yet, still not yet
kaqarizw	-I purify
wde	-here
ajnfoterai	-both
mol usmo"	-impurity

26.6 The Background of the New Testament: Jesus' Mother Tongue

Christ must have spoken various languages. For in Jerusalem and its surroundings Hebrew was still the sacred language. Greek was also prevalent in Galilee since Alexander the Great and in places where the Roman army was as well. And of course many soldiers spoke Roman (read Latin) among each other and most of them must have been at least bilingual. As a child He must have been confronted with Aramaic as well and of course with Hebrew in the synagogue. It remains to be debated whether the term 'Hebraisti' meant Aramaic. For since the Babylonian captivity many Aramaic words had been assimilated into Hebrew, so much that they were considered Hebrew (e.g. 'Rabboni' is called Hebrew).

In this little article we cannot enter into all the details, but we will discuss a few cases. It is often argued that Christ's famous words 'Eloi, Eloi' were Aramaic. However in Aramaic it would have been 'Elahi' and not 'Eloi' (from a unique Hebrew word for God 'Eloah'). 'Lema'

(‘why’) was probably just as common as the original Hebrew ‘lama’. ‘Effatha’ is probably also Hebrew and not Aramaic. For in the Greek Septuagint Hezekiah became ‘Ezekias’ and so the Hebrew ‘hiffathah’ [nifal imperative 2nd person singular masculine] could have been transliterated as ‘effatha’ (meaning: ‘be opened’). The words ‘kumi’ and ‘sebachthani’ sound similar in both Hebrew and Aramaic and one could argue that the usual verb for ‘to leave’ (‘azab’) had been replaced by ‘sebach’ occurring also in Misjna-Hebrew. However the word ‘talitha’ seems to be clearly Aramaic.

Some have argued so against Hebraisti meaning Aramaic that they pointed out that a Syrian king sent his sons to Jerusalem to learn the language there and since Aramaic was the national language of Syria Hebrew must have been the language of the Jews. But however this may have been, during the time of Pascha (the Passover) Jerusalem must have been a melting pot of very many languages as Jews from all over the then known world came together.

Aramaic was the court language of Babylon and at one time even was a world language comparable with Koinè after Alexander the Great. Therefore the prophet Daniel wrote his dreams and prophecies in Aramaic, since they concerned the contemporary world. Other chapters were meant for Jews and were written in Hebrew.

In Nehemiah 13. 24 Hebrew is called ‘Jehudiet’ and Jews whose children spoke Ammonitish or Moabitish were gravely reprimanded. This can be seen as evidence that Hebrew was promoted as the national language. On the other hand the fact that Aramaic was the *lingua franca* of the Babylonian empire and the fact that Babylonian immigrants had been settled in Samaria, besides the already mentioned word ‘talitha’ does point to Aramaic as the predominant language. But since the Old Testament had been written in Hebrew, Hebrew must have had an enormous influence at least.

One might even argue that after Alexander the Great Koinè Greek was the prevalent vehicle of expression and that therefore the apocrypha were written in Greek, such as the books of the Maccabees.

The fact that the gospels have been handed down in Greek clearly points to the fact that Greek was the most important language of the Roman empire. Why could Christ not have addressed the crowds in that language? Why do scholars keep arguing that at least the gospels must have had an Aramaic original. It has never been found. Is that not strange? Would not His disciples have copied it diligently?

NOTES: