

LESSON XXVII

27.1 Introduction

In this lesson we give examples of the so-called optative, or 'wishing' mood. The optative mood expresses a wish in main sentences, but is also used merely grammatically in subordinate sentences. In subordinate sentences, then, this mood does not express a wishing meaning, but a grammatical one such as a possibility, a condition or to use indirect speech (*oratio obliqua*).

27.2 Examples from the N.T.

louoimi	May I wash!	(missing in the N.T.)
louoi"	May you wash!	(missing), louw-I wash
ti aj̄ qel oi oJ spermo- logo" oūto" legein;	What is it that this chatterer wants to say? (Acts 17. 18b)	spermol ogo"-chatterer, twaddler
louoimen	May we wash!	(missing)
aj̄ I j eij kai pascoite dia dikaiosunhn, makarioi	But if you also suffer because of righteousness, (then you are) blessed. (1 Pet. 3. 14a)	pascw-I suffer
tine" de apo th" j̄Asia" Joudaioi, oūJ ejei epi sou pareinai kai kathgorein eij ti epojien pro" ej̄ne	And some Jews from Asia that should have been present before you to accuse me, if they have anything against me. (Acts 24. 19)	dei-it should be, it is necessary, pareimi-I am present, kathgorew-I accuse

To sum up:

louoimi	louoimen
louoi"	louoite
louoi	louoien

Of the verb 'to be' only one form of the optative is extant:

kai dielogizeto potapo" eij̄ oJ āspasmo" oūto"	And she wondered what kind of greeting this was. (Lu. 1. 29b)	dial ogizomai-I wonder, I deliberate (form yet to be learned) potapo"-what kind of, āspasmo" greeting, eij̄-(lit.:may he/she be)
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We continue with the aorist optative.

lousaimi	May I wash!	(missing)
lousai"	May you wash!	(missing)
aujto" de oJqeo" th" eijfhnh" agiasai uola"	And may the God of peace Himself sanctify you! (1 Th.5. 23a)	
lousaimen	May we wash!	(missing)
lousaite	May you wash!	(missing)
kai dielaloun pro" ajlh- lou" ti aj poihsaien tw/ jhsou	And they considered among each other what they would do to Jesus. (Lu. 6. 11b)	dialal ew-I consider, (lit. to speak through)
--zhtein ton qeon, eij aja ge yhl afhseian aujton kai eufoien, kai ge ouj makran apo edo" eklastou hawn uparconta	--to seek God, whether then indeed they would grope and find Him, indeed also not being far from each of us. (Acts 17. 27)	eij(here)whether aja-then, yhl afaw-I seek groping ge-indeed, really, even makran-far (away) uparcw-I exist, I am

To sum up:

lousaimi	lousaimen
lousai"	lousaite
lousai	lousaien (louseian)

Take note that the 2nd or strong aorist looks like the optative of the present tense: eufoien.

We now give you a paradigm of all forms of ti", ti (who, what, somebody, something).

(singular)	(masculine, feminine)	(neuter)
1st case:	ti"	ti
2nd case:	tino"	tino"
3rd case:	tini	tini
4th case:	tina	ti

(plural)		
1st case:	tine"	tina
2nd case:	tinwn	tinwn
3rd case:	tisi(n)	tisi(n)
4th case:	tina"	tina

27.3 Etymology

lalew	–	‘I speak’; cf. ‘glossolalia’
lampa"	–	‘lamp’
larugx	–	‘throat’; cf. Eng. ‘larynx’
legewn,		
legiwn	–	‘legion’; cf. Lat. ‘legio’
lention	–	‘linen apron’; cf. Lat. ‘linteum’
lepra	–	‘leprosy’; cf. D. ‘lepra’
leuko"	–	‘lightening’, ‘white’; cf. Lat. ‘luceo’, G. ‘leuchten’
libertino"	–	‘(son of a) liberated [Jewish] slave’; cf. Lat. ‘libertinus’, Eng. ‘libertine’
liqo"	–	‘stone’; cf. ‘lithography’
litra	–	‘pound’; cf. ‘litre’
logiko"	–	‘reasonable’; cf. ‘logic’
mageia,		
magia	–	‘magic’ (pl.: magic powers)
mago"	–	‘wise man’
maqhteuw	–	‘I am (make) a disciple/student’, ‘I teach’; cf. Eng. ‘mathematics’
mammh	–	‘grandmother’; cf. ‘mama’
mamwna"	–	‘Mammon’ [Hebr. lit. ‘what is trusted in’]
mania	–	‘mania’
manna	–	‘manna’
maranaqa	–	‘maranatha’ [Aramaic for ‘the Lord is coming’]
martu"	–	‘witness’; cf. Eng. ‘martyr’ (witness for Christ)
megaleio"	–	‘great’, ‘magnificent’; cf. ‘megalomania’
mega"	–	‘great’; cf. Lat. ‘magnus’, ‘magister’, Eng. ‘most’, Goth. ‘maist’, D. ‘meest’, etc.
meqodeia	–	‘deceit’; cf. ‘method’
mela"	–	‘black’; cf. ‘melancholy’ (lit. ‘black gall’)
melissio"	–	‘of (made by) bees’, ‘bee–’ (with <i>kèrion</i> ‘honeycomb’); cf. girls’name ‘Melissa’
metamorfow	–	‘I change in form’; cf. ‘metamorphosis’
metrew	–	‘I measure’; cf. ‘metre’
mhn	–	‘new moon’, ‘month’
miasma	–	‘contamination’; cf. Eng. ‘miasma’
migma	–	‘mixture’
mignumi	–	‘I mix’
mil ion	–	‘mile’ (one thousand steps)
mimeomai	–	‘I imitate’; cf. ‘mime’
misew	–	‘I hate’; cf. Eng. ‘misogynist’
modio"	–	‘(corn) measure’

muqo"	–	‘myth’
mul o"	–	‘mill(stone)’
mulwn	–	‘mill(house)’
muria"	–	‘ten thousand’, ‘very large multitude’, ‘great number’; cf. Eng. ‘myriad(s)’
musthrion	–	‘secret’, ‘mystery’

27.4 Homework

N.B. It is high time that you purchase a Greek-English dictionary. From the next lesson on we only provide the translation of a few words.

Translate the following sentences.

1. en toutw|ginwskomen o|ti agapw|hen ta tekna tou/qeou(o|tan ton qeon agapw|hen kai. taj entolaj autou/poiw|menA
2. o|ti trei|j eisin oi marturo|htej(to pneu|ma kai. to u|dwr kai. to aima(kai. oi trei|j eij to. e|j eisinA
3. kai. gar to sw|ma ouk estin e|j meloj alla. polla| ean eiph| o pouj({Oti ouk eimi. ceir(ouk eimi. ek tou/swmatoj(ouw para. tou/to ouk estin ek tou/swmatojE
- 4.: E|egen de. kai. tw|keklhko|ti auton({Otan poi|h|j ariston h' dei|non(mh. fwnei touj fi,louj sou mhde. touj adel|fouj sou mhde. touj suggenei|j sou mhde. gei,tonaj plousi,ouj(mh pote kai. autoi. antikales|wsin se kai. genhtai antapodoma, soiA
5. outoi de. hsan eugene|steroi tw|h en Qessalonikh(o|itinej edexanto ton logon meta. pashj proqumiaj kaq| hmeran anakri|nontej taj grafaj eivecoi tau|ta outw|jA
6. proj ouj apekri|qn o|ti ouk estin eqoj -Rwmai|oj carizesqai, tina anqrw|pon prin h' o| kathgoroumenoj kata. prosw|pon eoi touj kathgorouj topon te apologiaj laboi peri. tou/ egkl|hmatojA
7. o| de. Paulo|j(Euxai|mh|n ah tw|qew|kai. en o|ti gw|kai. en mega|lw|ouv monon se. alla. kai. pantaj touj akou|ontaj mou shmeron genesqai toioutouj opoi|bj kai. egw, eimi parektoj tw|h desmw|h toutwnA
8. kekri|kei gar o| Paulo|j parapleu|sai thn :Efeson(opwj mh. genhtai autw| cronotribh|sai en th| VAsia| espeuden gar eiv dunaton eih autw| thn hmeran thj penthko|sthj genesqai eij -Ieroso|luma|A
9. Autoj de. o| qeoj kai. pathr| hmw|h kai. o| kurioj hmw|h Vhsouj kateuqunai thn odon hmw|h proj uma|j)
10. uma|j de. o| kurioj pleona|sai kai. perisseu|sai th| agaph|eij at|h,louj kai. eij pantaj kaqaper kai. hmei|j eij uma|j(

teknon	-child
marturew	-I witness
to udwr (udato")	-water
mel o"	-limb, member
pou"	-foot
ceir	-hand
kalew, keklhka	-I call/invite, I have called/invited
keklhkwa"	

to ajiston	-midday meal
to deipnon	-evening meal
fwnew	-I call
filo"	-friend
suggenei"	-relatives (teach yourself to think etymologically: of course this word comes from <i>sun</i> and <i>genomai</i> ; hence 'ones born together with')
geitwn	-neighbor
plousio"	-rich (etymologically probably from <i>plous</i> 'navigation, trade')
ajtikalew	-I take turns to invite
ajtapodoma	-recompense, reward (etymologically: 'return gift')
eujenestero"	-nobler (etymologically: 'better born')
proqumia	-good will (etymologically: 'emotion for')
ajakrinw	-I examine (etymologically: to judge one [thing] after the other)
aiJgrafai	-the (holy) writings
outw"	-this way, so
ejo"	-custom
carizesqai	-I give out of grace, I forgive
prin hj	-before
kathgoroumeno"	-defendant (lit. 'somebody that has been "called down [accused]" on the market [<i>agora</i> , where legal cases took place]; cf. German: 'Verklagter')
kathgoro"	-plaintiff, accuser
ajpologia	-defence, apology (lit. 'offspeak', 'word that comes from a person
lambanw,	-I receive, I take
aor. ej abon	
ejklhma	-accusation (lit. 'what has been called for in [a case])
eujomai	-I pray, I wish (lit. 'I speak an <i>euchè</i> [wish, prayer]')
desmo"	-fetter (from <i>deo</i> 'I bind'; lit. 'what has been tied')
paraplew	-I navigate past
cronotribhsai	-aor. infinitive 'to spend time' (from <i>chronos</i> 'time' and <i>tribeo</i> 'I rub', 'I wear out')
speudw	-I make haste, I hurry, I take diligent care
kateuqunw	-I make straight, I guide, I direct (from <i>euthus</i> 'straight')
pleonazw	-I abound, I increase (from <i>pleos</i> 'full of')
perisseuw	-I make superfluous (from <i>perisson</i> 'what is superfluous' [probably from <i>peri</i> 'round about'])

27.5 New Words

teknon, tekna	-child, children
to udwr, (udato")	-the water
melo"	-limb, member
kalew, keklhka	-I call/invite, I have called/invited
to ajiston	-the midday meal
to deipnon	-the evening meal
fwnew	-I call
filo"	-friend
loww	-I wash
spermologo"	-chatterer, twaddler

pascw	-I suffer
dei, eþlei	-it is necessary, it must, it was necessary
pareimi	-I am present
kathgorew	-I accuse (I speak solemnly against)
dial ogizomai	-I wonder, I deliberate
potapo"	-what kind of
aþpasmō"	-greeting
dial al ew	-I debate, I talk with, I discuss
aþa	-then, therefore
ge	-indeed, really, even
yhl afaw	-I seek (groping)
makran	-far (away)
uþarcw	-I exist, I am

27.6 The Background of the New Testament: Seven Kings

In Revelations 17. 10 seven kings are mentioned, or mountains (the seven heads of the fourth beast in Daniel). Five are said to have fallen, one is (the sixth, written in the time of John the beloved disciple) and the seventh is said to come for a short time. The eighth is out of the seven. I give you my opinion as to the interpretation of these seven kings. They are forms of government of the fourth beast of Daniel, described by him as coming after what clearly is the reign of Alexander the Great and those that followed him. This fourth beast is the Roman empire.

The five forms of rule that have fallen, are best understood to be respectively the Roman kings (from 753 B.C. till 509 B.C.), the two consuls (from 509 B.C. till 445 B.C.), the military *tribuni* (from 445 B.C. till 60 B.C.), the triumvirate (from 60 B.C.) and the phenomenon of the absolute dictator (Julius Caesar). The sixth king, or government, is Caesar (from 27 B.C.), beginning in the person of Octavianus, the adopted son of Caesar. He was called Augustus (in Greek *sebastoc* 'the honored one', 'the exalted/enlightened one' [Acts 25. 25]) and at a certain time received divine honor.

At the center of all these governments stood the so-called power of *imperium* and the priestly office of *auspicium* (the determination of the will of the gods). These two facets formed the basis of imperial rule. It is telling that the New Testament also speaks of the universal priesthood of believers and their being also kings. But this in passing.

Augustus received the power of *tribunicia potestas* in 23 B.C. for the rest of his life and in 12 B.C. he became *pontifex maximus*. This united in him both royal and sacred power.

Other emperors in the time of the New Testament were: Tiberius (14-37), Caligula (37-41), Claudius (41-54), Nero (54-68), Galba [7 months], Otho [88 days], Vitellius (68-69), Vespasianus (69-79), Titus (79-81), Domitianus (81-96), Nerva (96-98), Trajanus (98-117). Caligula and Nero were the most infamous of all. But Diocletianus (284-305) caused a persecution of ten years (these must be the ten days of Revelations 2. 10) for Christians that were feared, despised and distrusted as a state within a state. The criterion became whether they were willing to sacrifice to the genius of Caesar, which they considered as idolatry dishonorable of Christ the only true King of kings and Lord of lords.

NOTES:

