

LESSON XXXVI

36.1 Introduction

In this lesson you are introduced to the conjunctive mood of the passive voice of the present tense and of the aorist and perfect tenses. We set out with the conjunctive passive voice of the present tense.

36.2 Voorbeelden uit het N.T.

eij perissoterw" uða"
ajapw, hšson ajapwmai ;

If I love you more abundantly, would I be loved less? (2 Cor. 12. 15)

perissoterw"- more abundantly (adverb), ajapw[v]- I love, hšson- adverb < hšsw- less, ajapwmai- 1st p. s. conj. mood passive voice pres. tense < ajapaw- I love

Iuh/

That you may be loosened

Iuh/ 2nd p. s. conj. mood pass. voice pres. t. < Iuw- I loosen. This particular form does not occur in the N.T. N.B. There is, however, a form of the conj. mood ending in -h// namely the 3rd p. sing. active (see lesson 26)

..hdika aji ajaginwskhtai Mwush"..

...whenever Moses is read.(2 Cor. 3. 15)

hdika- when, (+ aji) every time when, ajaginwskhtai- 3rd p. s. conj. mood pass. voice pres. t. < ajaginwskw- I read

..epi thn teleiothta ferwmeqa..

..let us be brought to completion (Hebr. 6. 1)

teleioth"-perfection, maturity, completion, ferwmeqa- 1st p. pl. conj. mood pass. voice pres. t. < ferw- I bring

..ida mh Iuphsqe..

..in order that you may not be saddened.. (1 Th. 4. 13)

ida- (+ conj. mood) (so) that, in order that, Iuphsqe- 2nd p. pl. conj. mood pass. voice pres. tense < Iupew- I cause sorrow, I sadden,

.ida pante" manqanwsin
kai pante" parakalwntai..

..so that all may learn and
all be encouraged. (1 Cor.
14. 31)

manqanwsin- 3rd p pl conj
mood pres. t. < manqanw- I
learn, parakalwntai- 3rd p
pl conj. mood pass. v.
pres. t. < parakalew- I
encourage

We give you the endings of the conjunctive mood of the present tense in a paradigm:

-wmai
-h/
-htai

-wmeqa
-hsqe
-wntai

Now we give you examples of the conjunctive mood of the aorist.

kai ejnoi oujdepote
ejdwka" ejifon ida meta
twn filwn mou euffran-
qw

And me you never yet
gave a kid that I might
rejoice with my friends.
(Luke 15. 29)

oujdepote- never, ejifo"-
kid, euffranqw- 1st p. s.
conj. mood pass. voice
aor. < euffrainw- I make
joyful, I gladden, (pass.
v.) I receive joy, I am
gladdened, I rejoice

opw" aj dikaiwqh' ej
toi" logoi" sou..

..so that you may be
justified in your words..
(Rom. 3. 4)

opw"- (+ conj. mood) (so)
that, in order that,
dikaiwqh'- 2nd p. s. conj
mood pass. v. aor. <
dikaio- I justify

kai otan ajagnwsqh/ par
* udwn hJepistolh..

And when the letter is
read at yours... (Col. 4.
16)

otan- ote + aj, ote-
when, ajagnwsqh/ 3rd p.
s. conj. mood pass. v. aor.
< ajaginwskw- I read,
epistolh-letter

kai ferete ton moscon
ton siteuton, qusate kai
fagonte" euffranqwmn

And bring the fattened
calf, kill it and let us
rejoice eating it. (Luke 15.
23)

ferete-2nd p. pl. imp.
pres. t. < ferw- I bring,
mosco"- calf, siteuto"-
fattened, qusate- 2nd p.
pl. imp. aor. < quw- I
sacrifice,

fagonte"- 1st case pl.
participle aor. < ešqiw- I
eat, eufřantwmen- 1st p.
pl. conj. mood pass. v.
aor. < eufřainw- I
gladden, (pass. v.) I
rejoice

blepete mh planhqhte

Take care that you may
not be misled. (Luke 21.
8)

planhthte- 2nd p. pl.
conj. mood pass. voice <
planaw- I err

ořw" doxasqwsin uřo
twñ ařqrwpwn

..that they may be honored
by people. (Matt. 6. 2)

doxasqwsin- 3rd p pl conj.
mood pass. v. aor. <
doxazw- I honor, I praise

We give you the respective forms again in a paradigm:

-qw
-qh'
-qh/

-qwmn
-qh'e
-qwsin

We continue with the conjunctive mood of the passive voice of the perfect tense.

lelumenó wj

Let me have been
loosened. (or: That I may
have been loosened)

lelumenó wj 1st p. sing.
conj. mood pass. v. perf. t.
< luw- I loosen. This
form does not occur in the
N.T.

lelumenó hř

Let you have been
loosened. (or: That you
may have been loosened).

lelumenó hř- 2nd p. s.
conj. mood pass. v. perf. t.
< luw- I loosen

<p>..mhpote ejtimotero" sou hĵ keklhmeno"..</p>	<p>..that not perhaps somebody that is more honorable than you, has been invited.. (Luke 14. 8)</p>	<p>mhpote- (+ conj. mood) that not perhaps, ejtimotero"- comparative degree of ejtimo"- honorable, precious, hĵ keklhmeno"- 3rd p. s. conj. mood pass. v. perf. t. < kalew- I name, I invite</p>
<p>..ida mh pepoiqote" wĵnen eĵ * eġutoi"..</p>	<p>..that we may not be trusting in ourselves.. (2 Cor. 1. 9)</p>	<p>pepoiqote" wĵnen- 1st p. pl. conj. mood pass. v. perf. t. < peiqw- I convince, (pass. voice) I am convinced, I am confident eġutoi- (of) oneself (This word does not have a first case.).</p>
<p>..ida kaqw" eĵegon pareskeuasmenoi hĵte..</p>	<p>..so that, as I said, you may be prepared.. (2 Cor. 9. 3)</p>	<p>eĵegon- 1st p. s. imperf. t. < legw- I say, pareskeuasmenoi hĵte- 2nd p. pl. conj. mood pass. voice perf. tense < paraskeuazw- I prepare, I make ready</p>
<p>..ida wĵsin kai aĵtoi hgiasmenoi eĵi aĵhteia/</p>	<p>..so that also they may have been sanctified by the truth. (John 17. 19)</p>	<p>wĵsin hgiasmenoi- 3rd p. pl. conj. mood pass. v. perf. t. < aĵiazw- I sanctify, I hallow</p>

The conjunctive mood of the passive voice of the perfect tense then consists of the perfect participle of the passive voice together with a form of the conjunctive mood of eĵi (see lesson 25). As an example we give you the paradigm of this for the verb luw:

lel umeno" wĵ	lelumenoi wĵnen
lel umeno" hĵ	lelumenoi hĵte
lel umeno" hĵ	lelumenoi wĵsin

36.3 Again the Adverbum

In lesson 34 you saw how from an adjective an adverb can be made. Also from the degrees of comparison adverbs are constructed. In the case of the comparative this is done by taking the fourth case of the neuter singular. Take a look at the following examples.

oiJde meizon eḵraxan..	But they cried the more.. (Matt. 20. 31)	meizon- 4th case s. neut. <meizwn-more, eḵraxan- 3rd p. pl. aor. < krazw- I scream, I yell
aḵapaʹ me pleion toutwn;	Do you love me more than these? (John 21. 15)	aḵapaʹ- 2nd p. s. pres. t. < aḵapaw- I love, pleion- 4th case sin. neut. < pleiwn- more

Some adjectives with the corresponding comparative and superlative degrees are always adverbs. This is also the case with the word mala. This word does not occur in the N.T., but its comparative and superlative degrees do. Take a look at the following examples.

oJ de pollw/ mallon eḵraxen..	But he cried all the more.. (Mark 10. 48)	pollw/ mallon- all the m o r e , m a l l o n - comparative degree < mala- very, much, eḵraxen- 3rd p. s. aor. < krazw-I call
aḵpazontai uḵa" pante" oiJ agioi, malista de oiJ eḵ th" Kaisaro" oijka"	All the saints greet you, particularly those of the house of Caesar. (Phil. 4. 22)	aḵpazontai- 3rd p. pl. pres. tense < aḵpazomai- I g r e e t , m a l i s t a - superlative degree < mala- very, much, Kaisar- Caesar, Emperor (at Rome)

We repeat the degrees of mala. The comparative and superlative degrees occur often. Remember them!!

mala- mallon- malista
very, much, most

36.4 Etymology

One of the characteristics of the wisdom from above (epieikeia= mildness, gentleness): is derived from the word eiḵo" (which in turn derives from 'ēpika'= 'I seem like', or 'I look like' and hence 'seeming'); which means 'probable' (cf. Eng. 'likely'), 'natural', 'seeming, decent' and 'reasonable'. Therefore it is also described as 'mild or sweet reasonableness! These words are also philologically cognate with the Latin 'aequare', from which comes our 'equal.'

With the help of various prepositions often new nouns and verbs were constructed; e.g. grafw-ejgrafw, cf. Eng. 'to engrave'. Related to a verb are often various substantives; e.g. ejtellw-ejtalma-ejtolh. The so-called alpha privans (lit. 'robbing a') has the meaning of our un-; e.g. mel eomai-ajnel eomai. Du" has the meaning of and is cognate with our dis-.

epistolh	-letter, epistle
mosco"	-calf
siteuo"	-fattened
blepw	-I see
planaw	-I err, (pass. v.) I am being misled,
mhpote	-that not perhaps
ejtimo"	-honored, precious
peiqw	-I persuade, (pass. v.) I obey, I am convinced
eautou	-(of) oneself
paraskeuazw	-I prepare, I make ready
meizon	-more (adverb < meizwn)
pleion	-more (adverb < pleiwn)
ajpazomai	-I greet
malista	-the most, particularly (adverb, superlative degree < mala- very)
Kaisar	-emperor, Caesar (at Rome)
skoto"	-darkness
fw"	-light
dialogismo"	-consideration, reasoning
trecw	-I walk (forward), I progress

36.7 And now then, Read!:

We hope that you already have started to read small pieces in the Greek New Testament yourself. Perhaps you read it already regularly. However, it could be that you experience difficulty comprehending it. So as to help you in this endeavor, we offer you small chunks of reading from now on so you can exercise your faculties in reading the Greek N.T. This exercise consists of a few verses with the new words given and a few questions to test your skills. The answers to these questions you can find at the very end of each lesson, after the area for notes. This way you can find out your weaknesses and brush up on them. The concluding question places the entire piece in perspective. We hope that in this way you will be encouraged to start reading the Greek N.T. on your own.

The first piece consists of the opening verses of the Gospel according to John. The theological content is difficult, but the Greek is not, the apostle John often repeating and/or rephrasing his message.

John 1: 1-5

1. En ajrch/hj oJlogo", kai oJlogo" hj pro" ton qeon, kai qeo" hj oJlogo".
2. outo" hj ej ajrch/pro" ton qeon.
3. panta di j autou eJgeneto, kai cwri" autou eJgeneto ouje ed oJgegonen.
4. ej autw/zwh hj, kai hJzwh hj to fw" tw ajqrwpwn.
5. kai to fw" ej th/skotia/fainei, kai hJskotia aujo uj katelaben.

ajrch- beginning, logo"- word, here with the particular meaning: Word (of God), ouje ed- not one thing, variation of oujen with more emphasis, skotia- darkness, katalambanw- I grasp, I understand

Questions:

1. What form is ἡῆ?
2. What two other words does John use to denote the Word?
3. What declension is the word ἰογο"?
4. What cases of the word σκωτια occur in this piece?
5. What tense is the form φαινει and what tense is καταλεβεν?
6. The usage of the term ἰογο" to denote Christ, occurs in the N.T. only a few times, namely John 1. 1, 14, 1 John 1. 1 and Rev. 19. 13. In this last text the Word of God is described at length. Please, read these texts in a translation!

36.8 The Background of the New Testament: The Canon II

The books and epistles of the N.T. have been written by men with a special calling and wisdom, particularly the apostles; among whom principally Paul. They were all called by Christ Himself. Also James, Christ's brother, according to Galatians 1. 19 was reckoned among the apostles. So also Judas, James' brother (cf. Acts 15. 27). Somebody, then could be called to be an apostle without being of the twelve (cf. Rev. 2. 2). The condition was that during or after the (earthly) life of Christ one was called by Him and that the signs of an apostle testified to you (2 Cor. 12. 12). The role the O.T. prophets fulfilled, was taken over, so to speak, by the apostles of the N.T. The evangelists Marc and Luke can be reckoned among the N.T. prophets (cf. Eph. 2. 20; 3. 5).

That early Christians entertained doubts about some epistles or books, is not proof of their ignorance; but actually demonstrates their caution and care. A book was rejected if they were not convinced that it had been inspired by God Himself. This ability to discern was given by the Holy Spirit, Who Himself had inspired the writings (not as a dictation however). Non-canonical books and letters at best were considered pious literature that could be read besides the bible. Christ Himself tested the Pharisees when He asked them whether the authority of John the Baptist came from God or from people. But the Pharisees did not recognize or acknowledge this authority. This is the test for everybody—the recognition and acknowledgment of God's authority. If one does not or simply refuses to do that, then no miracle or argument will help.

NOTES:

Answers to the section And now then: Read! :

1. $\eta\eta$ is the 3rd person singular imperfect tense < $\epsilon\eta\eta\iota$ - I am
2. $z\omega\eta$, $\phi\omega''$
3. $\lambda\omicron\gamma\omicron''$ is a word of the second declension.
4. $\sigma\kappa\omicron\tau\iota\alpha$ occurs in the third and first case (verse 5).
5. $\phi\alpha\iota\eta\iota$ - present tense., $\kappa\alpha\tau\epsilon\lambda\alpha\beta\epsilon\eta\iota$ - aorist