

LESSON IX

9.1 Introduction

In this lesson we pay attention to the simple future tense of the verb *eijniv* I am. As usually we offer you examples of forms of this verb; all from the New Testament. As *eijniv* is an irregular verb, it is necessary that you learn to recognise all its forms. For these cannot be deduced from the normal rules.

9.2 Examples from the New Testament of forms of the simple future tense of *eijniv*

<i>e@' pote meq j udwh ešomai;</i>	Till when will I be with you? (Matt. 17. 17)	<i>pote</i> -when, <i>meq j meta</i> (see under 9.3), <i>ešomai</i> - 1st p. sing. simple fut. tense < <i>eijniv</i> I am
<i>ajnhw soi legw:shweron met j nou' ešh/ej tw/ paradeisw/</i>	Truly, I say to you: today you will be with me in paradise. (Luke 23. 43)	<i>shweron</i> - today, <i>met j metaw</i> (see under 9.3), <i>ešh/2nd p. sing.</i> <i>s. future t.< eijniv</i> I am, <i>paradeisw/</i> 3rd c. sing. < <i>paradeiso</i> " (m.)- paradise, third heaven
<i>o@u gar eštin oJ qhsaurov sou, ekei' eštai kaiVhJkardia sou</i>	For where your treasure is, there also your heart will be.(Matt. 6. 21)	<i>o@u</i> -where, <i>qhsaurov</i> (m.)-treasure, <i>eštai</i> - 3rd p. sing. fut. t.<. <i>eijniv</i> I am, <i>kardia</i> (f.)- heart
<i>kaivou@w" pantote suV kuriw/ešomeqa</i>	And so we will always be with the Lord. (1 Thess. 4. 17)	<i>ou@w"</i> - so, thus, <i>suw-</i> (+ 3rd c.)with , <i>ešomeqa</i> - 1st p. pl. fut. t. < <i>eijniv</i> I am
<i>kaiVešesqe uidiV uyistou</i>	... and you will be sons of the Most High. (Luke 6. 35)	<i>ešesqe</i> - 2nd p. pl. fut. t. < <i>eijniv</i> I am, <i>uidiv</i> 1st c. pl. < <i>uidv</i> (m.)- son, <i>uyistou</i> - 2nd c. sing. < <i>u@sto</i> "- (adjective) highest (used as a noun here)
<i>diaVtouto aujtoiV kritaiVešontai udwh</i>	Therefore they will be your judges. (Matt. 12. 27)	<i>diaw</i> because of, <i>touto</i> -that(cf. <i>diaVtiv</i> why, because of what), <i>kritaiV</i> 1st c. pl. < <i>krithv</i> (m.)- judge, <i>ešontai</i> - 3rd p. pl. future tense of <i>eijniv</i> I am

We now repeat the conjugation of the simple future tense of *eijniv* I am.

ešomai	ešomeqa
ešh/	ešesqe
eštai	ešontai

9.3 Infinitive future tense of *eijniv*

We now give you examples of the infinitive of *eijniv* in the future tense (sic!) as an introduction to the explanation of the infinitive of the future tense.

The Greek infinitive is often written in combination with the fourth case. This fourth case is the subject of the verb. Study the following example.

eI egon aujtov einaĩ qeov- they said that he was a god (Acts 28. 6)

The literal contents of their words was aujtov eštin qeov. When this sentence is given after a form of *legw*, it is written with a construction of the 4th case plus infinitive:

aujtov einaĩ qeov.

Another example of the same phenomenon:

kalow eštin hla" wte einaĩ- it is good that we are here (Matt. 17. 4)

Behind the usual idiom of *kalow eštin* the fourth case plus infinitive is written. *hlei" wte ešmen* becomes the predicate of the idiom 'it is good'. You see again that the subject (*hlei"*) is written in the 4th case. The predicate (*ešmen*) takes the form of the infinitive.

There are also instances of sentences with an infinitive where this verb alludes to the subject in this way:

krithv egwVouj bouvomai einaĩ- I do not want to be judge (Acts 18. 15)

The subject of *boulomai* is (indirectly) also the subject of *einaĩ*. Therefore the word *krithv* is written in the first case. What would be written in Greek if I wanted to state: 'I do not want you to be judge'?. The person that desires something, is not the same as the person that is spoken of. Therefore a 4th case plus infinitive is written. The word *krithv* (that belongs to the subject of *einaĩ*) is therefore also written in the 4th case. In this way: *krithv egwVouj bouvomai se einaĩ*.

If you understand this well, you are ready to go on to 9.4 (This construction is called the fourth case plus infinitive [in Latin: *accusativus* (from *accusare=accuse cum infinitivo*)).

9.4 The infinitive of the future tense of *eijniv*

Since in this lesson we are studying the future tense of *eijni*, we give more elaborate examples of the use of the infinitive.

... ajastasin melvein ešesqai dikaiwn te kaiVajdikwn	..that there will be a resurrection of just and unjust people. (Acts 24. 15)	ajastasin- 4th c. sing. < ajav stasi" (f.)- resurrection, melvein- infinitive, mel lw -I will be, gives the verb it belongs to the sense of future; translate 2 futures as 1, ešesqai- infinitive future tense < eijnivI am, dikaiwn- 2nd c. pl. m. < dikaiw" - (adjective) just, ajdikwn- 2nd c. pl. m. < adiko" - (adjective) unjust
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...limov megaVhn meVlein esesqai...	...that there would be a great famine... (Acts 11. 28)	limov- 4th c. sing < limov (f.)- famine, megaVhn- 4th c. sing. f. < mega" - (adjective) great, esesqai- infinitive future tense < eijivI am
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9.5 Prepositions: influence of the position on the way they are written

When a preposition that ends in a vowel, is followed by a word that begins with a vowel; then that last vowel of the preposition is eliminated. An apostrophe is written instead between the preposition and the word that follows.

For instance: apoVejnautou' > ap' jejnautou'

When the word that follows has a spiritus asper on the vowel (that is, it begins with the 'h'-sound), still another change is effected. We illustrate this with the example of the preposition metaV

metaVejnou' > met' j ejnou': the end vowel of the preposition drops out

metaVuwh > meq' j uwh : the end vowel of the preposition drops out and the consonant that it ends in now, is aspirated: the t (t) becomes q (th). Also a p (p) can be aspirated into f (ph):

apoVuwh > af' j uwh

9.6 Homework

a) Translate the following sentences.

1. ejwVesomai aujtw/eij' paterw, kaiVaujtoV e' stai moi eij' uidw.
2. TINA ME LEGETE FINAI;
3. ekei' e' stai oJklauqmoV kaiVoJbrugmoV twh oJpwtwn.
4. kaiVesomai aujtw qeoV kaiVaujtoiVesontai mou laov.
5. esomai uwh eij' paterw kaiVuwei" esesqe moi eij' uiduV kaiVqugaterw".

eij' - (+4th c.) (in)to , paterw- 4th c. sing. pathw- father, tina- 4th c. sing. tiV- who, klauqmoV (m.)- weeping, brugmoV (m.)- gnashing, oJpwtwn- 2nd c. pl. < oJpouV (m.)- tooth, laov (m.)- people, qugaterw"- 4th c. pl. < qugawhr (f.)- daughter

b) Answer the following questions about the grammar of the sentences above.

1. Sentence 1 consists of two halves with the same structure. Make this clear by putting the corresponding words next to each other. Take the cases into account! Example:

ejw - aujto" (both are first cases singular, both are subjects)

2. Do the same thing for sentences 4 and 5.

3. Which cases of ejw do you notice in these five sentences?

4. Which cases of aujto" do you notice in the five sentences?

5. What does the structure in the second sentence consist of? How do you call this grammatical construction?

9.7 New words

poVe	- when
shweron	- (adverb) today

paradeiso" (m.)	- paradise
ou	- where, in which place (not used interrogatively, but relatively)
qhsauroŭ (m.)	- treasure
kardia (f.)	- heart
outaw"	- so, thus, in this manner
sun	- (+ 3rd c.) with, close by
uŭsto"	- (adjective, used as a noun) highest, most high
touto	- this
diaVtouto	- lit. because of this, therefore
krithŭ (m.)	- judge
kalow eŭstin	- (+ 4th c. and infinitive) it is good
wde	- (adverb) here
ajastasi" (f.)	- resurrection
meVlw	- I will be (gives the sense of future to another verb; not for extra emphasis)
ajdiko"	- unjust
l imoŭ (f.)	- hunger, famine (N.B. This word can also be masculine!)
mega"	- (adjective) great
eij'	- (+4th c.) (in)to
pathw (m.)	- father
kl auqmoŭ (m.)	- weeping
brugmoŭ (m.)	- gnashing
oŭlouŭ (m.)	- tooth
l aoŭ (m.)	- people
qugaVhr (f.)	- daughter

9.8 The background of the New Testament: Religion among Jewry II

In this lesson we pay attention to the Pharisees (Farisaioi, lit. Separated ones). They formed a more or less closed group concentrating on the development of Jewish thinking. In this they also accepted oral traditions. The Pharisees adhered to all the laws from the Old Testament and in this way they attempted to distinguish themselves from the common people. The Pharisees are mentioned often in the New Testament. They followed the actions of Christ and His disciples closely and tried to catch them in negligence. This is apparent from their remarks about eating with unwashed hands (Matth. 15. 1, 2, Mark 7. 1- 5,), the profaning of the Sabbath (Matth. 12. 1, 2, Mark 3. 1, 2, Luke 14: 1) and the conversing with publicans and sinners (Luke 5. 30, Luke 15. 1- 3). The negative image many entertain about the Pharisees is particularly due to the event in Luke 18. 9- 14: 'the Pharisee and the publican'. The idea of the Pharisee that his excellent comportment extolls him far above people like the publicans, is deprecated thoroughly in this passage. For the publican goes home justified over against the Pharisee.

Yet it is important to keep in mind that the Pharisees aspired to hold on to Jewish customs from the Old Testament and in this way to assure the lasting character of the Jewish people as a nation set apart for and elected by God. Particularly in the diaspora it has become clear how much the preservation of Jewish traditions has contributed to the lasting legacy of the Jewish people, despite numerous persecutions. The condemnation of the Pharisees, therefore,

is usually not directed at their acts *per se*, but against the notorious hypocrisy often displayed therein. The aspiration to uphold many commandments had deteriorated into an attitude that had nothing to do anymore with an upright longing to serve God.

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