

LESSON XXIII

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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

προσελθων δε ο
χιλιαρχος ειπεν αυτω,
λεγε μοι, συ 'Ρωμαιος
ει; ο δε εφη, Ναι

Having approached, the
chiliarch said to him:
"Tell me, are you a
Roman?" And he said:
"Yes." (Acts 22. 27)

προσελθον-(2nd aor.) I
approached, χιλιαρχος-
chiliarch, ειπον-I said, I
spoke (2nd aor.), εφη-he
said (irregular), ναι-yes

μηδεις πειραζομενος
λεγω οτι 'Απο θεου
πειραζομαι

Let nobody that is being
tempted, say: "I am being
tempted of God." (James
1. 13)

μηδεις-nobody (not one;
δ is for euphony), οτι-
here = : (colon)

και ειπεν προς αυτους,
Μηδεν **αιρετε** εις την
οδον, μητε ραβδον μητε
πηραν μητε αρτον μητε
αργυριον

And he said to them:
"Take nothing for on the
road; neither staff, nor
sack, nor bread, nor
money." (Luke 9. 3)

μηδεν-(lit.) no one
(thing), ραβδος- staff,
stick, πηρα-sack, αρτος
bread, μητε ... μητε-
neither... nor, αργυριον-
money, silver

προφηται δυο η τρεις
λαλειτωσαν και οι
αλλοι **διακρινετωσαν**

Let two or three prophets
speak and let the others
determine. (1 Cor. 14. 29)

η-οr, διακρινω-I deter-
mine, I ascertain

This was the paradigm of the imperative of the present tense. Now the imperative aorist follows.

αγιασον αυτους εν τη
αληθεια· ο λογος ο σος
αληθεια εστιν

Sanctify them through the
Truth: Your Word. is
Truth. (John 17:17)

αγιαζω-I sanctify (the ζ
is dropped in front of the
σ), σος-your(s)

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και ο μη έχων <i>πωλησατω</i> το ιματιον αυτου και <i>αγορασατω</i> μαχαιραν	Let him that does not have (one) sell his garment and buy a sword. (Luke 22:36b)	πωλεω- I sell, ιματιον- garment, αγοραζω-I buy, μαχαιρα- sword.
εκ καθαρης καρδιας αλληλους <i>αγαπησατε</i>	Love one another from a pure heart. (1 Pet. 1:22b)	καθαρος-pure, αγαπαω (note that the α becomes an η here)
λεγει δε 'Αβρααμ, Εχουσι Μωυσεα και τους προφητας· <i>ακουσατωσαν</i> αυτων	But Abraham says: "They have Moses and the prophets. Let them listen to them." (Lu. 16:29)	Μω[υ]σης-(4 th c.), ακουω-(plus 2 nd c.; here 'to listen to (understand)'

Again we give you the paradigm.

(imperative present tense) (imperative aorist)

λεγε	ακουσον
λεγετω	ακουσατω
λεγετε	ακουσατε
λεγετωσαν	ακουσατωσαν

(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

βαλλω	–	'I throw'; cf. Eng. 'ballistic missile'
βαπτιστης	–	'baptizer'; cf. 'Baptist'
βαρβαρος	–	'stranger', 'foreigner'; cf. 'barbarian'
βαρος	–	'weight'; cf. 'barometer'
βασιλικος	–	'royal'; cf. 'basilisk'
βιβλος	–	'book', 'scroll'; cf. 'bible'
βιος	–	'life', 'victuals'; cf. 'biology'
βλασφημew	–	'I blaspheme' (< <i>βλαπτω</i> 'I damage' and <i>φημη</i> 'speech', 'rumor')
βορρας	–	'North'; cf. Lat. 'borealis'
βοτανη	–	'plant', 'herb'; cf. 'botany'

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βουλομαι	–	‘I want’, ‘I plan’ (the ending looks like a passivum, but is not!); cf. ‘aboulia’ (morbid doubt)
γαγγραινα	–	‘gangrene’ (< γραινω ‘I gnaw’)
γαμος	–	‘marriage’ (probably from a root γαμ ‘to bind’); cf. ‘monogamy’
γενεαλογία	–	‘genealogy’ (< γενεα ‘generation’ and λογια [cognate with λογος ‘word’ and λεγω ‘I say’])
γενεσις	–	‘origin’, ‘birth’ (< γενω or γινομαι ‘I become’); cf. ‘genesis’
γεωργος	–	‘farmer’, ‘husbandman’ (< γη ‘land’ and εργω ‘I work’); cf. Eng. ‘George’
γη	–	‘land’, ‘earth’; cf. ‘geology’
γλωσσα	–	‘tongue’, ‘language’; cf. ‘glossolalia’
γνωσις	–	‘knowledge’; cf. ‘gnosis’, ‘gnostic’
γραμμα	–	‘letter’ (< γραφω ‘I write’); cf. ‘grammar’
γραφω	–	‘I write’; cf. ‘graphology’
γυμνασια	–	‘(bodily) exercise’ (< γυμναζω ‘I exercise’ < γψμνος (half) naked, for one would exercise (almost) naked); cf. ‘gymnastics’, ‘gymnasium’
γυνη	–	‘woman’; cf. ‘gynaecology’ (< γυναικος 2 nd c. < γυνη)
δαιμων	–	‘evil spirit’, ‘daemon’
δεκα	–	‘ten’; cf. Eng. ‘the decalogue’ (the ten commandments)
δενδρον	–	‘tree’; cf. ‘rhododendron’, ‘dendrite’
δερμα	–	‘skin’; cf. ‘dermatology’
δεσποτης	–	‘master’, ‘lord’; cf. ‘despot’
δευτερος	–	‘second’; cf. ‘Deuteronomy’ (‘second law’ < νομος ‘law’)
δημος	–	‘population’; cf. ‘democracy’ (< κρατος ‘power’)
δια	–	‘through’; cf. Dutch ‘dia’ (slide; because it lets the light through)
διαβολος	–	‘devil’, ‘false accuser’, ‘slanderer’ (< διαβαλλω ‘I confuse’); cf. ‘diabolical’
διαγνωσις	–	‘opinion’, ‘investigation’, ‘decision’ (juridical term); cf. ‘diagnosis’
διαδημα	–	‘crown’, ‘diadem’ (< δια and δεω ‘I bind’; originally a bluewhite ribbon that Persian kings would bind on their turban)
διακονια	–	‘service’, ‘ministering’; cf. ‘diaconal’
διακονος	–	‘servant’, ‘minister’; cf. ‘deacon’
διαλεκτος	–	‘language (belonging to a population)’ (< λεγω ‘I say/speak’); cf. ‘dialect’
διασπορα	–	‘dispersion’ (< σπειρω ‘I strew/sow’); cf. ‘diaspora’ (viz. < the ten tribes; also of the twelve, or only of Judah and Benjamin)
δογμα	–	‘point of teaching’, ‘decree’, ‘ordinance’; cf. ‘dogma’
δοξα	–	‘honor’, ‘glory’; cf. ‘doxology’
δρακων	–	‘dragon’
δυναμις	–	‘might’, ‘ability’; cf. ‘dynamite’
δυναστης	–	‘high civil servant’; cf. ‘dynasty’
δυο	–	‘two’; cf. ‘duo’
δυσεντερια	–	‘dysentery’ (< δυς ‘mis-, un-, dis’ and εντερον ‘intestins’)

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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. καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω.
2. ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψεν καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον.
3. ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.
4. ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
- 5 ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἦ πεπληρωμένη.
6. μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.
7. Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων.
8. ὥστε μὴ πρὸ καιροῦ τι κρίνετε ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκοτούς καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν.
9. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω,
10. Ἐπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

κάτω	-downwards
ὡς	-if, then, how, about, that
ἐπιμενεῖν	-to continue at
ἐρωτῶ	-I ask
ἀνακύπτω	-I straighten myself
ἀναμάρτητος	-without sin
δεξιός	-right (side)
το μέρος, τα μέρη	-the part, the parts
εὐρισκω, εὐρήσω	-I find, I will find
ἐξαγω, ἐξηγαγον	-I lead out, I led out, I have led out (2 nd aor.)
ἕως ἄρτι	-till now
αἶτεω	-I ask
λημψεσθε	-you will receive
χαρὰ	-joy
ἦ	-he, she, it be (subjunctive mood)
πληρω	-to (ful)fill
κρινω	-I judge
ὄψις	-face, seeing, what is observed at the outside
δικαίος	-righteous
κρίσις	-judgement
βρωσις	-eating, food

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ποσις	-drinking
ἐν μερει	-concerning (lit. 'in [the] part')
ἐορτη	-feast
νεομηνια	-new moon
σαββατον	-sabbath
ὥστε	-(so) that, therefore
καιρος	-time, occasion
φωτιζω	-illuminate, enlighten
κρυπτον	-hidden thing
σκοτος	-darkness
φανερωω	-I reveal
βουλη	-counsel, advice, decision
ἐσθιω	-I eat
ἐξουθενεω	-I condemn (lit. 'I esteem nothing [οὐθεν, οὐδεν]')
ἐπεχω	-I observe, I attend to, (lit. 'I keep {my attention νουν} on')
διδσκαλια	-teaching
ἐπιμενω	-I continue, I remain

23.5 New Words

προσελθων	-having come to
χιλιαρχος	-chiliarch
ἐφη	-he, she said
μηδεις	-nobody
μηδεν	-nothing
ῥαβδος	-staff, stick
πηρα	-sack
ἄρτος	-bread
ἀργυριον	-money, silver
διακρινω	-I determine/decide/investigate
ἀγιαζω	-I sanctify
πωλεω	-I sell
ἱματιον	-garment, piece of clothing
ἀγοραζω	-I buy
μαχαιρα	-sword
κατω	-downwards
ὥς	-if, then, about, how, that
ἐπιμενω	-I continue, I remain
ἐρωταω	-I ask
ἀνακυπτω	-I straighten myself
ἀναμαρτητος	-without sin
δεξιος	-right (side)
το μερος, τα μερη	-the part, the parts, side
εὕρισκω, εὕρησω	-I find, I will find
ἐξαγω, ἐξηγαγον	-I lead out, I led out, I have led out
ἢ	-or

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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. A find as the one of the Dead Sea scrolls confirms 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 (except those by sects like the Jehovah witnesses). In the following lessons we pay attention to the (ancient) Greek texts.

NOTES:

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