

LESSON XXV

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25.1 Introduction

In this lesson we give you examples of the subjunctive mood of the verb ‘to be.’ The subjunctive mood is mostly used for expressing intentions and sometimes to give a condition or circumstance. In addition we mention the imperatives of this verb and we give some examples of the aorist participle and of the aorist infinitive and of the perfect tense.

25.2 Examples from the N.T.

ἔπεμψα αὐτόν ἵνα ἄ-
λυποτερος ᾦ

I have sent him that I may
have less sorrow (lit. may
be more sorrowless) (cf.
Phil. 2. 28)

πέμπω-I send (aor.), ἄ-
λυπος- without pain or
sorrow ᾦ-that I may be

ἐάν δε παραβατης
νομου ἦς, ἡ περιτομη
σου ἀκροβυστια γε-
γονεν

And if you are a trans-
gressor of the law, then
your circumcision has
become foreskin. (Rom.2.
25b)

παραβατης-transgressor,
γεγονεν perfect tense <
γινομαι-I become

ὅταν ὁ ὀφθαλμος σου
ἀπλως ἦ, και ὅλον το
σωμα σου φωτεινον
ἔστιν

When your eye is simple,
then also your whole
body is clear. (Lu. 11.
34b)

ὅταν-when(ever), ἄ-
πλως
simple, σωμα [ατος]-
body, φωτεινος-clear(ly
shining)

και αὐτος ἔδωκεν τοὺς
ἀποστολοὺς ἵνα μηκετι
ᾤμεν νηπιοι

And he gave the apostles
that we may no longer be
inexperienced. (cf. Eph.
4. 11-14)

διδωμι, ἔδωκα-I gave
(aor.), ἀποστολος-
Apostle, sent one
νηπιος-inexperienced,
child(like)

Εἰ τυφλοι ἦτε, οὐκ ἂν
εἶχετε ἁμαρτιαν

If you were blind, you
would not have sin.
(John 9.41b)

τυφλος-blind, εἶχον-
imperf. ἔχω, ἁμαρτια-sin

Πατερ, θελω ἵνα ὅπου
εἶμι ἐγὼ κάκεινοι ᾤσιν
μετ' ἔμου

Father, where I am I want
them to be also with me.
(cf. John 17. 24)

κάκεινοι < και +
ἐκεινοι

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We repeat the respective forms for you.

ὦ ὦμεν
 ἦς ἦτε
 ἦ ὠσιν

We now give you the imperative mood of the verb ‘to be.’

ὕπαγε εἰς εἰρήνην και ἴσθι ὑγιης	Go in peace and be healthy. (Mk.5. 34b)	ὕγιης-healthy (adjective of the 3 rd declension), ἴσθι- be
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ἔστω δε πας ἄνθρωπος ταχυς εἰς το ἀκουσαι, βραδυσ εἰς το λαλησαι	Let every person be quick to listen, and slow to speak. (James 1.19b)	ταχυς- quick, ἀκουσαι- infinitive aor., βραδυσ- slow
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ἦτω δε ὕμων το ναι ναι και το οὐ οὐ	Let your yes be yes and no no. (James 5. 12b)	
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και ὅταν προσευχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριται	And when you pray, be not as the hypocrites. (Mat. 6. 5a)	ἔσεσθε- you (pl.) will be (future tense)
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διακονοι ἔστωσαν μιας γυναικος ἄνδρες	Let deacons be men of one woman. (1 Tim.3.12a)	διακονος-attendant, dea- con
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We repeat : ἴσθι
 ἔστω [ἦτω]
 [ἔστε] (is missing; instead the future is used.: ἔσεσθε)
 ἔστωσαν

We now give you three examples of the aorist participle.

Δημας γαρ με ἐγκατελ- ιπεν ἀγαπησας τον νυν αἰωνα	For Demas has left me behind, because he loved the present age. (2 Tim. 4. 10a)	ἐγκαταλειπω-I leave behind, ἀγαπησας- participle aor. αἰων-age, (spirit of the time, Zeit- geist)
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ἀλλ' ἐν τούτοις πασιν
ὑπερνικῶμεν διὰ τοῦ
ἀγαπησαντος ἡμᾶς

But in these things we
gain a surpassing victory
through Him that
loved us. (Rom. 8. 37)

ὑπερνικῶ-I gain a sur-
passing victory, I am a
super hero,

ἀλλ' εὐθὺς *ἀκουσασα*
γυνὴ περὶ αὐτοῦ,
ἔλθουσα προσεπέσεν
πρὸς τοὺς ποδᾶς αὐτοῦ

But, as soon as a woman
had heard about him, she
came and prostrated
herself at his feet. (cf.
Mk. 7. 25)

εὐθὺς-immediately (ad-
verb) προσπιπτῶ-I fall
down (2nd aor.) I pros-
trate myself

Apart from *σα* the participle of the regular aorist is inflected as the present participle (See lesson XVII).

N.B. Greek also has the aorist infinitive and the infinitive of the perfect tense

εἶπεν δὲ ὁ Ἰησοῦς πρὸς
αὐτοὺς, Ἐπερωτῶ ὑμᾶς
εἰ ἐξεστὶν τῷ σαββάτῳ
ἀγαθοποιῆσαι

And Jesus said to them: 'I
ask you, is it allowed to
do good on the Sabbath?'
(Lu. 6. 9a)

ἐπερωτῶ-I ask, I re-
quest,
ἐξεστὶ-it is allowed, pos-
sible, ἀγαθοποιῶ-I do
good

καὶ ἐκέλευσε τοῖς
ὄχλοις *ἀναπεσεῖν* ἐπὶ
τὴν γῆν

And he commanded the
crowds to lie down on the
ground. (cf. Mt. 15. 32)

κέλευω-I command,
ἀναπιπτῶ- I lie down,
ἀνεπεσον- 2nd aor.

διὰ τούτου καὶ
ὑπήντησεν αὐτῷ ὁ
ὄχλος, ὅτι ἠκούσαν
τούτου αὐτὸν *πεποι-
ηκεναι*

Because of this also the
crowd came towards him,
as they had heard that he
had done this miracle.
(John 12. 12)

ὑπαντῶ-I come towards,
I approach, πεποιήκε-
ναι-to have done

25.3 Etymology

ζηλος	–	'zeal'; cf. 'jealousy'
ζηλωτης	–	'zealot';
ζυγος	–	'yoke'; related to Lat. 'iugium', Fr. 'joug', G 'Joch'
ζῶον	–	'living being', 'animal'; cf. 'zoology'
ἡγεμονια	–	'leadership'; cf. Eng. 'hegemony'
ἡδονη	–	'pleasure'; cf. 'hedonism'
ἡλιος	–	'sun(light)'; cf. 'helium'
ἡχος	–	'sound', 'report', 'rumor'; cf. 'echo'
θεα	–	'goddess', cf. girls' name Thea

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θεατρον	–	‘public display’, ‘show’, ‘auditorium’; cf. ‘theatre’
θεραπεια	–	‘healing’, ‘service’, ‘(the community of) servants’; cf. ‘therapy’
θερμη	–	‘heat’; cf. ‘thermic’
θεωρια	–	‘sight’, ‘public display’; cf. ‘theory’
θησαυρος	–	‘treasure (chest)’, ‘store’; cf. Lat. Eng. ‘thesaurus’
θραυω	–	‘to break’, ‘to wound’; cf. ‘trauma’
θρηνος	–	‘dirge’, ‘mourning (song)’; cf. Eng. ‘tears’, G. ‘Thräne’, ‘dröhnen’, Ned. ‘tranen’, ‘dreunen’
θρονος	–	‘throne’, ‘seat’
θυρα	–	‘door’; cf. G. ‘Thür’
θωραξ	–	‘thorax’
ιασπισ	–	‘jasper’
ιατρος	–	‘physician’, ‘(lit.) healer’; cf. ‘psychiatrist (lit. healer of soul)’
ιδιος	–	‘own’; cf. ‘idiom’
ιδιωτης	–	‘simple citizen’, ‘unschooled citizen’; cf. ‘idiot’
ιερος	–	‘sacred’; cf. ‘hieroglyph’
ιππος	–	‘horse’; cf. ‘hippodrome’, etc.
ιρις	–	‘rainbow’; cf. girls’ name Iris
ιχθυς	–	‘fish’; cf. Christian ‘ichthus’ symbol of the acronym’Ιησους Χριστος Θεου Υιος Σωτηρ

25.4 Homework

a. Inflect the aorist participle in all cases singular and plural, masculine and feminine (the neuter is missing).

b. Translate the following sentences:

- καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ὦσιν.
- ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ ποιηροῦ ἐστίν.
- καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἢ πίστις ἡμῶν.
- ὅτι ἦλθεν ἀκοῦσαι τὴν σοφίαν Σολομῶνος.
- καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν.
- καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς.
- παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι·
- μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
- Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστι.
- εἴ τις ὑμᾶς εὐαγγελίζεται παρ’ ὃ παρελάβετε, ἀνάθεμα ἔστω.

παραγγελλω	-I command, I enjoin
ἀνεπιλημπτος	-irreproachable

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το περισσον	-what is more
περισσος	-greater, more than
νικαω	-I conquer
νικη	-victory
Σολομων	-Solomon
εύρισκω-εύρον	-(aor.)I find, I discover
όπτασια	-vision, (supernatural) sight
όραω-έωρακεναι	-(perfect infinitive) I see
διδωμι-έδοθη	-I give, it was given (passive aor.)
πολεμος	-war
άγιος	-holy, pure
παραλαμβανω-	
παραλαβον	-I take along, I took along (aor.)
φευγω	-I flee
Αίγυπτος	-Egypt
έκει	-there
έως	-until (plus άν and the conjunctive)
λεγω-είπον	-I say, speak, I said (aor.)
μελλω	-I am about to, I am at the point of (plus infinitive)
άπολλυμι	-I destroy, I kill
τελειος	-perfect
εύαγγελιζομαι	-I announce good news, I bring the gospel
παρ' ό	-above which / against which
άναθεμα	-accursed thing, curse

25.5 New Words

πεμπω, έπεμψα	-I send, sent
άλυπος, άλυποτερος	-without sorrow/pain, 'more painless', with less sorrow
παραβατης	-transgressor
γινομαι, γεγονα	-I become, have become
όταν	-when(ever)
άπλους	-simple
σωμα	-body
φωτεινος	-clear(ly shining)
διδωμι, έδωκα	-I give, gave
άποστολος	-Apostle, messenger, 'missionary'
μηκετι	-not anymore/longer
νηπιος	-inexperienced, child(like)
τυφλος	-blind
έχω, είχον	-I have, had
άμαρτια	-sin
κάκεινοι	-and they
ταχυς	-quick

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βραδύς	-slow
διακόνος	-attendant, deacon
εὐθύς	-immediately
προσπιπτω, προσεπεσον	-I prostrate myself, I fall down at
κελεύω	-I command, I order
ἀναπιπτω, ἀνεπεσον	-I lie down, lay down
ὑπαντᾶω	-I come towards(+ 2 nd c.)
πεποιήκεναι	-to have done, made
ἀναπεσειν	-to lie down (infinitive aor.)
ἀγαθοποιῆσαι	-to do good (infinitive aor.)
ἔπερωταω	-I ask, request
παραγγέλλω	-I command, enjoin
ἀνεπιλημπτος	-irreproachable
το περισσον, περισσος	-what is more than, more than
νικη	-victory
νικᾶω	-I conquer

25.6 The Background of the New Testament: The Manuscripts II

The ancient Jews copied the Old Testament with more faithfulness than monks did so with the New Testament. In lesson 23 we mentioned already that only 0,1% of the N.T. is involved with important variations. Most variations concern differences in spelling, word order and grammar. This 0,1% of N.T.words do not endanger Christian doctrine. The tradition of the N.T. is unique. No ancient manuscript (except then the O.T.) is witnessed by such a vast array of copies and translations. One can be sure that at least in one of these witnesses the original has been preserved. Other manuscripts always have been corrupted to a lesser or greater degree by copying flaws and the text critic often must simply guess about the original form. This then is not necessary for the N.T.!

Mistakes were usually made unintentionally, such as switching the word order, doubling or reversal of letters and the omission of words and letters. This in case the manuscript was copied. When it was dictated, similar flaws occurred. With misguided intent however, we may safely conclude that 1 John 5. 7 was changed. But it is also possible that this concerned a theological interpretation in the margin that a copyist mistakenly took for the original. This verse is an example of variations that in themselves are important, but that do not concern the safety of Christian doctrine (in this case the teaching of the trinity).

The most important manuscripts (chronologically) are the *papyri* from Egypt (2nd and 3rd century), the *uncials* [manuscripts entirely written in capitals] (4th to 9th century), and the *minuscules* [manuscripts written in small letters] (9th to 15th century). Besides these, ancient translations are consulted as well, such as quotes by church fathers and in books for religious education.

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We advise you to purchase a Greek N.T. if you have not done so as yet. Besides interlinear editions, you can buy the already mentioned Textus Receptus, or the so-called Majority Text, or the new edition in the line of Nestle-Aland or others.

NOTES: