

LESSON XXVI

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26.1 Introduction

In this lesson we devote our attention to examples of the subjunctive mood of the regular verb in the present tense and in the aorist. In this Greek is similar to English ('One take an egg-'). The Greek subjunctive is used to exhort and occurs in all persons singular and plural. In English and other Germanic languages this is usually reserved for the third person singular.

26.2 Examples from the N.T.

ἵνα εἴτε ἐλθὼν καὶ ἰδὼν
ὕμας εἴτε ἀπὼν *ἀκούω*
τὰ περὶ ὑμῶν

That, be it having come
and having seen you, be it
in absence, I may hear the
things concerning you.
(Phil. 1. 27b)

εἴτε. . .εἴτε-be it. . .be it

συμβουλευσά σοι ἀγορά-
σαι κολλουρίον ἐγχρι-
σαι τοὺς ὀφθαλμοὺς
σου ἵνα *βλεπῆς*

I advise you to buy eye
ointment, to anoint your
eyes that you may see.
(cf. Rev. 3. 18)

συμβουλευσά-I advise,
κολλουρίον-eye salve,
ἐγχρίω-I anoint

ἃ γὰρ ἂν ἐκεῖνος *ποιῆ*,
ταῦτα καὶ ὁ υἱὸς
ὁμοίως ποιεῖ

For whatever He does,
these things the Son does
in the same way. (John 5.
19c)

ὁ ἂν-all that, whatever,
ὁμοίως-likewise, in the
same way

χαίρωμεν καὶ *ἀγαλ-
λιώμεν*

Let us rejoice and exult!
(Rev.19. 7a)

χαίρω-I rejoice, ἀγαλ-
λιῶ- I exult

ἀλλὰ ταῦτα λελάληκα
ὑμῖν ἵνα ὅταν ἐλθῆ ἢ
ὥρα αὐτῶν *μνημονευ-
ῆτε* αὐτῶν

But I have said these
things to you, that when
their time comes, you
may remember them.
(John 16. 4a)

μνημονεῦσά plus 2nd
case

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παντα ουν οσα
 εαν θελητε ινα
ποιωσιν υμιν
 οι ανθρωποι, ουτως
 και υμεις
 ποιειτε αυτοις·
 ουτος γαρ εστιν ο
 νομος και οι
 προφηται

Therefore, all things
 what-ever you want peo-
 ple to do to you, do like-
 wise to them; for this is
 the law and the prophets.
 (Mt. 7. 12)

οσος εαν- who(so)ever
 (neuter plural: 'whatev-
 er')

Again we give you the paradigm:

λεγω λεγωμεν
 λεγης λεγητε
 λεγη λεγωσιν

We continue with the aorist subjunctive.

Ον αν **φιλησω** αυτος
 εστιν, κρατησετε αυτον

Whomever I kiss, he is
 the one; grab him.
 (Mt.26. 47b)

φιλεω-(here) I kiss,
 κρατεω-I grab, I seize

και το ελαιον και το
 οινον μη **αδικησης**

And do not damage the
 oil and the wine. (Rev.6.
 6c)

ελαιον-(olive)oil, οινος-
 wine, αδικεω-(here) I
 damage

λεγω οτι εαν μη **περισ-
 σευση** υμων η δικαι-
 οσυνη πλειον των
 Φαρισαιων, ου μη
 εισελθητε εις την βα-
 σιλειαν των ουρανων

I say that if your right-
 eousness is not more
 abundant than that of the
 Pharisees, you will cer-
 tainly not enter the king-
 dom of the heavens. (Mt.
 5. 20)

περισσευειν-to be abun-
 dant δικαιοσυνη-
 righteousness πλειων-
 greater, more than (neuter
 form used as adverb) ου
 μη- (plus aor.) never, ab-
 solutely not

[εκεινος απεθανεν] υπερ
 ημων, ινα ειτε γρη-
 γορωμεν ειτε καθευ-
 δωμεν αμα συν αυτω
ζησωμεν

(He died) for us, that be it
 we wake, be it we sleep,
 we may live together with
 Him. (cf. 1 Th. 4. 10)

υπερ-for (the sake of)
 καθευδω-I sleep, αμα-
 together with (plus 3rd.
 case)

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ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε;	For if you love those that love you, what reward do you have? (Mt. 5. 46a)	μισθός-reward, recom- pense
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καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρωσῶσιν αὐτὸν	And they lead Him out- side to crucify Him. (Mk. 15. 20c)	σταυρῶ-I crucify
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We give you now all these forms in a paradigm:

ἀκούσω	ἀκούσωμεν
ἀκούσης	ἀκούσητε
ἀκούση	ἀκούσωσιν

We continue now with some examples of the participle of the perfect tense.

ὁ ἑώρακώς ἐμε ἑώρακεν τὸν πατέρα	He that has seen Me, has seen the Father. (John 14. 9b)	ὄρω, ἑώρακα, ἑώρακώς-I see, I have seen, having seen
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ἡ γυνὴ μου προβεβηκυῖα [ἔστιν] ἐν ταῖς ἡμέραις αὐτῆς	My wife is advanced in her days. (Lu.1. 18c)	προβαίνω-I advance, I go on
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[τὸ πνεῦμα] οὐδέπω γὰρ ἦν ἐπ’ οὐδενὶ αὐτῶν ἐπιπεπτῶκος	For (the spirit) had not yet fallen on one of them. (cf. Acts 8. 16a)	οὐδέπω-not yet, still not yet ἐπιπιπτῶ, ἐπιπε- πτῶκος-I fall on
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ἀμφοτέροι προβε- βηκοτες ἐν ταῖς ἡμέ- ραις αὐτῶν ἦσαν	Both were advanced in their days. (Lu.1. 7b)	ἀμφοτέροι-both
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26.3 Etymology

καθαρός	—	‘pure’; cf. girls’ name ‘Catharina’, ‘catharsis’
καθηγητής	—	‘master’, ‘teacher’; cf. ‘cathegist’, etc.
Καίσαρ	—	‘Caesar’
κακός	—	‘bad’; cf. ‘cacophony’
καλός	—	‘beautiful’; cf. ‘calligraphy’
καμηλός	—	‘camel’
κανὼν	—	‘rule’, ‘standard’; cf. ‘canon’
καρδιά	—	‘heart’; cf. ‘cardiology’
καταλυῶ	—	‘I loosen’; cf. ‘catalyst’
καταστροφή	—	‘destruction’; cf. Eng. ‘catastrophe’
κενός	—	‘empty’; cf. ‘cenotaph’

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κεντυριων	–	‘centurion’; cf. Lat. ‘centurio’
κεραμικος	–	‘earthen’; cf. ‘ceramic’
κεφαλη	–	‘head’; cf. ‘encephalogram’
κησος	–	‘tax’; cf. Lat. ‘census’
κιθαρα	–	‘harp’, ‘z(c)ither’; cf. ‘gitar’
κιναμωμον	–	‘cinnamon’
κινεω	–	‘I move’, ‘I am moved’; cf. ‘kinetic’
κλεις	–	‘key’; cf. Fr. ‘clef’
κλεπτω	–	‘I steal’; cf. ‘kleptomania’
κοδραντης	–	‘1/4 ass’; cf. Lat. ‘quadrans’, Eng. ‘quarter’
κοιτη	–	‘marriage bed’, ‘conjugal love’; cf. ‘coitus’
κολλαω	–	‘I glue’, ‘I fix’; cf. ‘collage’
κολπος	–	‘bosom’, ‘bay’; cf. Eng. ‘bathycolpian’
κομη	–	‘(long) hair’; cf. ‘comet’ (because of the long tail)
κοσμος	–	‘world’, ‘universe’, ‘adornment’; cf. ‘cosmos’
κουστωδια	–	‘(soldiers of the) guard’; cf. Lat. ‘custodia’
κραββατος	–	‘(field)bed’; cf. Lat. ‘grabatus’
κραζω	–	‘I shout, I cry’; cf. Eng. ‘to cry’
κρανιον	–	‘skull’; cf. Eng. ‘cranium’, D. ‘kraan’, ‘kranig’
κρεας	–	‘flesh’; cf. Lat. ‘caro’, ‘cruor’
κριμα	–	‘judgment’, ‘condemnation’, ‘legal case’; cf. Fr. ‘crime’, Eng. ‘crime’
κρισις	–	‘judgment’, ‘punishment’; cf. ‘crisis’
κριτηριον	–	‘legal case’, ‘court of law’; cf. Eng. ‘criterion’
κριτικος	–	‘apt to judge’; cf. Eng. ‘critical’
κρυπτος	–	‘secret’; cf. ‘cryptic’
κρυσταλλος	–	‘crystal’
κυβερνησις	–	‘government’, ‘governing’; cf. Eng. ‘government’
κυκλω	–	‘in a circle’, ‘roundabout’; cf. Eng. ‘cycle’
κυμβαλον	–	‘cymbal’
κυμινον	–	‘cumin’, G. ‘Kümmel’
κωμη	–	‘village’ (actually the place where the field workers lie and sleep) [cognate of Eng. ‘home’]

26.4 Homework

Translate the following sentences.

1. κὰν ἀμαρτίας ἦ πεποιηκώς.
2. ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.
3. καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.
4. ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς,
5. Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν.
6. τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς;

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7. καὶ [γὰρ] ἔὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.
8. καὶ ἔὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις [ἐστίν]; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.
9. Ἄμην ἄμην λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἔὰν μὴ τι βλέπη τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.
10. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

παρακαλῶνται	-conjunctive of the passive voice
καθαρίζω	-I purify
μολυσμος	-impurity
ὧδε	-here
ἐλεημοσύνη	-donation, (gifts of) mercy
σαλπίζω	-I blow the horn/trumpet
ἐμπροσθεν	-over against, in front of (plus 2 nd c. of place)
δανίζω	-I loan out
ἀπολαμβάνω	-I receive back
δεικνύμι, δεῖξω	-I show, I will show
θαυμάζω	-I am amazed

26.5 New Words

ὑπὲρ	-for the sake of (+ 2 nd case)
εἶτε . . . εἶτε	-be it . . . be it
συμβουλευω	-I advise, I counsel
κολλουριον	-eye ointment
ἐγχριω	-I anoint
ὁμοίως	-in the same way
χαίρω	-I rejoice
ἀγαλλίαω	-I exult
φιλεω	-I love (as a friend), I kiss
κρατεω	-I grab
έλαιον	-(olive)oil
οἶνος	-wine
ἀδικεω	-I damage, I do evil to
καθευδω	-I sleep
ἅμα	-together with (+ 3 rd case)
μισθος	-reward, recompense
περισσευω	-I am abundant
δικαιοσύνη	-righteousness
προβαίνω, προβεβηκως, προβεβηκυια, προβεβηκοτες	-I advance, I go on
οὐδεπω	-not yet, still not yet
καθαρίζω	-I purify
ὧδε	-here

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ἀμφοτεροι	-both
μολυσμος	-impurity

26.6 The Background of the New Testament: Jesus' Mother Tongue

Christ must have spoken various languages. For in Jerusalem and its surroundings Hebrew was still the sacred language. Greek was also prevalent in Galilee since Alexander the Great and in places where the Roman army was located as well. And of course many soldiers spoke Roman (read Latin) among each other and most of them must have been bilingual.

As a child He must have been confronted with Aramaic as well and of course with Hebrew in the synagogue. It remains to be debated whether the term 'Hebraisti' meant Aramaic. For since the Babylonian captivity many Aramaic words had been assimilated into Hebrew, so much that they were considered Hebrew (e.g. 'Rabboni' is called Hebrew).

In this little article we cannot enter into all the details, but we will discuss a few cases. It is often argued that Christ's famous words 'Eloi, Eloi' were Aramaic. However in Aramaic it would have been 'Elahi' and not 'Eloi' (from a unique Hebrew word for God 'Eloah'). 'Lema' ('why') was probably just as common as the original Hebrew 'lama'. 'Effatha' is probably also Hebrew and not Aramaic. For in the Greek Septuagint Hezekiah became 'Ezekias' and so the Hebrew 'hiffathah' [nifal imperative 2nd person singular masculine] could have been transliterated as 'effatha' (meaning: 'be opened'). The words 'kumi' and 'sebachthani' sound similar in both Hebrew and Aramaic and one could argue that the usual verb for 'to leave' ('azab') had been replaced by 'sebach' occurring also in Misjna-Hebrew. However the word 'talitha' seems to be clearly Aramaic.

Some have argued so against Hebraisti meaning Aramaic that they pointed out that a Syrian king sent his sons to Jerusalem to learn the language there and since Aramaic was the national language of Syria Hebrew must have been the language of the Jews. But however this may have been, during the time of Pascha (the Passover) Jerusalem must have been a melting pot of very many languages as Jews from all over the then known world came together.

Aramaic was the court language of Babylon and at one time even was a world language comparable with Koinè after Alexander the Great. Therefore the prophet Daniel wrote his dreams and prophecies in Aramaic, since they concerned the contemporary world. Other chapters were meant for Jews and were written in Hebrew.

In Nehemiah 13. 24 Hebrew is called 'Jehudeet' and Jews whose children spoke Ammonitish or Moabitish were gravely reprimanded. This can be seen as evidence that Hebrew was promoted as the national language. On the other hand the fact that Aramaic was the *lingua franca* of the Babylonian empire and the fact that Babylonian immigrants had been settled in Samaria, besides the already mentioned word 'talitha' does point to Aramaic as the predominant language. But since the Old Testament had been written in Hebrew, Hebrew must have had an enormous influence at least.

One might even argue that after Alexander the Great Koinè Greek was the prevalent vehicle of expression and that therefore the apocrypha were written in Greek, such as the books of the Maccabees.

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The fact that the gospels have been handed down in Greek clearly points to the fact that Greek was the most important language of the Roman empire. Why could Christ not have addressed the crowds in that language? Why do scholars keep arguing that at least the gospels must have had an Aramaic original. It has never been found. Is that not strange? Would not His disciples have copied it diligently?

NOTES: