

LESSON XXVII

LESSON XXVII

27.1 Introduction

In this lesson we give examples of the so-called optative, or ‘wishing’ mood. The optative mood expresses a wish in main sentences, but is also used merely grammatically in subordinate sentences. In subordinate sentences, then, this mood does not express a wishing meaning, but a grammatical one such as a possibility, a condition or to use indirect speech (*oratio obliqua*).

27.2 Examples from the N.T.

<i>λουοιμι</i>	May I wash!	(missing in the N.T.)
<i>λουοις</i>	May you wash!	(missing), λουω-I wash
τι ἂν <i>θελοι</i> ὁ σπερμολογος οὗτος λεγειν;	What is it that this chatterer wants to say? (Acts 17. 18b)	σπερμολογος-chatterer, twaddler
<i>λουοιμεν</i>	May we wash!	(missing)
ἀλλ' εἰ και <i>πασχοιτε</i> δια δικαιοσυνην, μακαριοι	But if you also suffer because of righteousness, (then you are) blessed. (1 Pet. 3. 14a)	πασχω-I suffer
τινες δε ἀπο της Ασιας Ἰουδαιοι, οὓς ἔδει ἐπι σου παρειναι και κατηγορειν εἰ τι <i>ἔχοιεν</i> προς ἔμε	And some Jews from Asia that should have been present before you to accuse me, if they have anything against me. (Acts 24. 19)	δει-it should be, it is necessary, παρειμι-I am present, κατηγορω-I accuse

To sum up:

λουοιμι	λουοιμεν
λουοις	λουοιτε
λουοι	λουοιεν

LESSON XXVII

Of the verb 'to be' only one form of the optative exists:

και διελογιζετο ποταπος εἴη ὁ ἀσπασμος οὗτος	And she wondered what kind of greeting this was. (Lu. 1. 29b)	διαλογιζομαι-I wonder, I deliberate (form yet to be learned) ποταπος-what kind of, ἀσπασμος greeting, εἴη- (lit.: may he/she be)
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We continue with the aorist optative.

λουσαιμι May I wash! (missing)

λουσαις May you wash! (missing)

αὐτος δε ὁ θεος της εἰρηνης ἁγιασαι ὑμας	And may the God of peace Himself sanctify you! (1 Th.5. 23a)
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λουσαιμεν May we wash! (missing)

λουσαιτε May you wash! (missing)

και διελαλουν προς ἀλληλους τι ἂν ποιησαιεν τῷ Ἰησου	And they considered among each other what they would do to Jesus. (Lu. 6. 11b)	διαλαλεω-I consider, (lit. to speak through), I discuss
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--ζητειν τον θεον, εἰ ἄρα γε ψηλαφησειαν αὐτον και εὕροιεν, και γε οὐ μακραν ἀπο ἑνος ἑκαστου ἡμων ὑπαρχοντα	-to seek God, whether then indeed they would grope and find Him, indeed also not being far from each of us. (Acts 17. 27)	εἰ-(here) whether ἄρα-then, ψηλαφαω-I seek groping γε-indeed, really, even μακραν-far (away) ὑπαρχω-I exist, I am
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To sum up:

λουσαιμι	λουσαιμεν
λουσαις	λουσαιτε
λουσαι	λουσαιεν [λουσειαν]

Take note that the 2nd or strong aorist looks like the optative of the present tense: εὕροιεν.

LESSON XXVII

We now give you a paradigm of all forms of τις, τι (who, what, somebody, something).

(singular)	(masculine, feminine)	(neuter)
1 st case:	ΤΙΣ	ΤΙ
2 nd case:	ΤΙΝΟΣ	ΤΙΝΟΣ
3 rd case:	ΤΙΝΙ	ΤΙΝΙ
4 th case:	ΤΙΝΑ	ΤΙ
(plural)		
1 st case:	ΤΙΝΕΣ	ΤΙΝΑ
2 nd case:	ΤΙΝΩΝ	ΤΙΝΩΝ
3 rd case:	ΤΙΣΙ[ν]	ΤΙΣΙ[ν]
4 th case:	ΤΙΝΑΣ	ΤΙΝΑ

27.3 Etymology

λαλεω	–	‘I speak’; cf. ‘glossolalia’
λαμπας	–	‘lamp’
λαρυγξ	–	‘throat’; cf. Eng. ‘larynx’
λεγεων,		
λεγιων	–	‘legion’; cf. Lat. ‘legio’
λεντιον	–	‘linen apron’; cf. Lat. ‘linteum’
λεπρα	–	‘leprosy’; cf. D. ‘lepra’
λευκος	–	‘lightening’, ‘white’; cf. Lat. ‘luceo’, G. ‘leuchten’
λιβερτινος	–	‘(son of a) liberated [Jewish] slave’; cf. Lat. ‘libertinus’, Eng. ‘libertine’
λιθος	–	‘stone’; cf. ‘lithography’
λιτρα	–	‘pound’; cf. ‘litre’
λογικος	–	‘reasonable’; cf. ‘logic’
μαγεια,		
μαγια	–	‘magic’ (pl.: magic powers)
μαγος	–	‘wise man’
μαθητευω	–	‘I am (make) a disciple/student’, ‘I teach’; cf. Eng. ‘mathematics’
μαμη	–	‘grandmother’; cf. ‘mama’
μαμωνας	–	‘Mammon’ [Hebr. lit. ‘what is trusted in’]
μανια	–	‘mania’
μαννα	–	‘manna’
μαραναθα	–	‘maranatha’ [Aramaic for ‘our Lord is coming’]
μαρτυς	–	‘witness’; cf. Eng. ‘martyr’ (witness for Christ)
μεγαλειος	–	‘great’, ‘magnificent’; cf. ‘megalomania’
μεγας	–	‘great’; cf. Lat. ‘magnus’, ‘magister’, Eng. ‘most’, Goth. ‘maist’, D. ‘meest’, etc.
μεθοδεια	–	‘deceit’; cf. ‘method’
μελας	–	‘black’; cf. ‘melancholy’ (lit. ‘black gall’)
μελισσιος	–	‘of (made by) bees’, ‘bee-’ (with κηριον ‘honeycomb’); cf. girls’ name ‘Melissa’

LESSON XXVII

μεταμορφωω	–	‘I change in form’; cf. ‘metamorphosis’
μετρεω	–	‘I measure’; cf. ‘metre’
μην	–	‘new moon’, ‘month’
μιασμα	–	‘contamination’; cf. Eng. ‘miasma’
μιγμα	–	‘mixture’
μιγνυμι	–	‘I mix’
μιλιον	–	‘mile’ (one thousand steps)
μιμεομαι	–	‘I imitate’; cf. ‘mime’
μισεω	–	‘I hate’; cf. Eng. ‘misogynist’
μοδιος	–	‘(corn) measure’
μυθος	–	‘myth’
μυλος	–	‘mill(stone)’
μυλων	–	‘mill(house)’
μυριας	–	‘ten thousand’, ‘very large multitude’, ‘great number’; cf. Eng. ‘myriad(s)’
μυστηριον	–	‘secret’, ‘mystery’

27.4 Homework

N.B. It is high time that you purchase a Greek-English dictionary. From the next lesson on we only provide the translation of a few words.

Translate the following sentences.

1. ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν.
2. ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.
3. καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ πολλά. ἐὰν εἴπῃ ὁ πούς, “Ὅτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;
- 4.” Ἐλεγε δὲ καὶ τῷ κекληκότη αὐτόν, “Ὅταν ποιῆς ἄριστον ἢ δειπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.
5. οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας καθ’ ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.
6. πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦντες τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.
7. ὁ δὲ Παῦλος, Εὐξαίμην ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὅποιος καὶ ἐγὼ εἰμι παρεκτός τῶν δεσμῶν τούτων.
8. κερρίκει γὰρ ὁ Παῦλος παραπλευσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γὰρ εἰ δυνατὸν εἶη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.
9. Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύναί τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.
10. ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,

LESSON XXVII

ΤΕΚΝΟΝ	-child
μαρτυρεω	-I witness
ΤΟ ὕδωρ [ὕδατος]	-water
μελος	-limb, member
πους	-foot
χειρ	-hand
καλεω, κεκληκα	-I call/invite, I have called/invited
κεκληκως	
ΤΟ ἀριστον	-midday meal
ΤΟ δειπνον	-evening meal
φωνεω	-I call
φιλος	-friend
συγγενεις	-relatives (teach yourself to think etymologically: of course this word comes from <i>συν</i> and <i>γενομαι</i> ; hence ‘ones born together with’)
γειτων	-neighbor
πλουσιος	-rich (etymologically probably from <i>πλους</i> ‘navigation, trade’)
ἀντικαλεω	-I take turns to invite
ἀνταποδομα	-recompense, reward (etymologically: ‘return gift’)
εὐγενεστερος	-nobler (etymologically: ‘better born’)
προθυμια	-good will (etymologically: ‘emotion for’)
ἀνακρινω	-I examine (etymologically: to judge one [thing] after the other)
αἱ γραφαι	-the (holy) writings
οὕτως	-this way, so
ἔθος	-custom
χαριζεσθαι	-I give out of grace, I forgive
πριν ἢ	-before
κατηγορουμενος	-defendant (lit. ‘somebody that has been “called down [accused]” on the market [<i>ἀγορα</i> , where legal cases took place]; cf. German: ‘Verklagter’)
κατηγορος	-plaintiff, accuser
ἀπολογία	-defence, apology (lit. ‘offspeak’, ‘word that comes from a person
λαμβάνω, aor. ἔλαβον	-I receive, I take
ἐγκλημα	-accusation (lit. ‘what has been called for in [a case])
εὐχομαι	-I pray, I wish (lit. ‘I speak an <i>εὐχη</i> [wish, prayer]’)
δεσμος	-fetter (from <i>δεω</i> ‘I bind’; lit. ‘what has been tied’)
παραπλεω	-I navigate past
χρονοτριβησαι	-aor. infinitive ‘to spend time’ (from <i>χρονος</i> ‘time’ and <i>τριβω</i> ‘I rub’, ‘I wear out’)
σπευδω	-I make haste, I hurry, I take diligent care
κατευθυνω	-I make straight, I guide, I direct (from <i>εὐθους</i> ‘straight[away]’)
πλεοναζω	-I abound, I increase (from <i>πλεος</i> ‘full of’)
περισσευω	-I make superfluous (from <i>περισσον</i> ‘what is superfluous’ [probably from <i>περι</i> ‘round about’])

LESSON XXVII

27.5 New Words

ΤΕΚΝΟΝ, ΤΕΚΝΑ	-child, children
ΤΟ ὕδωρ, [ὕδατος]	-the water
ΜΕΛΟΣ	-limb, member
ΚΑΛΕΩ, ΚΕΚΛΗΚΑ	-I call/invite, I have called/invited
ΤΟ ἄριστον	-the midday meal
ΤΟ δειπνον	-the evening meal
ΦΩΝΕΩ	-I call
ΦΙΛΟΣ	-friend
ΛΟΥΩ	-I wash
ΣΠΕΡΜΟΛΟΓΟΣ	-chatterer, twaddler
ΠΑΣΧΩ	-I suffer
ΔΕΙ, ἔδει	-it is necessary, it must, it was necessary
ΠΑΡΕΙΜΙ	-I am present
ΚΑΤΗΓΟΡΕΩ	-I accuse (I speak solemnly against)
ΔΙΑΛΟΓΙΖΟΜΑΙ	-I wonder, I deliberate
ΠΟΤΑΠΟΣ	-what kind of
ἄσπασμος	-greeting
ΔΙΑΛΑΛΕΩ	-I debate, I talk with, I discuss
ἄρα	-then, therefore
γέ	-indeed, really, even
ΨΗΛΑΦΑΩ	-I seek (groping)
ΜΑΚΡΑΝ	-far (away)
ὑπαρχω	-I exist, I am

27.6 The Background of the New Testament: Seven Kings

In Revelations 17. 10 seven kings are mentioned, or mountains (the seven heads of the fourth beast in Daniel). Five are said to have fallen, one is (the sixth, written in the time of John the beloved disciple) and the seventh is said to come for a short time. The eighth is out of the seven. I give you my opinion as to the interpretation of these seven kings. They are forms of government of the fourth beast of Daniel, described by him as coming after what clearly is the reign of Alexander the Great and those that followed him. This fourth beast is the Roman empire.

The five forms of rule that have fallen, are best understood to be respectively the Roman kings (from 753 B.C. till 509 B.C.), the two consuls (from 509 B.C. till 445 B.C.), the military *tribuni* (from 445 B.C. till 60 B.C.), the triumvirate (from 60 B.C.) and the phenomenon of the absolute dictator (Julius Caesar). The sixth king, or government, is Caesar (from 27 B.C.), beginning in the person of Octavianus, the adopted son of Caesar. He was called Augustus (in Greek σεβαστος ‘the honored one’, ‘the exalted/enlightened one’ [Acts 25. 25]) and at a certain time received divine honor.

At the center of all these governments stood the so-called power of *imperium* and the priestly office of *auspicium* (the determination of the will of the gods). These two facets formed the

LESSON XXVII

basis of imperial rule. It is telling that the New Testament also speaks of the universal priesthood of believers and their being also kings. But this in passing.

Augustus received the power of *tribunicia potestas* in 23 B.C. for the rest of his life and in 12 B.C. he became *pontifex maximus*. This united in him both royal and sacred power.

Other emperors in the time of the New Testament were: Tiberius (14-37), Caligula (37-41), Claudius (41-54), Nero (54-68), Galba [7 months], Otho [88 days], Vitellius (68-69), Vespasianus (69-79), Titus (79-81), Domitianus (81-96), Nerva (96-98), Trajanus (98-117). Caligula and Nero were the most infamous of all. But Diocletianus (284-305) caused a persecution of ten years (these must be the ten days of Revelations 2. 10), for Christians were feared, despised and distrusted as a state within a state. The criterion became whether they were willing to sacrifice to the genius of Caesar, which they considered as idolatry dishonorable of Christ the only true King of kings and Lord of lords.

NOTES: