

## LESSON XXXVI

## LESSON XXXVI

**36.1 Introduction**

In this lesson you are introduced to the conjunctive mood of the passive voice of the present tense and of the aorist and perfect tenses. We set out with the conjunctive passive voice of the present tense.

**36.2 Voorbeelden uit het N.T.**

εἰ περισσοτέρως ὑμᾶς  
ἀγαπῶ, ἥσσον ἀγαπῶμαι  
;

If I love you more  
abundantly, would I be  
loved less? (2 Cor. 12. 15)

περισσοτέρως- more  
abundantly (adverb),  
ἀγαπῶ[v]- I love, ἥσσον-  
adverb < ἥσσων- less,  
ἀγαπῶμαι- 1st p. s. conj.  
mood passive voice pres.  
tense < ἀγαπῶ-I love

λυῆ

That you may be loosened

λυῆ- 2nd p. s. conj. mood  
pass. voice pres. t. < λυῶ-  
I loosen. This particular  
form does not occur in the  
N.T. N.B. There is,  
however, a form of the  
conj. mood ending in -ῆ,  
namely the 3rd p. sing.  
active (see lesson 26)

..ἡνικα ἂν ἀναγινωσκη-  
ται Μωυσης..

...whenever Moses is  
read.(2 Cor. 3. 15)

ἡνικα- when, (+ ἂν)  
every time when,  
ἀναγινωσκηται- 3rd p. s.  
conj. mood pass. voice  
pres. t. < ἀναγινωσκω- I  
read

..ἐπι τὴν τελειότητα  
φέρωμεθα..

..let us be brought to  
completion (Hebr. 6. 1)

τελειότης-perfection,  
maturity, completion,  
φέρωμεθα- 1st p. pl. conj.  
mood pass. voice pres. t.  
< φέρω- I bring

..ἵνα μὴ λυπησθε..

..in order that you may  
not be saddened.. (1 Th.  
4. 13)

ἵνα- (+ conj. mood) (so)  
that, in order that,  
λυπησθε- 2nd p. pl. conj.  
mood pass. voice pres.  
tense < λυπέω- I cause  
sorrow, I sadden,

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.ἵνα πάντες μανθανωσιν  
και πάντες  
*παρακαλῶνται..*

..so that all may learn and  
all be encouraged. (1 Cor.  
14. 31)

μανθανωσιν- 3rd p pl  
conj mood pres. t. <  
μανθανω- I learn,  
παρακαλῶνται- 3rd p pl  
conj. mood pass. v. pres.  
t. < παρακαλεω- I  
encourage

We give you the endings of the conjunctive mood of the present tense in a paradigm:

-ωμαι	-ωμεθα
-η	-ησθε
-ηται	-ωνται

Now we give you examples of the conjunctive mood of the aorist.

και ἔμοι οὐδέποτε  
ἔδωκας ἔριφον ἵνα μετα  
των φίλων μου *εὐφραν-*  
*θῶ*

And me you never yet  
gave a kid that I might  
rejoice with my friends.  
(Luke 15. 29)

οὐδέποτε- never,  
ἔριφος- kid, εὐφρανθῶ-  
1st p. s. conj. mood pass.  
voice aor. < εὐφραίνω- I  
make joyful, I gladden,  
(pass. v.) I receive joy, I  
am gladdened, I rejoice

ὅπως ἂν *δικαιωθῆς* ἐν  
τοῖς λόγοις σου..

..so that you may be  
justified in your words..  
(Rom. 3. 4)

ὅπως- (+ conj. mood) (so)  
that, in order that,  
δικαιωθῆς- 2nd p. s. conj  
mood pass. v. aor. <  
δικαιῶ- I justify

και ὅταν *ἀναγνωσθῆ*  
παρ' ὑμῶν ἡ ἐπιστολή..

And when the letter is  
read at yours... (Col. 4.  
16)

ὅταν- ὅτε + ἂν, ὅτε-  
when, ἀναγνωσθῆ- 3rd p.  
s. conj. mood pass. v. aor.  
< ἀναγινωσκω- I read,  
ἐπιστολή-letter

και φερετε τον μοσχον  
τον σιτευτον, θυσατε  
και φαγοντες  
*εὐφρανθῶμεν*

And bring the fattened  
calf, kill it and let us  
rejoice eating it. (Luke 15.  
23)

φερετε-2nd p. pl. imp.  
pres. t. < φερω- I bring,  
μοσχος- calf, σιτευτος-  
fattened, θυσατε- 2nd p.  
pl. imp. aor. < θυω- I  
sacrifice,

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		φαγοντες- 1st case pl. participle aor. < ἐσθιω- I eat, εὐφραντωμεν- 1st p. pl. conj. mood pass. v. aor. < εὐφραϊνω- I gladden, (pass. v.) I rejoice
βλεπετε μη <i>πλανηθητε</i>	Take care that you may not be misled. (Luke 21. 8)	πλανητητε- 2nd p. pl. conj. mood pass. voice < πλαναω- I err
ὅπως <i>δοξασθωσιν</i> ὑπο των ἀνθρωπων	..that they may be honored by people. (Matt. 6. 2)	δοξασθωσιν- 3rd p. pl. conj. mood pass. v. aor. < δοξάζω- I honor, I praise

We give you the respective forms again in a paradigm:

-θω	-θωμεν
-θης	-θητε
-θη	-θωσιν

We continue with the conjunctive mood of the passive voice of the perfect tense.

<i>λελυμενος ὦ</i>	Let me have been loosened. (or: That I may have been loosened)	λελυμενος ὦ- 1st p. sing. conj. mood pass. v. perf. t. < λωω- I loosen. This form does not occur in the N.T.
<i>λελυμενος ἦς</i>	Let you have been loosened. (or: That you may have been loosened).	λελυμενος ἦς- 2nd p. s. conj. mood pass. v. perf. t. < λωω- I loosen

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..μηποτε ἐντιμοτερος  
σου ἢ κεκλημενος..

..that not perhaps  
somebody that is more  
honorable than you, has  
been invited.. (Luke 14.  
8)

μηποτε- (+ conj. mood)  
that not perhaps,  
ἐντιμοτερος-  
comparative degree of  
ἐντιμος- honorable,  
precious, ἢ κεκλημενος-  
3rd p. s. conj. mood pass.  
v. perf. t. < καλεω- I  
name, I invite

..ἵνα μη πεποιθοτες  
ᾤμεν ἐφ' ἑαυτοῖς..

..that we may not be  
trusting in ourselves.. (2  
Cor. 1. 9)

πεποιθοτες ᾤμεν- 1st p.  
pl. conj. mood pass. v.  
perf. t. < πειθω- I  
convince, (pass. voice) I  
am convinced, I am  
confident ἑαυτου- (of)  
oneself ( This word does  
not have a first case.).

..ἵνα καθως ἔλεγον  
παρασκευασμενοι ἦτε..

..so that, as I said, you  
may be prepared.. (2 Cor.  
9. 3)

ἔλεγον- 1st p. s. imperf. t.  
< λεγω- I say,  
παρασκευασμενοι ἦτε-  
2nd p. pl. conj. mood  
pass. voice perf. tense <  
παρασκευαζω- I prepare,  
I make ready

..ἵνα ᾧσιν και αὐτοι  
ἡγιασμενοι ἐν ἀληθειᾳ

..so that also they may  
have been sanctified by  
the truth. (John 17. 19)

ᾧσιν ἡγιασμενοι- 3rd p.  
pl. conj. mood pass. v.  
perf. t. < ἁγιαζω- I  
sanctify, I hallow

The conjunctive mood of the passive voice of the perfect tense then consists of the perfect participle of the passive voice together with a form of the conjunctive mood of εἶμι (see lesson 25). As an example we give you the paradigm of this for the verb λυω:

λελυμενος ᾧ  
λελυμενος ἦς  
λελυμενος ἦ

λελυμενοι ᾤμεν  
λελυμενοι ἦτε  
λελυμενοι ᾧσιν

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**36.3 Again the Adverbum**

In lesson 34 you saw how from an adjective an adverb can be made. Also from the degrees of comparison adverbs are constructed. In the case of the comparative this is done by taking the fourth case of the neuter singular. Take a look at the following examples.

οἱ δε <b>μειζον</b> ἐκραξαν...	But they cried the more.. (Matt. 20. 31)	μειζον- 4th case s. neut. <μειζων-more, ἐκραξαν- 3rd p. pl. aor. < κραζω- I scream, I yell
ἀγαπας με <b>πλειον</b> τουτων;	Do you love me more than these? (John 21. 15)	ἀγαπας- 2nd p. s. pres. t. < ἀγαπαω- I love,  πλειον- 4th case sin. neut. < πλειων- more

Some adjectives with the corresponding comparative and superlative degrees are always adverbs. This is also the case with the word **μαλα**. This word does not occur in the N.T., but its comparative and superlative degrees do. Take a look at the following examples.

ὁ δε πολλω <b>μαλλον</b> ἐκραξεν..	But he cried all the more.. (Mark 10. 48)	πολλω μαλλον- all the more, μαλλον- comparative degree < μαλα- very, much, ἐκραξεν- 3rd p. s. aor. < κραζω-I call
ἀσπαζονται ὑμας παντες οἱ ἅγιοι, <b>μαλιστα</b> δε οἱ ἐκ της Καισαρος οἰκίας	All the saints greet you, particularly those of the house of Caesar. (Phil. 4. 22)	ἀσπαζονται- 3rd p. pl. pres. tense < ἀσπαζομαι- I greet, <b>μαλιστα</b> - superlative degree < μαλα- very, much, Καισαρ- Caesar, Emperor (at Rome)

We repeat the degrees of **μαλα**. The comparative and superlative degrees occur often. Remember them!!

μαλα- μαλλον- μαλιστα

very, much, most

**36.4 Etymology**

One of the characteristics of the wisdom from above (ἐπιεικεια= mildness, gentleness): is derived from the word εἶκος (which in turn derives from 'εἰοικα'= 'I seem like', or 'I look like' and hence 'seeming'); which means 'probable' (cf. Eng. 'likely'), 'natural', 'seeming, decent' and 'reasonable'. Therefore it is also described as 'mild or sweet reasonableness! These words

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are also philologically cognate with the Latin 'aequare', from which comes our 'equal.'

With the help of various prepositions often new nouns and verbs were constructed; e.g. γραφω-ἐγγραφω, cf. Eng. 'to engrave'. Related to a verb are often various substantives; e.g. ἐντελλω-ἐνταλμα-ἐντολη. The so-called alpha privans (lit. 'robbing a') has the meaning of our un-; e.g. μελεομαι-ἀμελεομαι. Δυς has the meaning of and is cognate with our dis-.

A word like συνειδησις 'conscience' was probably translated by a philosopher into Latin with '*conscientia*' and literally means 'a knowing with (oneself)'. Prepositions, just as in for example German and Dutch, are sometimes used to lend a negative sense to a word; e.g. ἄρα 'prayer,' 'wish' and καταρα < κατα + ἄρα and so becomes 'curse,' 'malediction' (German. 'Verwünschung', Verfluchung').

With this we have arrived at the end of our subject etymology for this course.

### 36.5 Homework

Translate the following sentences.

1. αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτός ἢ τὸ φῶς· ἦν γὰρ αὐτῶν ποιητὰ τὰ ἔργα.
2. . . ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
3. . . Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχη καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς,
4. ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους [τούτους] πρὸς τὸν Παῦλον ὅτι Ἄπέσταλκαν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.
5. Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολυσαὶ αὐτοὺς νῆστες οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ
6. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧ δε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ.
7. καὶ φωνὴ κιθαρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὔρεθῆ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι,
8. ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί· εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.
9. . . ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν,
10. οὐ γὰρ ἐστὶν κρυπτόν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῆ καὶ εἰς φανερόν ἔλθῃ.

σκοτος- darkness, φως- light, ἀποκαλυπτω- I reveal, διαλογισμος- consideration, reasoning ( < διαλογίζομαι- I consider, I reason, I weigh [my words/thoughts]), τρεχω- I walk, I progress

The aorist (as in sentence 7) preceded by the double negative, is translated in English through a 'strong' future tense: 'will certainly.'

### 36.6 New Words

ἦσσον	-less (adverb < ἦσων)
ἀναγινωσκω	-I read
τελειότης	-completion, perfection, maturity

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φέρω	-I bring/carry
λυπεω	-I sadden, I cause sorrow, (passive voice) I am saddened, I am sorrowful
οὐδεποτε	-never
ἐριφος	-kid
ὅπως	-(+ subjunctive mood) (so) that, in order to
ὄτε	-when
ἐπιστολη	-letter, epistle
μοσχος	-calf
σιτευος	-fattened
βλεπω	-I see
πλαναω	-I err, (pass. v.) I am being misled,
μηποτε	-that not perhaps
ἐντιμος	-honored, precious
πειθω	-I persuade, (pass. v.) I obey, I am convinced
ἑαυτου	-(of) oneself
παρασκευαζω	-I prepare, I make ready
μειζον	-more (adverb < μειζων)
πλειον	-more (adverb < πλειων)
ἀσπαζομαι	-I greet
μαλιστα	-the most, particularly (adverb, superlative degree < μαλα- very)
Καισαρ	-emperor, Caesar (at Rome)
σκοτος	-darkness
φως	-light
διαλογισμος	-consideration, reasoning
τρεχω	-I walk (forward), I progress

**36.7 And now then, Read!:**

We hope that you already have started to read small pieces in the Greek New Testament yourself. Perhaps you read it already regularly. However, it could be that you experience difficulty comprehending it. So as to help you in this endeavor, we offer you small chunks of reading from now on so you can exercise your faculties in reading the Greek N.T. This exercise consists of a few verses with the new words given and a few questions to test your skills. The answers to these questions you can find at the very end of each lesson, after the area for notes. This way you can find out your weaknesses and brush up on them. The concluding question places the entire piece in perspective. We hope that in this way you will be encouraged to start reading the Greek N.T. on your own.

The first piece consists of the opening verses of the Gospel according to John. The theological content is difficult, but the Greek is not, the apostle John often repeating and/or rephrasing his message.

John 1: 1-5

1. Ἐν ἀρχῇ ἦν ὁ λογος, και ὁ λογος ἦν προς τον θεον, και θεος ἦν ὁ λογος.

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2. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
3. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.
4. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
5. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

ἀρχῇ- beginning, λογος- word, here with the particular meaning: Word (of God), οὐδὲ ἐν- not one thing, variation of οὐδεν with more emphasis, σκοτία- darkness, καταλαμβάνω- I grasp, I understand

## Questions:

1. What form is ἦν?
2. What two other words does John use to denote the Word?
3. What declension is the word λογος?
4. What cases of the word σκοτία occur in this piece?
5. What tense is the form φαίνει and what tense is κατέλαβεν?
6. The usage of the term λογος to denote Christ, occurs in the N.T. only a few times, namely John 1. 1, 14, 1 John 1. 1 and Rev. 19. 13. In this last text the Word of God is described at length. Please, read these texts in a translation!

**36.8 The Background of the New Testament: The Canon II**

The books and epistles of the N.T. have been written by men with a special calling and wisdom, particularly the apostles; among whom principally Paul. They were all called by Christ Himself. Also James, Christ's brother, according to Galatians 1. 19 was reckoned among the apostles. So also Judas, James' brother (cf. Acts 15. 27). Somebody, then could be called to be an apostle without being of the twelve (cf. Rev. 2. 2). The condition was that during or after the (earthly) life of Christ one was called by Him and that the signs of an apostle testified to you (2 Cor. 12. 12). The role the O.T. prophets fulfilled, was taken over, so to speak, by the apostles of the N.T. The evangelists Marc and Luke can be reckoned among the N.T. prophets (cf. Eph. 2. 20; 3. 5).

That early Christians entertained doubts about some epistles or books, is not proof of their ignorance; but actually demonstrates their caution and care. A book was rejected if they were not convinced that it had been inspired by God Himself. This ability to discern was given by the Holy Spirit, Who Himself had inspired the writings (not as a dictation however). Non-canonical books and letters at best were considered pious literature that could be read besides the bible. Christ Himself tested the Pharisees when He asked them whether the authority of John the Baptist came from God or from people. But the Pharisees did not recognize or acknowledge this authority. This is the test for everybody—the recognition and acknowledgment of Gods authority. If one does not or simply refuses to do that, then no miracle or argument will help.

**NOTES:**

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Answers to the section And now then: Read! :

1. ἦν is the 3rd person singular imperfect tense < εἶμι- I am
2. ζῶη, φῶς
3. λογος is a word of the second declension.
4. σκοτια occurs in the third and first case (verse 5).
5. φαίνει- present tense., κατέλαβεν- aorist