

LESSON IX

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9.1 Introduction

In this lesson we pay attention to the simple future tense of the verb εἰμί- I am. As usually we offer you examples of forms of this verb; all from the New Testament. As εἰμί is an irregular verb, it is necessary that you learn to recognise all its forms. For these cannot be deduced from the normal rules.

9.2 Examples from the New Testament of forms of the simple future tense of εἰμί

ἕως πότε μεθ' ὑμῶν <i>ἔσομαι;</i>	Till when will I be with you? (Matt. 17. 17)	πότε-when, μεθ' = μετά (see under 9.3), ἔσομαι- 1 st p. sing. simple fut. tense < εἰμί- I am
ἀμὴν σοι λέγω·σήμερον μετ' ἐμοῦ <i>ἔσῃ</i> ἐν τῷ παραδείσῳ	Truly, I say to you: today you will be with me in paradise. (Luke 23. 43)	σήμερον- today, μετ' = μετά (see under 9.3), ἔσῃ- 2 nd p. sing. s. future t.< εἰμί- I am, παρα- δείσῳ- 3 rd c. sing. < παράδεισος (m.)- para- dise, third heaven
ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ <i>ἔσται</i> καὶ ἡ καρδία σου	For where your treasure is, there also your heart will be. (Matt. 6. 21)	ὅπου-where, θησαυρός (m.)-treasure; ἔσται- 3 rd p. sing. fut. t.<. εἰμί- I am, καρδία (f.)- heart
καὶ οὕτως πάντοτε σὺν κυρίῳ <i>ἔσόμεθα</i>	And so we will always be with the Lord. (1 Thess. 4. 17)	οὕτως- so, thus, σὺν- (+ 3 rd c.) with, ἔσόμεθα- 1 st p. pl. fut. t. < εἰμί- I am
καὶ <i>ἔσεσθε</i> υἱοὶ ὑψίστου	... and you will be sons of the Most High. (Luke 6. 35)	ἔσεσθε- 2 nd p. pl. fut. t. < εἰμί- I am, υἱοί- 1 st c. pl. < υἱός (m.)- son, ὑψίστου- 2 nd c. sing. < ὑψιστος- (adjective) highest (used as a noun here)

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διὰ τοῦτο αὐτοὶ κριταὶ
ἔσονται ὑμῶν

Therefore they will be
your judges. (Matt. 12.
27)

διὰ-because of, τοῦτο-
that (cf. διὰ τί why,
because of what), κριταί-
1st c. pl. < κριτήs (m.)-
judge, ἔσονται- 3rd p. pl.
future tense of εἶμί- I am

We now repeat the conjugation of the simple future tense of εἶμί- I am.

ἔσομαι	ἔσόμεθα
ἔση	ἔσεσθε
ἔσται	ἔσονται

9.3 Infinitive mood of the present tense of εἶμί

We now give you examples of the infinitive of εἶμί in the future tense (sic!) as an introduction to the explanation of the infinitive of the future tense.

The Greek infinitive is often written in combination with the fourth case. This fourth case is the subject of the verb. Study the following example.

ἔλεγον αὐτὸν εἶναι θεόν- they said that he was a god (Acts 28. 6)

The literal contents of their words was αὐτός ἐστιν θεός. When this sentence is given after a form of λέγω, it is written with a construction of the 4th case plus infinitive:
αὐτὸν εἶναι θεόν.

Another example of the same phenomenon:

καλόν ἐστιν ἡμῶs ᾧδε εἶναι- it is good that we are here (Matt. 17. 4)

Behind the usual idiom of καλόν ἐστιν the fourth case plus infinitive is written. ἡμεῖs ᾧδε ἐσμεν becomes the predicate of the idiom 'it is good'. You see again that the subject (ἡμεῖs) is written in the 4th case. The predicate (ἐσμεν) takes the form of the infinitive.

There are also instances of sentences with an infinitive where this verb alludes to the subject in this way:

κριτήs ἐγὼ οὐ βούλομαι εἶναι- I do not want to be judge (Acts 18. 15)

The subject of βούλομαι is (indirectly) also the subject of εἶναι. Therefore the word κριτήs is written in the first case. What would be written in Greek if I wanted to state: 'I do not want you to be judge?'. The person that desires something, is not the same as the person that is spoken of. Therefore a 4th case plus infinitive is written. The word κριτήs (that belongs to the subject of εἶναι) is therefore also written in the 4th case. In this way: κριτήν ἐγὼ οὐ βούλομαι σε εἶναι.

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If you understand this well, you are ready to go on to 9.4 (This construction is called the fourth case plus infinitive [in Latin: *accusativus* (from *accusare*=*accuse*) *cum infinitivo*]).

9.4 The infinitive of the future tense of εἶμι

Since in this lesson we are studying the future tense of εἶμι, we give more elaborate examples of the use of the infinitive.

... ἀνάστασιν μέλλειν
ἔσεσθαι δικαίων τε καὶ
ἀδίκων

..that there will be a
resurrection both of just
and of unjust people.
(Acts 24. 15)

ἀνάστασιν- 4th c. sing. <
ἀνάστασις (f.)- resur-
rection, μέλλειν-
infinitive, μελλω -I will
be, (gives the verb it
belongs to the sense of
future); ἔσεσθαι- in-
finitive future tense <
εἶμι- I am, (translate 2
futures as 1), δικαίων-
2nd c. pl. m. < δίκαιος-
(adjective) just, ἀδίκων-
2nd c. pl. m. < ἄδικος-
(adjective) unjust, τε καὶ
translate as ‘both...and’

...λιμόν μεγάλην μέλλειν
ἔσεσθαι...

...that there would be a
great famine... (Acts 11.
28)

λιμόν- 4th c. sing < λιμός
(f.)- famine, μεγάλην- 4th
c. sing. f. < μέγας-
(adjective) great,
ἔσεσθαι- infinitive
future tense < εἶμι- I am

9.5 Prepositions: influence of the position on the way they are written

When a preposition that ends in a vowel, is followed by a word that begins with a vowel; then that last vowel of the preposition is eliminated. An apostrophe is written instead between the preposition and the word that follows.

For instance: ἀπὸ ἐμαυτοῦ > ἀπ' ἐμαυτοῦ

When the word that follows has a spiritus asper on the vowel (that is, it begins with the ‘h’-sound), still another change is effected. We illustrate this with the example of the preposition μετὰ.

μετὰ ἐμοῦ > μετ' ἐμοῦ : the end vowel of the preposition drops out

μετὰ ὑμῶν > μεθ' ὑμῶν : the end vowel of the preposition drops out and the consonant that it ends in now, is aspirated: the τ (t) becomes θ (th). Also a π (p) can be aspirated into φ (ph):

ἀπὸ ὑμῶν > ἀφ' ὑμῶν

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9.6 Homework

a) Translate the following sentences.

1. ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν.
2. ΤΙΝΑ ΜΕ ΛΕΓΕΤΕ ἔΙΝΑΙ;
3. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
4. καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μοι λαός.
5. ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας.

εἰς- (+4th c.) (in)to , πατέρα- 4th c. sing. πατήρ- father, τίνα- 4th c. sing. τίς- who, κλαυθμὸς (m.)- weeping, βρυγμὸς (m.)- gnashing, ὀδόντων- 2nd c. pl. < ὀδούς (m.)- tooth, λαός (m.)- people, θυγατέρας- 4th c. pl. < θυγάτηρ (f.)- daughter

b) Answer the following questions about the grammar of the sentences above.

1. Sentence 1 consists of two halves with the same structure. Make this clear by putting the corresponding words next to each other. Take the cases into account! Example:
ἐγὼ - αὐτός (both are first cases singular, both are subjects)
2. Do the same thing for sentences 4 and 5.
3. Which cases of ἐγὼ do you notice in these five sentences?
4. Which cases of αὐτός do you notice in the five sentences?
5. What does the structure in the second sentence consist of? How do you call this grammatical construction?

9.7 New words

πότε	- when
σήμερον	- (adverb) today
παράδεισος (m.)	- paradise
ὅπου	- where, in which place (not used interrogatively, but relatively)
θησαυρός (m.)	- treasure
καρδία (f.)	- heart
οὕτως	- so, thus, in this manner
σύν	- (+ 3 rd c.,) with, close by
ὑψιστος	- (adjective, used as a noun) highest, most high
τοῦτο	- this
διὰ τοῦτο	- lit. because of this, therefore
κριτής (m.)	- judge
καλὸν ἔστιν	- (+ 4 th c. and infinitive) it is good
ᾧδε	- (adverb) here
ἀνάστασις (f.)	- resurrection
μέλλω	- I will be (gives the sense of future to another verb; not for extra emphasis)
ἀδίκος	- unjust

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λιμός (f.)	- hunger, famine (N.B. This word can also be masculine!)
μέγας	- (adjective) great
εἰς	- (+4 th c.) (in)to
πατήρ (m.)	- father
κλαυθμός (m.)	- weeping
βρυγμός (m.)	- gnashing
ὀδούς (m.)	- tooth
λαός (m.)	- people
θυγάτηρ (f.)	- daughter

9.8 The background of the New Testament: Religion among Jewry II

In this lesson we pay attention to the Pharisees (Φαρισαῖοι, lit. Separated ones). They formed a more or less closed group concentrating on the development of Jewish thinking. In this they also accepted oral traditions. The Pharisees adhered to all the laws from the Old Testament and in this way they attempted to distinguish themselves from the common people. The Pharisees are mentioned often in the New Testament. They followed the actions of Christ and His disciples closely and tried to catch them in negligence. This is apparent from their remarks about eating with unwashed hands (Matth. 15. 1, 2, Mark 7. 1- 5,), the profaning of the Sabbath (Matth. 12. 1, 2, Mark 3. 1, 2, Luke 14: 1) and the conversing with publicans and sinners (Luke 5. 30, Luke 15. 1- 3). The negative image many entertain about the Pharisees is particularly due to the event in Luke 18. 9- 14: 'the Pharisee and the publican'. The idea of the Pharisee that his excellent comportment extolls him far above people like the publicans, is deprecated thoroughly in this passage. For the publican goes home justified over against the Pharisee.

Yet it is important to keep in mind that the Pharisees aspired to hold on to Jewish customs from the Old Testament and in this way to assure the lasting character of the Jewish people as a nation set apart for and elected by God. Particularly in the diaspora it has become clear how much the preservation of Jewish traditions has contributed to the lasting legacy of the Jewish people, despite numerous persecutions. The condemnation of the Pharisees, therefore, is usually not directed at their acts *per se*, but against the notorious hypocrisy often displayed therein. The aspiration to uphold many commandments had deteriorated into an attitude that had nothing to do anymore with an upright longing to serve God.

NOTES: