Chapter 59

The Subjunctive (part 2)

59.1 The Subjunctive is one of the Moods of the verb, used for exhortations or when there is an element of doubt in a statement. The other moods are the Indicative - used for statements and questions, and the Optative - used when there is a strong wish for something. The Subjunctive has three tenses - the Present, the Aorist, and the Perfect. In chapter 21 we met the Present Subjunctive Active, and learned that the personal endings broadened their vowel when forming the Subjunctive. In chapters 22 and 23 we learned the endings for the Middle and Passive Present Indicative Active. Please review these chapters before proceeding.

In colloquial English, we often use the Indicative instead of the more correct Subjunctive.

e.g. "If it rains . . ." instead of "If it should rain . . ." or "If it rain . . ."
"If I am . . ." instead of "If I be . . ."

59.2 Uses of the Subjunctive

The Subjunctive is usually used when there is an element of doubt about something. The main uses of the Subjunctive are

1. **Future Conditions** (we don't know if the conditions will be fulfilled). Introduced by ἐάν (εἰ + ἀν) with the subjunctive in the protasis (the "if" clause). The apodosis (the "then" clause) uses the Indicative.

   e.g. ἐάν ἔχετε . . . If you have . . .

2. **Indefinite Clauses** - usually referring to something in the future, which may or may not happen.
   a) "whoever", "whatever" (we don't know who or what they are). Introduced by a Relative Pronoun which does not refer to a definite person or thing, with the Particle ἀν.

   e.g. ὃς ἀν θελῇ . . . whoever wishes . . .
   ὃ τι ἀν ποιήτε . . . whatever you do . . .

   b) "wherever", "whenever" (we don't know where or when). Introduced by ὁποῦ ἀν or ὁποῦ ἐάν or ὁποῦ ἄν (ὅπος + ἄν)

   e.g. ὁποῦ ἐάν κηρυχθῇ το εὐαγγελίου . . . wherever the Gospel is preached . . .
   ὁποῦ ἄν ποιήσετε . . . whenever you do . . .

   c) "until" some unspecified time (we don't know when). Introduced by ἠδος or ἠδος ἀν or ἠδος οὖ (οὖ is the Genitive of the Relative Pronoun, implying χρονοῦ). The element of doubt here is because the clause refers to something in the future - it has not yet occurred, and it might not occur.

   e.g. ἠδος ἄν ἐξελθήτε . . . until you go out

3. **Purpose Clauses**, sometimes called **Final Clauses**, (we don't know if the purpose will be achieved or not). Introduced by ἵνα or ὧπος, both of which can be translated as "so that", "that", "in order that", or "in order to". Negation is with µη, when the clause can be translated as "in order that . . . not" or "lest". The Aorist is generally used, unless there is a wish to stress the continuity of the action - in which case the Present will be used.

   e.g. ἠδος Ἕλθον οὖν ζῇν ἑχουσίν I came so that they may have life (John 10:10)
   . . . οὖν σωθή καὶ ζήση . . . so that (she) may be healed and may live (Mark 5:23)
   . . . ὧπος ἀνάβλεψη . . . . that he might see again (Acts 9:12)
   µη κρίνετε, οὖν µη κρίθητε. Judge not, that you be not judged. (Matt. 7:1)

4. **Noun clauses introduced by ἵνα**

   e.g. συμφερῃ σοι ἵνα ἀποληται ἐν τον μὲλον σου . . . It is better that one of your members perish . . . (Matt. 5:30)

5. **The Hortatory Subjunctive** - "Let us do . . ." (we don't know whether those addressed will agree)

   e.g. ἀγωμεν . . . Let us be going . . .

6. **The Deliberative Subjunctive** - asking oneself or others what to do before doing something.

   e.g. τί ποιησομεν; What shall we do?
7. **Prohibitions against starting** an action - **Commands not to begin** an action.

Introduced by μη with the Aorist Subjunctive (we do not know if the command will be obeyed)

Remember: Commands to "stop doing" an action use μη with the Present Imperative. (See Section 18.5)

In the GNT, commands and prohibitions may also follow a Hebrew usage, using the Future Indicative (with οὐ for negation) - You shall / shall not . . . (See Section 26.6)

Commands to continue doing an action, or to do it over a period of time, use the Present Imperative.

Commands to start doing an action, or to do it once, use the Aorist Imperative. (See Chapter 49)

e.g. μη φοβου, ἀλλα λαλει και μη σιωπησης. (Acts 18:9)

Do not (continue to) be afraid (Present Imperative), but (continue to) speak (Present Imperative)

and do not (start to) be silent (μη + Aorist Subjunctive)

8. The **Emphatic Negative Future** - "something will certainly not happen"

may be expressed by οὐ μη + the Aorist Subjunctive

NOTE: it may also be expressed by οὐ μη + the Future Indicative

e.g. και οὐδεν υμας οὐ μη ἀδικησῃ. (Luke 10:19)

And nothing will harm you (not anything, not ever).

59.3 The basic pattern for the **Present Subjunctive Active** is

<table>
<thead>
<tr>
<th>I</th>
<th>STEM-ω</th>
<th>STEM-ωμεν</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (singular)</td>
<td>STEM-ῃς</td>
<td>STEM-ητε</td>
<td>y'all</td>
</tr>
<tr>
<td>he/she/it</td>
<td>STEM-ῃ</td>
<td>STEM-ωσιν</td>
<td>they</td>
</tr>
</tbody>
</table>

See Chapter 21 for Practice sentences.

59.4 The basic pattern for the **Present Subjunctive Middle and Passive** is

<table>
<thead>
<tr>
<th>I</th>
<th>STEM-ομαι</th>
<th>STEM-ομεθα</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (singular)</td>
<td>STEM-ῃ</td>
<td>STEM-ησθε</td>
<td>y'all</td>
</tr>
<tr>
<td>he/she/it</td>
<td>STEM-ῃτα</td>
<td>STEM-ωνται</td>
<td>they</td>
</tr>
</tbody>
</table>

For λυω, this becomes

I might be being loosed λυωμαι λυωμεθα we might be being loosed
you might be being loosed λυη λυησθε y'all might be being loosed
he/she/it might be being loosed λυηται λυωνται they might be being loosed

NOTE - The Present stem usually implies continuous or repeated action. The Subjunctive is often associated with the start of an action, or a single instance of an action - for which Greek normally uses the Aorist.

There are not many examples of the Present Passive or Middle Subjunctive in the New Testament.

**Practice** - until you can read and translate easily

1. Διδασκαλε, ἀκολουθησω σοι ὅπου εὰν ἄπερχη. Teacher, I will follow you wherever you (may) go. (Matt. 8:19)
2. ... και καθευδη και ἐγειρηται νυκτα και ἡμεραν. ... and he would sleep and (he would) rise night and day. (Mark 4:27)
3. Ἴδε ἔγω Παυλος λεγω ὑμιν ότι εὰν περιτεµνησθε Χριστος υμας οὐδεν ὠφελησει. Look - I, Paul, tell you that if you are (become) circumcised, Christ will be of no benefit to you. (Gal. 5:2)
4. Το λουπον προσευχεσθε, ἀδελφοι, περι ἡμων, ινα δ λογος του κυριου τρεχη και δοξαζηται καθως και προς υμιας. Finally, brothers, pray about (for) us that the word of the Lord may run (spread) and be glorified, just as (it did) with (among) you. (2 Thess. 3:1)
5. ει τις λαλει, ὡς λογια θεου ... ινα εν μετε νοησηται ο θεος. If anyone speaks, (let it be) as an oracle of God, so that in all things God may be glorified. (1 Pet. 4:11)
6. ἰδίωσιν... μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μη διώκονται.

7. ἐὰν γὰρ προσευχώμαι γλώσσῃ,...

8. προσερχομέθα μετὰ ἀληθινῆς καρδίας.

9. σὺ δὲ όταν προσευχῇ,...

10. καὶ όταν προσευχήσθε, οὐκ ἐσεῆδε ὡς οὐ ύποκρίται.

They wish... only that they might not be persecuted for the cross of Christ. (Gal. 6:12)

If I should pray in a tongue... (1 Cor. 14:14)

Let us approach with a true heart. (Heb. 10:22)

But you, whenever you pray, ... (Matt. 6:6)

Whenever you pray (i.e. you shall pray more than once) you shall not be like the hypocrites. (Matt. 6:5)

Note: ἐσεῆδε is the Second Person plural Future of εῖμι. It is used as a firm prohibition - see chapter 26

59.5 The basic pattern for the First Aorist Subjunctive Active is

<table>
<thead>
<tr>
<th>I</th>
<th>STEM-σῶ</th>
<th>STEM-σῶμεν</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>you</td>
<td>STEM-σής</td>
<td>STEM-σήτε</td>
<td>y'all</td>
</tr>
<tr>
<td>he/she/it</td>
<td>STEM-σή</td>
<td>STEM-σήνται</td>
<td>they</td>
</tr>
</tbody>
</table>

NOTE: There is no augment with the Subjunctive. The Subjunctive involves an element of doubt, so cannot be used for a statement about something which took place in the past.

Practice - until you can read and translate easily

1. βλέπετε μη τις ύμας πλανηση.

2. ταύτα δε γεγραπται ινα πιστευσητε ότι Θεους ἐστιν ο ύιος του θεου, και ινα πιστευντες ζωην ἐχητε εν τω όνοματι αυτου.

3. ὁ λεπρος είπεν, Κύριε, ἐὰν θελης δουσαι με καθαρισαι.

4. ὅστις γαρ όλον τον νομον τηρηση πταισῃ δε ἐν ἕνι, γεγονεν παντων ἐνοχος. (πταισῃ = I stumble)

5. ἐὰν γαρ ἀγαπησητε τους ἀγαποντας ύμας, τίνα μισθον ἐχητε;

6. μη νομισητε ότι ἠλθον καταλυσαι τον νομον ἢ τους προφητας.

7. ὁ δε τυφλος είπεν αὐτῳ Ἦληβουνι, ινα ἀναβλέψω.

(Ἡληβουνι = an Aramaic word, more emphatic that "rabbi"). (Mark 10:51)

8. ἐγὼ γαρ δια νομον νομον ἀπέθανον, ἵνα τερατωσο;

9. ός δ' ἂν ποιηση και διδαξη (τας ἐντολας) οὕτος μεγας κληρησεται.

10. καὶ εἰπεν (ὁ διαβολος τῷ Ιησου), Ταύτα σοι παντα δοσο, ἐὰν πεσων προσκυνησης μοι.

For if you love those who love you (the ones loving you), what reward do you have? (Matt. 5:46)

Do not suppose that I came to pull down the law or the prophets. (Matt. 5:17)

The blind man said to him, "Rabboni, (my master), that I might see again. (Mark 10:51)

For I died to the Law through the Law so that I might live to God. (Gal. 2:19)

Whoever does and teaches the commandments shall be called great. (see Matt. 5:19)

And the devil said to Jesus, "I will give all these (things) to you, if, having fallen down, you worship me. (see Matt. 4:9)
Practice - until you can read and translate easily

1. δια τουτο λεγω ύμιν, μη μεριμνατε ... τι ἐνδυσησθε. Because of this, I tell you, Do not worry about how you might clothe yourself. (Matt. 6:25)
2. και εαν ἀστασησαθε τους ἁδελφους ύμων μονον, τι περισσον ποιειτε ; And if you only greet your brothers, what more have you done? (Matt. 5:47)
3. (ὁ Ἡρωδης) ώμολογησεν αυτη δουναι ο εαν αιτησηται. (Herod) swore to give to her whatever she might ask. (see Matt. 14:7)
4. ἔλεγεν δε γαρ ἐν ἑαρτη, εαν μονον ἄψομαι του κρασπεδου του ιματου αυτου σωθησομαι. She was saying to herself, "If I may only touch the fringe of his robe I shall be healed." (Matt. 9:21)
5. και μη ἀρξῃσθε λεγειν ἐν ἑαυτοις. Do not begin to say to yourselves,
6. και ος αν δεξηται εν παιδιων τοιουτο ἐπι το όνομα μου, ἐμε δεχηται. We have Abraham (as) a father. (Luke 3:8)
7. Τη γαρ χαριτι έστε σεσωσμενοι δια πιστεως ... ουκ ες έργον, ινα μη τις καυχησηται. For by grace you are (in the state of having been) saved through faith, not from works lest anyone (so that no-one) should boast. (Eph. 2:8-9)
8. ὡστε δι αν ἀρνησηται με ἡμπροσθεν των ἄνδρωπων, ἀρνησομαι καγω αυτον ἡμπροσθεν του πατρος μου. Whoever denies me before men, I too will deny him before my Father. (Matt. 10:33)
9. Εαν τις τον λογον μου τηρηση, ου μη γεωσηται θανατου εις τον αιωνα. If anyone keeps my word, he will never taste death (John 8:52)
10. πας εαν ος ἐπικαλεσηται το όνομα κυριου σωθησεται. Whoever calls on the name of the Lord shall be saved. (Acts 2:21)

59.7 The basic pattern for the First Aorist Subjunctive Passive is

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I                      STEM-θω
you (singular)          STEM-θης
he/she/it              STEM-θη

we                      STEM-θομεν
y'all                    STEM-θητε
they                     STEM-θοσιν
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"Thee a Theta - Think Pāthive"

Practice - until you can read and translate easily

1. τουτο δε όλον γεγονεν ινα πληρωθωσιν αι γραφαι των προφητων. The whole of this has happened so that the writings of the prophets might be fulfilled. (Matt. 26:56)
2. καθως καγω παντα πασιν ἀρεσκο μη ζητον το εμαυτου συμφορον άλλα το των πολλων, ινα σωθησιν. Just as I try to be pleasing to all in all things not seeking my own advantage, but that of all so that they might be saved. (1 Cor. 10:33)
3. έμοι δε εις έλαχιστον έστιν, ινα υρι ύμων ανακριθο. But to me it is (the) least (thing), that I should be judged by you. (1 Cor. 4:3)
4. προφηται δε δυο ή τρεις λαλητωσαν ... εαν δε άλλω ἀποκαλυφθη ... ο πρωτος συγατο. Let two or three prophets speak ... but if (something) is revealed to another ... let the first be silent. (1 Cor. 14:29-30)
5. και μη κρινετε, και ου μη κριθητε, και μη καταδικαζετε, και ου μη καταδικασθητε. Do not judge, and you will not be judged. (Luke 6:37)
6. τις ου μη φοβηθη, κυριε ; Who shall not fear (you), Lord ? (Rev. 15:4)
7. τον δε φοβον αυτον μη φοβηθετε μηδε ταραχθετε. 
( ταραχθετε = Aorist Subjunctive Passive of ταρασσω - I disturb, trouble) 

8. ακουσας δε ο Ιησους ειτεν, Αυτη ή οσιευα ουκ εστιν προς θενατον αλλ .. Ινα δοξαση ο υιος του θεου δε αυτης.

9. ιδου, μελετε βαλλειν διαβολος εξ υμων εις φυλακην ινα παιρασθετε.

10. Ιδετε ποταπην άγαπην δεδωκεν υμιν ο πατηρ ινα τεκνα θεου κληθωμεν.

59.8 The basic pattern for the Second Aorist Subjunctive Active is

1. I say to you, You shall (certainly) not see me until you say, "Blessed (is) the one coming in the name of the Lord." (Matt. 23:39)

2. If I am doing (the works of my Father) (even) if you don't believe in me believe the works, so that you may know and understand that the Father is in me and I am in the Father. (see John 10:38)

3. But Jesus said to them, "Why do you test me? bring me a denarius so that I may see (it)." (see Mark 12:15)

4. Likewise, let your light shine before men, that they may see your good works and (may) glorify your father (who is) in the heavens. (Matt. 5:16)

5. When the perfect (thing) comes the partial (thing) shall be done away. (1 Cor. 13:10)

6. Whoever says to his brother, "Raka !" will be liable to the sanhedrin. (Matt. 5:22)

7. Do not worry about your soul (self), what you might eat or what you might drink, nor about your body, what you might wear. (Matt. 6:25)
8. οταν δε έλθη ο υιος του άνθρωπου... θετε καθεσε έπι θρονου δοξης αυτου. When the Son of Man comes... then he will sit on the throne of his glory. (Matt. 25:31)

9. Διδασκαλε, τι άγαθον ποιησω ινα σχο ζωην αιωνιον; Teacher, what good thing shall I do in order that I may have eternal life? (Matt. 19:16)

10. Δια τουτο με ο πατηρ άγαπα οτι έγω πιθημι την ψυχην μου, ινα παλιν λαβω αυτην. Because of this, my Father loves me, because I lay (down) my life, so that I may receive it again. (John 10:17)

59.9 The basic pattern for the Second Aorist Subjunctive Middle is

<table>
<thead>
<tr>
<th></th>
<th>STEM-ομαι</th>
<th>STEM-ομεθα</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>STEM-η</td>
<td>STEM-ησθε</td>
<td>y'all</td>
</tr>
<tr>
<td>you (singular)</td>
<td>STEM-ηται</td>
<td>STEM-ονται</td>
<td>they</td>
</tr>
</tbody>
</table>

The personal endings are the same as those used for the Present Middle Subjunctive, but used with the Aorist Stem.

**Practice** - until you can read and translate easily

1. ει υιος ει του θεου, ειπε
2. έγω δε λεγω ύμιν, Άγαπατε τους έχθρους ύμιν... όπως γενησε ύμιν του πατρος ύμιν του έν ουρανοις.
3. έλεγον δε (οι πρεσβυτεροι), Μη έν τη έορτη, ινα μη θορυβος γενηται εν τω λαω.
4. έσωσεν ήμας... ινα... κληρονομοι γενηθωμεν κατ' ελπιδα ζωης αιωνιου.
5. παντα δε πως δια το εναγαγελιον, ινα συγκοινονος αυτου γενωμαι.
6. και... άπεστελλαν έγκαθετους...
7. οταν δε παραγενωμαι, ους έαν δοκιμασητε... Και ους εις Ιερουσαλημ.
8. Διακονουμαι σου, έφη, όταν και οι κατηγοροι σου παραγενωνται.
9. μη ουν μεριμνησητε λεγοντες, Τι φαγωμε; η, Τι πιωμε; η, Τι εμπαλωμεθα;
10. οταν δε δικαιος μου εκ πιστεως ζησεται, και έαν υποστηληται, ουκ ειδοκει η ψυχη μου εν αυτω. My righteous one shall live by faith, and if he draws back, my soul has no pleasure in him. (Heb. 10:38)
59.10 The basic pattern for the Second Aorist Subjunctive Passive is

<table>
<thead>
<tr>
<th></th>
<th>APSTEM-ω</th>
<th>APSTEM-ομεν</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (singular)</td>
<td>APSTEM-ης</td>
<td>APSTEM-ητε</td>
<td>y'all</td>
</tr>
<tr>
<td>he/she/it</td>
<td>APSTEM-η</td>
<td>APSTEM-ωσιν</td>
<td>they</td>
</tr>
</tbody>
</table>

The personal endings are the same as those used for the Present Active Subjunctive, but used with the Aorist Stem.

Practice - until you can read and translate easily

1. Ἀλλὰν παραβολὴν παρεθηκέναι αὐτοῖς λέγων, Ὄμοια ἐστὶν ἢ βασιλεὺς τὸν οὐρανὸν κοκκῳ σιναπεως, . . . ὁ μικρότερον μὲν ἐστὶν παντῶν τῶν σπερμάτων, ὅταν δὲ αὐξήθη μείζων τῶν λαχανῶν ἐστὶν καὶ γίνεται δενδρόν.

He put another parable before them, saying “The Kingdom of the heavens is like a grain of mustard . . . it is the smallest of all of the seeds, but when it has grown it is (the) greatest of the plants and becomes a tree. (Matt. 13:31-32)

2. ἰδετε ποταπὴν ἀγαπὴν δεδοκεν ἢμιν ὁ πατὴρ, ἵνα τεκνα θεου κληθοῦμεν.

See what kind (of) love the Father has given to us, that we should be called children of God. (1 John 3:1)

3. λεγει γαρ ἢ γραφῇ τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξηγεῖρα σε ὅπως ἐνδείκνυμι καὶ σαπρεπε ποιεῖτε.

The scripture says to Pharaoh, I raised you up for this very thing, that I might show my power in you, and so that my name might be proclaimed. (Rom. 9:17)

4. ὅδε λοιπον ζητεῖται ἐν τοῖς οἰκονομοῖς, ἵνα πιστῶ τις εὑρεθῇ.

In this case, moreover, it is required of (in) stewards that one be found faithful. (1 Cor. 4:2)

5. καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἢ ἐπιστολὴ ποιησάτω ἵνα καὶ ἐν τῇ Λαοδίκειᾳ ἐκκλησία ἀναγνωθῇ, καὶ τὴν ἐκ Λαοδίκεως ἵνα καὶ ὑμεῖς ἀναγνώστε.

And when this letter has been read by you make (sure) that it be read in the Laodicean Church, and that you also read the one from Laodicea. (Col. 4:16)

(ἀναγνωστε = Second Aorist Subjunctive Active of ἀναγνωσκω - I read ἡ Λαοδίκεια - Laodicea ὁ Λαοδίκεως, ἐνος - a Laodicean ἐκ Λαοδίκεως - "from Laodicea" - Paul sent a letter to Laodicea, which was to be forwarded to Colossae. This letter is not in the GNT)

6. ὁ Ἰησοῦς . . . εἶπεν, Τί θέλετε ποιήσω ὑμῖν; λέγουσιν αὐτῷ, Κυριε, ἵνα ἀνοιγωσιν τοῖς ὄφθαλμοι ὑμῶν.

Jesus said, "What do you wish (that) I do for you?" They said to him, "Lord, that our eyes may be opened." (Matt. 20:32-33)

7. Ὁταν δὲ νηστεύετε, μὴ γινεσθε ως οἱ υποκριται σκυθροσ, ψευδος, ἀφανιζονται τὰ προσωπα αὐτῶν, ὡς φανονται τοις ἀνάρχοντος νηστευοντες.

When you are fasting, do not be gloomy like the hypocrites, for they disfigure their faces, so that they may appear to be fasting to men. (Matt. 6:16)

(σκυθροσ - downcast, sad-faced, from σκυθρος - sullen + ὤψ - face under the eye ἀφανιζω - I hide something from sight, make unrecognizable, disfigure)

8. και τροχιας ὀρθας ποιητε τοις ποσιν ὑμων, ὅταν τὸ χολον ἐκτραπῃ, διευθηθε διαταται.

Make straight roads for your feet, so that the lame (member/leg) be not turned aside but rather may be healed. (Heb. 12:13)

(τὸ τροχον is Neuter, so it does not refer to a lame person, but to a lame thing. e.g. a leg ἐκτραπω = Aorist Subjunctive Passive of ἐκτραπω - I turn away, turn aside)
9. καὶ εἶπεν, Ἀμὴν λεγὼ ὑμῖν, ἐὰν μὴ στραφητε καὶ γενηθεί ὡς τα παιδια, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τον οὐρανων.

10. καὶ τὸν θέλοντα ἀπὸ σου δανισθαθαι μὴ ἀποστραφης. (δανισθαθαι = Aorist Infinitive Middle of δανιζω - I lend, Middle - I borrow)

59.11 The Perfect Subjunctives - Active, Middle or Passive are formed by using the Perfect Participles with the Present Subjunctive of εἰμί. See Chapter 66 for the Subjunctive of εἰμί.

This gives, for λύω,

**Active :** λελυκως ὦ
**Middle / Passive :** λελυµενος ὦ

The only Perfect Subjunctives in the GNT are from οἰδα, and will be dealt with in Chapter 68.

59.12 Subjunctives of the - µι verbs

The Subjunctives of εἰμι will be dealt with in Chapter 66, and of ἵστηµι in Chapter 69

Examples :

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<thead>
<tr>
<th>Singular</th>
<th>Present Active</th>
<th>Aorist Active</th>
<th>Present Mid/Pass</th>
<th>Aorist Mid/Pass</th>
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<tbody>
<tr>
<td>1 δίδω</td>
<td>δίδωµαι</td>
<td>δω</td>
<td>δωµαι</td>
<td></td>
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<tr>
<td>2 δίδως</td>
<td>δίδωρ</td>
<td>δος</td>
<td>δω</td>
<td></td>
</tr>
<tr>
<td>3 δίδω</td>
<td>διδωται</td>
<td>δω</td>
<td>δωται</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Present Active</th>
<th>Aorist Active</th>
<th>Present Mid/Pass</th>
<th>Aorist Mid/Pass</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 διδωµεν</td>
<td>διδωµεθα</td>
<td>δωµεν</td>
<td>δωµεθα</td>
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<tr>
<td>2 διδοτε</td>
<td>διδοσθε</td>
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<td>δοσθε</td>
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</tr>
<tr>
<td>3 διδωσιν</td>
<td>διδωνται</td>
<td>δωσιν</td>
<td>δωνται</td>
<td></td>
</tr>
</tbody>
</table>

Practice - until you can read and translate easily

1. καὶ ἔλεγεν, Πῶς ὁµοιωσωµεν τὴν βασιλείαν τοῦ θεου ἢ ἐν τίνι αὐτὴν παραβολὴ θωµεν;

2. ἵστη εὐνοων τῷ ἀντιδικῷ σου . . . μηποτε σε παραδῷ ὁ ἀντιδικὸς τῷ κρίτῃ καὶ ὁ κρίτης τῷ υπερετῇ καὶ εἰς φυλακὴν βληθησῃ. (εὐνοων = Present Participle of εὐνοεω - I make friends with, come to terms with ὁ ἀντιδικὸς = adversary)

3. εἰπεν κυριὸς τῷ κυριῳ µου, Καθὸν ἐκ δεξιῶν µου, ἐως ἕως ᾧ τοὺς ἐξήρους σου ὑποποδιον τῶν ποδῶν σου, (τὸ ὑποποδιον - footstool, goes under - ὑπο - the feet)

4. καὶ παρακαλεὶ αὐτὸν πολλὰ λέγων ὅτι Το θυγατριον µου ἐσχατος ἐχει, ἵνα ἔλθων ἐπιθής τας χειρας αὐτη ἵνα σωθη καὶ ζηση.

5. Ἀμὴν, λεγὼ ὑμῖν, Ὡ ὑπὸ ἀπόλεση τὸν μισθὸν αὐτοῦ.

He said, "How should we compare the Kingdom of God, or 'in what parable should we put it' (what parable should we use for it?) (Mark 4:30)

Be friends with your adversary . . . lest (your) adversary hand you over to the judge, and the judge to the officer, and you be thrown into prison. (Matt. 5:25)

The Lord said to my Lord, "Sit at my right hand until I place (make) your enemies a footstool for your feet. (Luke 20:42)

He beseeches him (a lot), saying "My little daughter is dying ("has the last"). Come and lay hands on her so that she may be healed and may live. (Mark 5:23)

Truly, I say to you, "He shall certainly not lose his reward." (Matt. 10:42)
6. Μωυσῆς ἔγραψεν ἧμιν ὅτι ἕαν τινος αἵδελφος ἀπόθανῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἄφη τεκνὸν, ἵνα λαβῇ ὁ �あれν ἀυτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τὸ ἀἄδελφον αὐτοῦ. 

(Moses wrote for us that if someone’s brother die and leave a wife and does not leave a child, his brother should take the woman and raise up seed for his brother. (Mark 12:19))

7. ἀποθωµεθα οὖν τα ἔργα του σκοτοῦς. 

(We put off the works of darkness. (Rom. 13:12))

8. συµφερει γαρ σοι ἵνα ἀποληται ἐν τον μέλουν σου καὶ μὴ ὀλὸν το σῶμα σου βληθῇ εἰς γέενναν. 

(Should we give, or should we not give? (Mark 12:14))

9. δοµεν ἢ μη δοµεν; 

(You shall (certainly) hear, and shall (certainly) not understand. (Matt. 13:14))

10. ἀκοη ἀκουστε καὶ οὐ μη συνητε. 

(“in hearing you will hear” reflects a Hebrew emphatic construction)

59.13 Sentences for reading and translation

1. Πως οὖν ἐπικαλεσονται εἰς ὅν οὐκ ἐπιστευσαν; 

(Romans 10:14-15)

2. ὁ δὲ (Θωµας) εἰπεν αὐτοῖς, Ἐαν μὴ ἵδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τυφόν των ἥλων καὶ βαλώ τον δακτυλόν μου εἰς τον τυφόν των ἥλων καὶ βαλω μου την χειρα εἰς την πλευραν αὐτοῦ, οὐ μη πιστευσω. (John 20:25)

3. καὶ αὕτη ἐστιν ἡ ἁγαπη, ἵνα περιπατωµεν κατα τον ἀνθρωπον. (2 John 6)

4. παντα οὖν ὅσα ἔχων θέλητε ἵνα ποιησιν ὅμως οἱ ἀνθρωποι, οὕτως καὶ ὑμεις ποιητε αὐτοις. (Matt. 7:12)

5. ἀλλ' ἵνα μη ... διανεµηθη εἰς τὸν λαὸν, ἀπειλησωµεθα αὐτοῖς μηκετι λαλειν ἐπί το τόμοµα τοντοφ. 

(Acts 4:17)

6. ἐγὼ ἥλων ἵνα ζωην ἔχωσιν καὶ περισσον ἔχωσιν. (John 10:10)

7. ἀνθρώπων διὰ το προµηθευµα τῆς ἁγιοτητάς, ἵνα λαβωµεν ἔλεος καὶ χαριν εὑρωµεν εἰς εὐκαιρον βοήθειαν. (Heb. 4:16)

(ἡ βοήθεια - help)

9. οὕτως γαρ ἠγαπησεν ὁ θεος τον κοσµον, ὡστε τον υἱον τον μονογενην ἐδώκεν. 

(John 3:17)

10. οὐ γαρ ἀπεστείλεν ὁ θεος τον υἱον εἰς τον κοσµον ἵνα κρινη τον κοσµον, ἀλλ' ἵνα σωθή ὁ κοσµος δι' αὐτοῦ. (John 3:17)

59.14 Writing Practice: Write the Greek text several times, while saying aloud (Philipians 4:4-5 )

Χαίρετε ἐν κυρίῳ πάντοτε. 

Rejoice in the Lord at all times;

παλιν ἔρω, χαίρετε. 

Again I will say, "Rejoice!"

to ἐπικεκριμεν ὡμοίον γνωσθητο 

Let your gentleness be known

πασιν ἀνθρωποις. 

to all men.


In your Greek New Testament, read the passages aloud several times until you can read them without long pauses or stumbling. Then use the helps to translate them.

νομίζω I think, suppose, assume, reckon
τὸ ἰωτα iota (the letter iota), corresponding to the Hebrew letter yod - the smallest letter in the Hebrew alphabet. (hence the English word "jot")
ὁ κεραία "little horn", referring to a serif used for embellishing some Hebrew letters.

59.16 Vocabulary to learn

ἀποστρέφω I turn away, turn back (Middle and Passive - I turn [myself] away from)
ἀρέσκω I try to please, please, am acceptable to
ἀσπάζομαι I greet, welcome
αὐξάνω I grow, increase, spread
νομίζω I think, suppose, assume, reckon
tαράσσω I trouble, disturb
ἡ γέεννα hell, Gehenna - the valley of Hinnom (the trash heap of Jerusalem)
tο δηνάριον denarius, "penny" (Roman silver coin, equivalent to the daily wage of a laborer)
ὁ ἥλος nail
tο λάχανον garden plant, vegetable
ὁ οἰκονόµος steward, overseer, manager
ἡ πλευρά side (of the body)
ὁ τύπος mark, pattern, type
ὁ υπηρέτης officer, assistant, helper (literally "under-rower" ὑπὲρ + ἐρετης - rower, originally referring to those who sat on the lower rowing benches of a Greek ship)
ἐνοχός guilty, liable, answerable for (from ἐνεχοµαι - I am liable for)
ὄρθος, -η, -ον straight, upright ( "Orthodoxy" gives glory correctly, to God)
ὄρθος correctly, rightly, plainly
κἂν and if, even if (from καὶ + ἐάν)
μὴποτε 1) as conjunction = lest, otherwise
2) as interrogative = whether, perhaps
3) never
τί what? why? (τί is the Neuter form of τίς - who? what? which?)