

## 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* + *ἄν*) with the subjunctive in the **protasis** (the "if" clause). The **apodosis** (the "then" clause) uses the Indicative.

e.g. *ἐὰν ἔχητε . . .* 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 *ἄν*

e.g. *ὅς ἂν θέλη . . .* whoever wishes . . .  
*ὅ τι ἂν ποιῆτε . . .* whatever you do . . .

b) "wherever", "whenever" (we don't know where or when). Introduced by *ὅπου ἂν* or *ὅπου ἐάν* or *ὅταν* (*ὅτε* + *ἄν*)

e.g. *ὅπου ἐάν κηρυχθῆ τὸ εὐαγγέλιον . . .* wherever the Gospel is preached . . .  
*ὅταν ποιῆς . . .* whenever you do . . .

c) "until" some unspecified time (we don't know when). Introduced by *ἕως* or *ἕως ἄν* or *ἕως οὗ* (*οὗ* is the Genitive of the Relative Pronoun, implying *χρόνου*). 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. *ἕως ἂν ἐξέλθῃτε* 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 *ὅπως*, both of which can be translated as "so that", "that", "in order that", or "in order to". Negation is with *μή*, 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. *ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν* I came so that they may have life (*John 10:10*)  
*. . . ἵνα σωθῆ καὶ ζήσῃ . . .* so that (she) may be healed and may live (*Mark 5:23*)  
*. . . ὅπως ἀναβλέψῃ* . . . that he might see again (*Acts 9:12*)  
*μὴ κρίνετε, ἵνα μὴ κριθῆτε.* Judge not, that you be not judged. (*Matt. 7:1*)

4. **Noun clauses introduced by ἵνα**

e.g. *συμφέρι σοι ἵνα ἀπόληται ἓν τῶν μελῶν 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. *ἄγωμεν . . .* Let us be going . . .

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

e.g. *τί ποιήσωμεν ;* What shall we do?

### 7. Prohibitions against starting an action - Commands not to begin an action.

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

Remember : Commands to "stop doing" an action use μή 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. μή φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης. (Acts 18:9)  
Do not (continue to) be afraid (Present Imperative),  
but (continue to) speak (Present Imperative)  
and do not (start to) be silent ( μή + Aorist Subjunctive)

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

may be expressed by οὐ μή + the Aorist Subjunctive

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

e.g. καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. (Luke 10:19)  
And nothing will harm you (not anything, not ever).

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

I	STEM-ω	STEM-ωμεν	we
you (singular)	STEM-ης	STEM-ητε	y'all
he/she/it	STEM-η	STEM-ωσιν	they

See Chapter 21 for Practice sentences.

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

I	STEM-ωμαι	STEM-όμεθα	we
you (singular)	STEM-η	STEM-ησθε	y'all
he/she/it	STEM-ηται	STEM-ωνται	they

For λύω, this becomes

I might be being loosed	λύωμαι	λύόμεθα	we might be being loosed
you might be being loosed	λύη	λύησθε	y'all might be being loosed
he/she/it might be being loosed	λύηται	λύωνται	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

- Διδάσκαλε, ἀκολουθήσω σοι  
ὅπου ἐὰν ἀπέρχῃ.  
Teacher, I will follow you  
wherever you (may) go. (Matt. 8:19)
- ... καὶ καθεύδῃ καὶ ἐγείρηται  
νύκτα καὶ ἡμέραν.  
... and he would sleep and (he would) rise  
night and day. (Mark 4:27)
- Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν  
ὅτι ἐὰν περιτέμνησθε  
Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.  
Look - I, Paul, tell you that if  
you are (become) circumcised, Christ  
will be of no benefit to you. (Gal. 5:2)
- Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί,  
περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου  
τρέχῃ καὶ δοξάζεται καθὼς  
καὶ πρὸς ὑμᾶς.  
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)
- εἴ τις λαλεῖ, ὡς λόγια θεοῦ . . .  
ἵνα ἐν πᾶσιν  
δοξάζεται ὁ θεός.  
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. θέλουσιν . . . μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται.	They wish . . . . only that they might not be persecuted for the cross of Christ. ( <i>Gal. 6:12</i> )
7. ἐὰν γὰρ προσεύχωμαι γλώσση, . . .	If I should pray in a tongue . . . ( <i>1 Cor. 14:14</i> )
8. προσερχόμεθα μετὰ ἀληθινῆς καρδίας.	Let us approach with a true heart. ( <i>Heb.10:22</i> )
9. σὺ δὲ ὅταν προσεύχη, . . .	But you, whenever you pray, . . . ( <i>Matt. 6:6</i> )
10. καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί.	Whenever you pray ( <i>i.e. you shall pray more than once</i> ) you shall not be like the hypocrites. ( <i>Matt. 6:5</i> )

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

### 59.5 The basic pattern for the **First Aorist Subjunctive Active** is

I	STEM-σω	STEM-σωμεν	we
you (singular)	STEM-σης	STEM-σητε	y'all
he/she/it	STEM-ση	STEM-σωσιν	they

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 μή τις ὑμᾶς πλανήσῃ.	See that someone does not lead you astray. ( <i>Matt. 24:4</i> )
2. ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.	These have been written so that you may believe that Jesus is the Son of God, and so that, believing, you may have life in his name. ( <i>John 20:31</i> )
3. ὁ λεπρὸς εἶπεν, Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.	The leper said, "Lord, if you wish, you are able to cleanse me. ( <i>see Matt. 8:2</i> )
4. ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. ( <i>πταίω = I stumble</i> )	Whoever keeps (may keep) the whole Law but stumbles (may stumble) over one (law) has become liable for all. ( <i>James 2:10</i> )
5. ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε ;	For if you love those who love you (the ones loving you), what reward do you have ? ( <i>Matt. 5:46</i> )
6. μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας.	Do not suppose that I came to pull down the law or the prophets. ( <i>Matt. 5:17</i> )
7. ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω. ( <i>Ῥαββουνί - an Aramaic word, more emphatic than "rabbi".</i> )	The blind man said to him, "Rabboni, (my master), that I might see again. ( <i>Mark 10:51</i> )
8. ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.	For I died to the Law through the Law so that I might live to God. ( <i>Gal. 2:19</i> )
9. ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ ( τὰς ἐντολάς ) οὗτος μέγας κληθήσεται.	Whoever does and teaches the commandments shall be called great. ( <i>see Matt. 5:19</i> )
10. καὶ εἶπεν ( ὁ διάβολος τῷ Ἰησοῦ ), Ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.	And the devil said to Jesus, "I will give all these (things) to you, if, having fallen down, you worship me. ( <i>see Matt. 4:9</i> )

### 59.6 The basic pattern for the **First Aorist Subjunctive Middle** is

I	STEM-σωμαι	STEM-σώμεθα	we
you (singular)	STEM-ση	STEM-σησθε	y'all
he/she/it	STEM-σηται	STEM-σωνται	they

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

1. διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε . . .  
τί ἐνδύσησθε.  
Because of this, I tell you, Do not worry about  
how you might clothe yourself. (*Matt. 6:25*)
2. καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν  
μόνον, τί περισσὸν ποιεῖτε ;  
And if you only greet your brothers,  
what more have you done? (*Matt. 5:47*)
3. (ὁ Ἡρώδης) ὠμολόγησεν αὐτῇ δοῦναι  
ὃ ἐὰν αἰτήσῃται.  
(Herod) swore to give to her  
whatever she might ask. (*see Matt. 14:7*)
4. ἔλεγεν γὰρ ἐν ἑαυτῇ,  
Ἐὰν μόνον ἄψωμαι τοῦ κράσπεδου  
τοῦ ἱματίου αὐτοῦ σωθήσομαι.  
She was saying to herself,  
"If I may only touch the fringe of his robe  
I shall be healed." (*Matt. 9:21*)
5. καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς,  
Πατέρα ἔχομεν τὸν Ἀβραάμ.  
Do not begin to say to yourselves,  
We have Abraham (as) a father. (*Luke 3:8*)
6. καὶ ὃς ἐὰν δέξηται ἐν παιδίον τοιοῦτο  
ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.  
And whoever receives one such (little) child  
in my name, receives me. (*Matt. 18:5*)
7. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι  
διὰ πίστεως . . . οὐκ ἐξ ἔργων,  
ἵνα μὴ τις καυχῆσῃται.  
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. ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν  
τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ  
αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου.  
Whoever denies me before men,  
I too will deny him  
before my Father. (*Matt. 10:33*)
9. Ἐάν τις τὸν λόγον μου τηρήσῃ,  
οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.  
If anyone keeps my word,  
he will never taste death (*John 8:52*)
10. πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα κύριου  
σωθήσεται.  
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

I	STEM- <b>θῶ</b>	STEM- <b>θῶμεν</b>	we
you (singular)	STEM- <b>θῆς</b>	STEM- <b>θῆτε</b>	y'all
he/she/it	STEM- <b>θῆ</b>	STEM- <b>θῶσιν</b>	they

### "Thee a Theta - Think Pathive"

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

1. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν  
αἱ γραφαὶ τῶν προφητῶν.  
The whole of this has happened so that the  
writings of the prophets might be fulfilled.  
(*Matt. 26:56*)
2. καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω  
μὴ ζητῶν τὸ ἑμαυτοῦ σύμφορον  
ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.  
( τὸ σύμφορον = advantage, benefit )  
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. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν,  
ἵνα ὑφ' ὑμῶν ἀνακριθῶ.  
But to me it is (the) least (thing), that  
I should be judged by you. (*1 Cor. 4:3*)
4. προφητῆται δὲ δύο ἢ τρεῖς λαλείτωσαν . . .  
ἐὰν δὲ ἄλλω ἀποκαλυφθῆ . . .  
ὁ πρῶτος σιγάτω.  
Let two or three prophets speak . . .  
but if (something) is revealed to another . . .  
let the first be silent. (*1 Cor. 14:29-30*)
5. καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε .  
καὶ μὴ καταδικάζετε,  
καὶ οὐ μὴ καταδικασθῆτε.  
Do not judge, and you will not be judged.  
do not condemn, and you will not  
be condemned. (*Luke 6:37*)
6. τίς οὐ μὴ φοβηθῆ, κύριε ;  
Who shall not fear (you), Lord ? (*Rev. 15:4*)

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| 7. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε<br>μηδὲ ταραχθῆτε.<br>( <i>ταραχθῆτε</i> = Aorist Subjunctive Passive of <i>ταράσσω</i> - I disturb, trouble ) | Do not fear (the fear) of them,<br>nor be troubled. (1 Pet. 3:14)  |
| 8. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν,<br>Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον<br>ἀλλ' . . . ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ<br>δι' αὐτῆς.                  | Having heard, Jesus said,<br>"This sickness is not to death, but<br>but that the Son of God might be glorified<br>through it." (John 11:4) |
| 9. ἰδοῦ, μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν<br>εἰς φυλακὴν ἵνα πειρασθῆτε.  | Behold, the devil is about to throw (some of)<br>you into prison, so that you may be tested.<br>(Rev. 2:10)                                |
| 10. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν<br>ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν.  | Behold, what sort of love the Father has given<br>us, that we should be called children of God.<br>(1 John 3:1)                            |

### 59.8 The basic pattern for the **Second Aorist Subjunctive Active** is

I	<i>STEM-ω</i>	<i>STEM-ομεν</i>	we
you (singular)	<i>STEM-ης</i>	<i>STEM-ητε</i>	y'all
he/she/it	<i>STEM-η</i>	<i>STEM-ωσιν</i>	they

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

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|---|---|
| 1. λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι<br>ἕως ἂν εἴπητε · Εὐλόγημένος<br>ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.  | I say to you, You shall (certainly) not see me<br>until you say, "Blessed (is) the one coming<br>in the name of the Lord." (Matt. 23:39)  |
| 2. εἰ δὲ ποιῶ ( τὰ ἔργα τοῦ πατρός μου),<br>κἄν ἐμοὶ μὴ πιστεῦητε,<br>τοῖς ἔργοις πιστεύετε<br>ἵνα γνῶτε καὶ γινῶσκητε ὅτι<br>ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.<br>( <i>κἄν</i> - even if<br><i>γνῶτε</i> καὶ <i>γινῶσκητε</i> are both from <i>γινώσκω</i> - I know.<br><i>γνῶτε</i> is the Aorist Subjunctive - you may start to know - you may realize<br><i>γινῶσκητε</i> is the Present Subjunctive - you may continue to know - may grow in knowledge ) | If I am doing (the works of my Father)<br>(even) if you don't believe in me<br>believe the works, so that you may know<br>and understand that the Father is in me<br>and I am in the Father. (see John 10:38) |
| 3. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τί με πειράζετε ;<br>φέρετέ με δηνάριον ἵνα ἴδω.   | But Jesus said to them, "Why do you test me?<br>bring me a denarius so that I may see (it).<br>(see Mark 12:15)   |
| 4. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν<br>τῶν ἀνθρώπων, ὅπως ἴδωσιν<br>ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν<br>τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.   | Likewise, let your light shine before<br>men, that they may see your good<br>works and (may) glorify your father<br>(who is) in the heavens. (Matt. 5:16)   |
| 5. ὅταν δὲ ἔλθῃ τὸ τέλειον,<br>τὸ ἐκ μέρους καταργηθήσεται.   | When the perfect (thing) comes<br>the partial (thing) shall be done away.<br>(1 Cor. 13:10)   |
| 6. ὃς δὲ ἂν εἴπη τῷ ἀδελφῷ αὐτοῦ, Ῥακά,<br>ἔνοχος ἔσται τῷ συνεδρίῳ.<br>( <i>Ῥακά</i> = a term of abuse, maybe derived from the Aramaic for "empty" )   | Whoever says to his brother, "Raka !"<br>will be liable to the sanhedrin. (Matt. 5:22)  |
| 7. μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν<br>τί φάγητε ἢ τί πιήτε,<br>μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε.  | Do not worry about your soul (self), what<br>you might eat or what you drink, nor about<br>your body, what you might wear. (Matt. 6:25)   |

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| 8. ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου . . .<br>τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.        | When the Son of Man comes . . . then he will sit on the throne of his glory. ( <i>Matt. 25:31</i> )                      |
| 9. Διδάσκαλε, τί ἀγαθὸν ποιήσω<br>ἵνα σχῶ ζωὴν αἰώνιον ;                                 | Teacher, what good thing shall I do in order that I may have eternal life? ( <i>Matt. 19:16</i> )                        |
| 10. Διὰ τοῦτο με ὁ πατὴρ ἀγαπᾷ<br>ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,<br>ἵνα πάλιν λάβω αὐτήν. | Because of this, my Father loves me, because I lay (down) my life, so that I may receive it again. ( <i>John 10:17</i> ) |

### 59.9 The basic pattern for the **Second Aorist Subjunctive Middle** is

I	<i>STEM-ομαι</i>	<i>STEM-όμεθα</i>	we
you (singular)	<i>STEM-ῃ</i>	<i>STEM-ησθε</i>	y'all
he/she/it	<i>STEM-ηται</i>	<i>STEM-ωνται</i>	they

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

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|---|--|
| 1. εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ<br>ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.  | If you are the Son of God, speak, so that these stones may become loaves. ( <i>Matt. 4:3</i> )                               |
| 2. ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς<br>ὑμῖν . . . ὅπως γένησθε υἱοὶ τοῦ πατρὸς<br>ὑμῶν τοῦ ἐν οὐρανοῖς.   | But I say to you, "Love your enemies, so that you may become sons of your Father in the heavens. ( <i>Matt. 5:44-45</i> )    |
| 3. ἔλεγον δὲ (οἱ πρεσβύτεροι),<br>Μὴ ἐν τῇ ἐορτῇ, ἵνα μὴ θόρυβος<br>γένηται ἐν τῷ λαῷ.<br>( ὁ θόρυβος - riot, disturbance, uproar )   | The elders were saying,<br>"Not during the Feast, lest there be an uproar amongst the people. ( <i>see Matt. 26:5</i> )      |
| 4. ἔσωσεν ἡμᾶς . . . ἵνα . . . κληρονόμοι<br>γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.  | He saved us, so that we might become heirs according to the hope of eternal life. ( <i>Titus 3:5-7</i> )                     |
| 5. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον,<br>ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.<br>( ὁ συγκοινωνός - participant, fellow-sharer )   | I do all things for the sake of the gospel, so that I might become a participant in it. ( <i>1 Cor. 9:23</i> )               |
| 6. καὶ . . . ἀπέστειλαν ἐγκαθέτους . . .<br>ἵνα ἐπιλάβωνται αὐτοῦ λόγου.<br>( ὁ ἐγκάθετος - spies, someone sent in secretly, from ἐγ-καθ-ίημι - I send in as an agent ) ( <i>Luke 20:20</i> ) | And they sent spies so that they might take hold of his word (what he said).   |
| 7. ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε<br>. . . πέμψω . . . εἰς Ἱερουσαλήμ.   | When I arrive, I will send those whom you approve to Jerusalem. ( <i>1 Cor. 16:3</i> )                                       |
| 8. Διακούσομαί σου, ἔφη, ὅταν καὶ<br>οἱ κατήγοροί σου παραγένωνται.<br>( διακούω - I hear a legal case ὁ κατήγορος - accuser, from κατηγορέω - I accuse )                                     | "I will hear you," he said. "when your accusers also arrive. ( <i>Acts 23:35</i> )   |
| 9. μὴ οὖν μεριμνήσητε λέγοντες,<br>Τί φάγωμεν ; ἢ, Τί πίνωμεν ;<br>ἢ, Τί ἐπιβαλώμεθα ;  | So do not be anxious, saying, "What shall we eat?", or "What shall we drink?" or "What shall we wear?" ( <i>Matt. 6:31</i> ) |
| 10. ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται,<br>καὶ ἐὰν ὑποστειλῆται,<br>οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.<br>( ὑποστέλλω - I draw back, withdraw, avoid )  | My righteous one shall live by faith, and if he draws back, my soul has no pleasure in him. ( <i>Heb. 10:38</i> )            |

## 59.10 The basic pattern for the **Second Aorist Subjunctive Passive** is

I	APSTEM- <b>ῶ</b>	APSTEM- <b>ῶμεν</b>	we
you (singular)	APSTEM- <b>ῆς</b>	APSTEM- <b>ῆτε</b>	y'all
he/she/it	APSTEM- <b>ῆ</b>	APSTEM- <b>ῶσιν</b>	they

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

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

- Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ἡμεῖς ἔτι μὲν ἡ βασιλεία τῶν οὐρανῶν  
κόκκῳ σινάπεως, . . . ὁ μικρότερον μὲν  
ἔστιν πάντων τῶν σπερμάτων,  
ὅταν δὲ αὐξηθῆται μεῖζον τῶν λαχάνων  
ἔστιν καὶ γίνεται δένδρον.

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)
- Ἴδετε ποταπὴν ἀγάπην  
δέδωκεν ἡμῖν ὁ πατήρ,  
ἵνα τέκνα θεοῦ κληθῶμεν.

See what kind (of) love the Father  
has given to us, that we should be  
called children of God. (1 John 3:1)
- λέγει γὰρ ἡ γραφὴ τῷ Φαραῶ ὅτι  
Εἰς αὐτὸ τοῦτο ἐξήγειρά σε  
ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δυνάμιν μου  
καὶ ὅπως διαγγελῆ τὸ ὄνομά μου.  
( ὁ Φαραῶ - Pharaoh, indeclinable διαγγέλλω - I proclaim, preach ) (Rom. 9:17)

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.
- Ὡς δὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις,  
ἵνα πιστός τις εὑρεθῆ.

In this case, moreover, it is required of (in)  
stewards that one be found faithful.  
( I Cor. 4:2 )  
( λοιπόν = finally, henceforth, in addition -  
Neuter form of the Adjective λοιπός - remaining - used as an Adverb )
- καὶ ὅταν ἀναγνωσθῆ παρ' ὑμῖν ἡ ἐπιστολή,  
ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ  
ἐκκλησίᾳ ἀναγνωθῆ, καὶ τὴν ἐκ  
Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.  
( ἀναγνῶτε. = Second Aorist Subjunctive Active of ἀναγινώσκω - I read  
ἡ Λαοδικεία - Laodicea ὁ Λαοδικεύς, -έως - a Laodicean  
ἐκ Λαοδικείας - "from Laodicea" - Paul sent a letter to Laodicea, which was to be  
forwarded to Colossae. This letter is not in the GNT )

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)
- ὁ Ἰησοῦς . . . εἶπεν, Τί θέλετε ποιήσω ὑμῖν ;  
λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν  
οἱ ὀφθαλμοὶ ἡμῶν.

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)
- Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς  
οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν γὰρ  
τὰ πρόσωπα αὐτῶν, ὅπως φανῶσιν  
τοῖς ἀνθρώποις νηστεύοντες.  
( σκυθρωπός - downcast, sad-faced, from σκυθρός - sullen + ὤψ - face under the eye  
ἀφανίζω - I hide something from sight, make unrecognizable, disfigure )

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)
- καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν,  
ἵνα μὴ τὸ χωλὸν ἐκτραπῆ  
ἰαθῆ δὲ μᾶλλον.

Make straight roads for your feet, so that  
the lame (member/leg) be not turned aside  
but rather may be healed. (Heb. 12:13)  
( ἡ τροχιά - road, wheel-track, from τροχός - wheel, from τρέχω - I run  
τὸ χωλόν is Neuter, so it does not refer to a lame person, but to a lame thing. e.g. a leg  
ἐκτραπῆ = Aorist Subjunctive Passive of ἐκτρέπω - I turn away, turn aside )

9. καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ  
στραφηῖτε καὶ γένησθε ὡς τὰ παιδία,  
οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν  
τῶν οὐρανῶν.  
And he said, "Truly, I say to you, that unless  
you be converted and become like the little  
children, you will (certainly) not enter  
the Kingdom of the heavens. (*Matt. 18:3*)
10. καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσθασθαι  
μὴ ἀποστραφῆς.  
(*δανίσθασθαι = Aorist Infinitive Middle of δανίζω - I lend, Middle - I borrow*)  
And do not turn away from the one wishing  
to borrow from you. (*Matt. 5:42*)

**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 : λελυκώς ᾧ Middle / Passive : λελυμένος ᾧ

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

### 59.12 Subjunctives of the -μι verbs

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

Examples :

	δίδωμι				τίθημι			
	Present		Aorist		Present		Aorist	
	Active	Mid/Pass	Active	Mid/Pass	Active	Mid/Pass	Active	Mid/Pass
Singular								
1	διδῶ	διδῶμαι	δῶ	δῶμαι	τιθῶ	τιθῶμαι	θῶ	θῶμαι
2	διδῶς	διδῶ	δῶς	δῶ	τιθῆς	τιθῆ	θῆς	θῆ
3	διδῶ	διδῶται	δῶ	δῶται	τιθῆ	τιθῆται	θῆ	θῆται
Plural								
1	διδῶμεν	διδῶμεθα	δῶμεν	δῶμεθα	τιθῶμεν	τιθῶμεθα	θῶμεν	θῶμεθα
2	διδῶτε	διδῶσθε	δῶτε	δῶσθε	τιθῆτε	τιθῆσθε	θῆτε	θῆσθε
3	διδῶσιν	διδῶνται	δῶσιν	δῶνται	τιθῶσιν	τιθῶνται	θῶσιν	θῶνται

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

1. καὶ ἔλεγεν, Πῶς ὁμοιώσωμεν τὴν  
βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν  
παραβολῇ θῶμεν ;  
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*)
2. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου . . .  
μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῆ  
καὶ ὁ κριτὴς τῷ ὑπερέτῃ  
καὶ εἰς φυλακὴν βληθήσῃ.  
(*εὐνοῶν = Present Participle of εὐνοέω - I make friends with, come to terms with*  
*ὁ ἀντίδικος = adversary*)  
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*)
3. εἶπεν κύριος τῷ κυρίῳ μου,  
Κάθου ἐκ δεξιῶν μου,  
ἕως ἂν θῶ τοὺς ἐχθρούς σου  
ὑποπόδιον τῶν ποδῶν σου,  
(*τὸ ὑποπόδιον - footstool, goes under - ὑπό - the feet*)  
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*)
4. καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι  
Τὸ θυγάτριόν μου ἐσχάτως ἔχει,  
ἵνα ἔλθων ἐπιθῆς τὰς χεῖρας αὐτῆ  
ἵνα σωθῇ καὶ ζήσῃ.  
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*)
5. Ἀμὴν λέγω ὑμῖν, Οὐ μὴ ἀπολέσῃ  
τὸν μισθὸν αὐτοῦ.  
Truly, I say to you, "He shall certainly not  
lose his reward." (*Matt. 10:42*)



- |  |  |
|--|--|
| <p>6. Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.<br/>( <i>ἐξαναστήσῃ</i> - Aorist Subjunctive of <i>ἐχάνιστημι</i> - I raise up )</p> | <p>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)</p> |
| <p>7. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους.</p>   | <p>Let us put off the works of darkness.<br/>(Rom. 13:12)</p>  |
| <p>8. συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν.</p>  | <p>It is better for you that one of your members be destroyed, than that your whole body be cast into Gehenna. (Matt. 5:29)</p>  |
| <p>9. δῶμεν ἢ μὴ δῶμεν ;</p>   | <p>Should we give, or should we not give ?<br/>(Mark 12:14)</p>  |
| <p>10. ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνῆτε.<br/>( <i>ἀκοῆ ἀκούσετε</i> - "in hearing you will hear" reflects a Hebrew emphatic construction )</p>   | <p>You shall (certainly) hear, and shall (certainly) not understand. (Matt. 13:14)</p>   |

### 59.13 Sentences for reading and translation

1. Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν ;  
πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν ;  
πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος ;  
πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν ; (Romans 10:14-15)
2. ὁ δὲ (Θωμᾶς) εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. (John 20:25)
3. καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. (2 John 6)
4. πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς. (Matt. 7:12)
5. ἀλλ' ἵνα μὴ . . . διανεμήθῃ εἰς τὸν λαόν, ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ.  
( *διανεμήθῃ* = (First) Aorist Subjunctive Passive of *διαμένω* - I spread  
*ἀπειλησώμεθα* = (First) Aorist Subjunctive Middle of *ἀπειλήω* - I warn, threaten )  
(Acts 4:17)
6. ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ. (John 10:10)
7. ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. (John 10:10)
8. προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὖρωμεν εἰς εὐκαιρον βοήθειαν.  
( *ἡ βοήθεια* - help )  
(Heb. 4:16)
9. οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν. ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.  
( *μονογενῆς* - only (child), only-begotten, from *μόνος* (one, only) + *γεννάω* (I beget) )  
(John 3:16)
10. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.  
(John 3:17)

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

<p>Χαίρετε ἐν κύριῳ πάντοτε · πάλιν ἐρῶ, χαίρετε. τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.</p>	<p>Rejoice in the Lord at all times; Again I will say, "Rejoice!" Let your gentleness be known to all men.</p>
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### 59.15 New Testament Passages for reading and translation : 1 John 1:5-10, Matt. 5:17-19

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 ἰῶτα	iota (the letter ι), corresponding to the Hebrew letter yod י - the smallest letter in the Hebrew alphabet. ( <i>hence the English word "jot"</i> )
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	( <i>Middle and Passive - I turn [myself] away from</i> )
ἀρέσκω	I try to please, please, am acceptable to	
ἀσπάζομαι	I greet, welcome	
αὐξάνω	I grow, increase, spread	
νομίζω	I think, suppose, assume, reckon	
ταράσσω	I trouble, disturb	
ἡ γέεννα	hell, Gehenna - the valley of Hinnom	( <i>the trash heap of Jerusalem</i> )
τὸ δηνάριον	denarius, "penny"	( <i>Roman silver coin, equivalent to the daily wage of a laborer</i> )
ὁ ἦλος	nail	
τὸ λάχανον	garden plant, vegetable	
ὁ οἰκονόμος	steward, overseer, manager	
ἡ πλευρά	side (of the body)	
ὁ τύπος	mark, pattern, type	
ὁ ὑπηρέτης	officer, assistant, helper	( <i>literally "under-rower" ὑπέρ + ἐρέτης - rower, originally referring to those who sat on the lower rowing benches of a Greek ship</i> )
ἔνοχος	guilty, liable, answerable for	( <i>from ἐνέχομαι - I am liable for</i> )
ὀρθός, -η, -ον	straight, upright	( <i>"Orthodoxy" gives glory correctly, to God</i> )
ὀρθῶς	correctly, rightly, plainly	
κἄν	and if, even if	( <i>from καί + ἕάν</i> )
μήποτε	1) as conjunction = lest, otherwise 2) as interrogative = whether, perhaps 3) never	
τί	what? why?	( <i>τί is the Neuter form of τίς - who? what? which?</i> )