

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

e.g. *ἐάν 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 *άν*

e.g. *ὅς άν θελη . . .* whoever wishes . . .  
*ὅ τι άν ποιητε . . .* whatever you do . . .

b) "wherever", "whenever" (we don't know where or when). Introduced by *όπου άν* or *όπου ἐάν* or *όταν* (*ότε* + *άν*)

e.g. *όπου ἐαν κηρυχθη το εὐαγγελιον . . .* wherever the Gospel is preached . . .  
*όταν ποιης . . .* whenever you do . . .

c) "until" some unspecified time (we don't know when). Introduced by *έως* or *έως άν* or *έως ού* (*ού* is the Genitive of the Relative Pronoun, implying *χρονου*). 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. *έως άν ἐξελθητε* 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 *ίνα* or *όπως*, 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. *έγω ήλθον ίνα ζωνν έχωσιν* I came so that they may have life (*John 10:10*)  
*. . . ίνα σωθη και ζηση . . .* so that (she) may be healed and may live (*Mark 5:23*)  
*. . . όπως αναβλεψη . . .* that he might see again (*Acts 9:12*)  
*μη κρινετε, ίνα μη κριθητε.* Judge not, that you be not judged. (*Matt. 7:1*)

4. **Noun clauses introduced by ίνα**

e.g. *συμφερη σοι ίνα αποληται εν των μελων 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. *άγωμεν . . .* Let us be going . . .

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

e.g. *τί ποιησωμεν ;* 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, ἀλλὰ 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 ὑμας οὐ μη ἀδικηση. (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-ωμεθα	we
you (singular)	STEM-η	STEM-ησθε	y'all
he/she/it	STEM-ηται	STEM-ωνται	they

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 ἐὰν ἀπερχη.  
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 ἐγω Παυλος λεγω ὑμιν  
ὅτι ἐὰν περιτεμνησθε  
Χριστος ὑμας 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 λοιπον προσευχεσθε, ἀδελφοι,  
περι ἡμων, ἵνα ὁ λογος του κυριου  
τρεχη και δοξαζηται καθως  
και προς ὑμας.  
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. εἰ τις λαλει, ὡς λογια θεου . . .  
ἵνα ἐν πασιν  
δοξαζηται ὁ 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. θελουσιν . . . μονον ινα τω σταυρω του Χριστου μη διωκωνται.	They wish . . . . only that they might not be persecuted for the cross of Christ. ( <i>Gal. 6:12</i> )
7. εαν γαρ προσευχωμαι γλωσση, . . .	If I should pray in a tongue . . . ( <i>1 Cor. 14:14</i> )
8. προσερχομεθα μετα αληθινης καρδιας.	Let us approach with a true heart. ( <i>Heb.10:22</i> )
9. συ δε οταν προσευχη, . . .	But you, whenever you pray, . . . ( <i>Matt. 6:6</i> )
10. και οταν προσευχησθε, ουκ εσεσθε ως οι υποκριται.	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 : *εσεσθε* is the Second Person plural Future of *ειμι*. 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. βλεπετε μη τις υμας πλανηση.	See that someone does not lead you astray. ( <i>Matt. 24:4</i> )
2. ταυτα δε γεγραπται ινα πιστευσητε οτι Ιησους εστιν ο υιος του θεου, και ινα πιστευοντες ζων ηχητε εν τω ονοματι αυτου.	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. ο λεπρος ειπεν, Κυριε, εαν θελης δυνασαι με καθαρισαι.	The leper said, "Lord, if you wish, you are able to cleanse me. ( <i>see Matt. 8:2</i> )
4. οστις γαρ ολον τον νομον τηρηση πταιση δε εν ενι, γεγονεν παντων ενοχος. ( <i>πταιω = 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. εαν γαρ αγαπησητε τους αγαπωντας υμας, τινα μισθον εχετε ;	For if you love those who love you (the ones loving you), what reward do you have ? ( <i>Matt. 5:46</i> )
6. μη νομισητε οτι ηλθον καταλυσαι τον νομον η τους προφητας.	Do not suppose that I came to pull down the law or the prophets. ( <i>Matt. 5:17</i> )
7. ο δε τυφλος ειπεν αυτω, Ραββουνι, ινα αναβλεπω. ( <i>Ραββουνι - 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. εγω γαρ δια νομου νομω απεθανον, ινα θεω ζησω.	For I died to the Law through the Law so that I might live to God. ( <i>Gal. 2:19</i> )
9. ος δ' αν ποιηση και διδαξη ( τας εντολας ) ουτος μεγας κληθησεται.	Whoever does and teaches the commandments shall be called great. ( <i>see Matt. 5:19</i> )
10. και ειπεν ( ο διαβολος τω Ιησου ), Ταυτα σοι παντα δωσω, εαν πεσων προσκνησης 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-σωμεθα	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. δια τουτο λεγω υμιν, μη μεριμνατε . . .  
τί ένδυσησθε.  
Because of this, I tell you, Do not worry about  
how you might clothe yourself. (*Matt. 6:25*)
2. και εαν άσπασησθε τους αδελφους υμων  
μονον, τί περισσον ποιειτε ;  
And if you only greet your brothers,  
what more have you done? (*Matt. 5:47*)
3. (ό Ηρωδης) ώμολογησεν αυτη δουναι  
ό εαν αιτησεται.  
(Herod) swore to give to her  
whatever she might ask. (*see Matt. 14:7*)
4. ελεγεν δε γαρ εν εαυτη,  
εαν μονον άψωμαι του κρασπεδου  
του ιματιου 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 άρξησθε λεγειν εν εαυτοις,  
Πατερα εχομεν τον Άβρααμ.  
Do not begin to say to yourselves,  
We have Abraham (as) a father. (*Luke 3:8*)
6. και ός αν δεξεται εν παιδιον τοιουτο  
επι τω ονοματι μου, εμε δεχεται.  
And whoever receives one such (little) child  
in my name, receives me. (*Matt. 18:5*)
7. Τη γαρ χαριτι εστε σεσωσμενοι  
δια πιστεως . . . ουκ εξ έργων,  
ινα μη τις καυχησεται.  
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. όστις δ' αν άρνησεται με εμπροσθεν  
των ανθρωπων, άρνησομαι κάγω  
αυτον εμπροσθεν 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 γευσηται θανατου εις τον αιωνα.  
If anyone keeps my word,  
he will never taste death (*John 8:52*)
10. πας εαν ός επικαλεσεται το ονομα 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

I	STEM- <b>θω</b>	STEM- <b>θωμεν</b>	we
you (singular)	STEM- <b>θης</b>	STEM- <b>θητε</b>	y'all
he/she/it	STEM- <b>θη</b>	STEM- <b>θωσιν</b>	they

### "Thee a Theta - Think Pathive"

**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 κάγω παντα πασιν άρεσκω  
μη ζητων το εμαυτου συμφορον  
άλλα το των πολλων, ινα σωθωσιν.  
( το συμφορον = *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. εμοι δε εις ελαχιστον εστιν,  
ινα υφ' υμων ανακριθω.  
But to me it is (the) least (thing), that  
I should be judged by you. (*1 Cor. 4:3*)
4. προφηται δε δυο η τρεις λαλειτωσαν . . .  
εαν δε αλλω αποκαλυφθη . . .  
ό πρωτος σιγατω.  
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.  
do not condemn, and you will not  
be condemned. (*Luke 6:37*)
6. τίς ου μη φοβηθη, κυριε ;  
Who shall not fear (you), Lord ? (*Rev. 15:4*)

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| 7. τον δε φοβον αυτων μη φοβηθητε<br>μηδε ταραχθητε.<br>( <i>ταραχθητε</i> = Aorist Subjunctive Passive of <i>ταρασσω</i> - I disturb, trouble ) | Do not fear (the fear) of them,<br>nor be troubled. ( <i>1 Pet. 3:14</i> )  |
| 8. ακουσας δε ο Ιησους ειπεν,<br>Αυτη η ασθενεια ουκ εστιν προς θανατον<br>αλλ' . . . ινα δοξασθη ο υιος του θεου<br>δι' αυτης.                  | 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." ( <i>John 11:4</i> ) |
| 9. ιδου, μελλει βαλλειν ο διαβολος εξ υμων<br>εις φυλακην ινα πειρασθητε.  | Behold, the devil is about to throw (some of)<br>you into prison, so that you may be tested.<br>( <i>Rev. 2:10</i> )                                |
| 10. Ιδετε ποταπην αγαπην δεδωκεν ημιν<br>ο πατηρ ινα τεκνα θεου κληθωμεν.  | Behold, what sort of love the Father has given<br>us, that we should be called children of God.<br>( <i>1 John 3:1</i> )                            |

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

I	<i>STEM-ω</i>	<i>STEM-ωμεν</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. λεγω γαρ υμιν, ου μη με ιδητε απ' αρτι<br>εως αν ειπητε · Ευλογημενος<br>ο ερχομενος εν ονοματι κυριου.   | 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." ( <i>Matt. 23:39</i> )  |
| 2. ει δε ποιω ( τα εργα του πατρος μου),<br>καν εμοι μη πιστευητε,<br>τοις εργοις πιστευετε<br>ινα γνωτε και γινωσκητε οτι<br>εν εμοι ο πατηρ καγω εν τω πατρι.<br>( <i>καν</i> - even if<br><i>γνωτε και γινωσκητε</i> are both from <i>γινωσκω</i> - I know.<br><i>γνωτε</i> is the Aorist Subjunctive - you may start to know - you may realize<br><i>γινωσκητε</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. ( <i>see John 10:38</i> ) |
| 3. ο δε Ιησους ειπεν αυτοις, Τι με πειραζετε ;<br>φερετε με δηναριον ινα ιδω.  | But Jesus said to them, "Why do you test me?<br>bring me a denarius so that I may see (it).<br>( <i>see Mark 12:15</i> )   |
| 4. ουτως λαμψατω το φως υμων εμπροσθεν<br>των ανθρωπων, οπως ιδωσιν<br>υμων τα καλα εργα και δοξασωσιν<br>τον πατερα υμων τον εν τοις ουρανοις.  | 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. ( <i>Matt. 5:16</i> )   |
| 5. οταν δε ελθη το τελειον,<br>το εκ μερους καταργηθησεται.  | When the perfect (thing) comes<br>the partial (thing) shall be done away.<br>( <i>1 Cor. 13:10</i> )   |
| 6. ος δε αν ειπη τω αδελφω αυτου, Ρακα,<br>ενοχος εσται τω συνεδριω.<br>( <i>Ρακα</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. ( <i>Matt. 5:22</i> )  |
| 7. μη μεριμνατε τη ψυχη υμων<br>τι φαγητε η τι πιητε,<br>μηδε τω σωματι υμων τι ενδυσησθε.   | Do not worry about your soul (self), what you<br>might eat or what you might drink, nor about<br>your body, what you might wear. ( <i>Matt. 6:25</i> )   |

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| 8. όταν δε ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου . . .<br>τοτε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.        | When the Son of Man comes . . . then he will<br>sit on the throne of his glory. ( <i>Matt. 25:31</i> )                         |
| 9. Διδασκαλε, τί ἀγαθὸν ποιήσω<br>ἵνα σὺ ζῶν αἰώνιον ;                                   | Teacher, what good thing shall I do in order<br>that I may have eternal life? ( <i>Matt. 19:16</i> )                           |
| 10. Διὰ τοῦτο με ὁ πατήρ ἀγαπᾷ<br>ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,<br>ἵνα πάλιν λάβω αὐτήν. | Because of this, my Father loves me,<br>because I lay (down) my life,<br>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	<b>STEM-ομαι</b>	<b>STEM-ομεθα</b>	we
you (singular)	<b>STEM-ῃ</b>	<b>STEM-ησθε</b>	y'all
he/she/it	<b>STEM-ηται</b>	<b>STEM-ωνται</b>	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, εἶπε<br>ἵνα οἱ λίθοι οὗτοι ἄρτοι γενῶνται.  | If you are the Son of God, speak, so that<br>these stones may become loaves. ( <i>Matt. 4:3</i> )                                  |
| 2. ἐγὼ δε λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς<br>ὑμῖν . . . ὅπως γενήσθε υἱοὶ τοῦ πατρὸς<br>ὑμῶν τοῦ ἐν οὐρανοῖς.   | But I say to you, "Love your enemies,<br>so that you may become sons of your<br>Father in the heavens. ( <i>Matt. 5:44-45</i> )    |
| 3. ἔλεγον δε (οἱ πρεσβύτεροι),<br>Μη ἐν τῇ ἑορτῇ, ἵνα μη θορυβὸς<br>γενῆται ἐν τῷ λαῷ.<br>( ὁ θορυβὸς - riot, disturbance, uproar )   | The elders were saying,<br>"Not during the Feast, lest there be an<br>uproar amongst the people. ( <i>see Matt. 26:5</i> )         |
| 4. ἐσώσεν ἡμᾶς . . . ἵνα . . . κληρονομοῖ<br>γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰώνιου.  | He saved us, so that we might become heirs<br>according to the hope of eternal life.<br>( <i>Titus 3:5-7</i> )                     |
| 5. πάντα δε ποίω διὰ τὸ εὐαγγέλιον,<br>ἵνα συγκοινωνὸς αὐτοῦ γενῶμαι.<br>( ὁ συγκοινωνὸς - participant, fellow-sharer )   | I do all things for the sake of the gospel,<br>so that I might become a participant in it.<br>( <i>1 Cor. 9:23</i> )               |
| 6. καὶ . . . ἀπεστείλαν ἐγκαθετοὺς . . .<br>ἵνα ἐπιλάβωνται αὐτοῦ λόγου.<br>( ὁ ἐγκαθετός - spies, someone sent in secretly, from ἐγ-καθ-ιημι - I send in as an agent ) ( <i>Luke 20:20</i> ) | And they sent spies so that they might<br>take hold of his word (what he said).  |
| 7. ὅταν δε παραγενῶμαι, οὓς ἐὰν δοκιμασῆτε<br>. . . πεμψῶ . . . εἰς Ἱερουσαλήμ.   | When I arrive, I will send those whom<br>you approve to Jerusalem. ( <i>1 Cor. 16:3</i> )  |
| 8. Διακουσομαι σοῦ, ἔφη, ὅταν καὶ<br>οἱ κατηγοροὶ σοῦ παραγενῶνται.<br>( διακουω - I hear a legal case ὁ κατηγορὸς - accuser, from κατηγορεω - I accuse )                                     | "I will hear you," he said. "when your<br>accusers also arrive. ( <i>Acts 23:35</i> )  |
| 9. μὴ οὖν μεριμνησῆτε λέγοντες,<br>Τί φαγῶμεν ; ἢ, Τί πινῶμεν ;<br>ἢ, Τί ἐπιβαλωμεθα ;  | So do not be anxious, saying, "What shall<br>we eat?", or "What shall we drink?"<br>or "What shall we wear?" ( <i>Matt. 6:31</i> ) |
| 10. ὁ δε δίκαιος μου ἐκ πίστεως ζῆσεται,<br>καὶ ἐὰν ὑποστειληται,<br>οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.<br>( ὑποστελλω - I draw back, withdraw, avoid )  | My righteous one shall live by faith,<br>and if he draws back, my soul has<br>no pleasure in him. ( <i>Heb. 10:38</i> )            |

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

I	APSTEM-ω	APSTEM-ομεν	we
you (singular)	APSTEM-ης	APSTEM-ητε	y'all
he/she/it	APSTEM-η	APSTEM-οσιν	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

1. Ἄλλην παραβολὴν παρεθήκεν αὐτοῖς λέγων, Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κοκκῷ σιναπεως, . . . ὃ μικροτερον μὲν ἐστὶν παντῶν τῶν σπερμάτων, ὅταν δὲ αὐξηθῆται μείζον τῶν λαχάνων ἐστὶν καὶ γίνεταί 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*)
2. 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*)
3. λέγει γὰρ ἡ γραφὴ τῷ Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξηγήσασθε ὅπως ἐνδείξομαι ἐν σοὶ τὴν δύναμιν μου καὶ ὅπως διαγγελῆται τὸ ὄνομα 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.
4. ὡδὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκονομοῖς, ἵνα πιστὸς τις εὑρεθῆ. ( λοιπὸν = finally, henceforth, in addition - Neuter form of the Adjective λοιπός - remaining - used as an Adverb ) (1 Cor. 4:2)

In this case, moreover, it is required of (in) stewards that one be found faithful.
5. καὶ ὅταν ἀναγνωσθῆ παρ' ὑμῖν ἡ ἐπιστολὴ ποιησατέ ἵνα καὶ ἐν τῇ Λαοδικεῶν ἐκκλησίᾳ ἀναγνωθῆ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνωτέ. ( ἀναγνωτέ. = Second Aorist Subjunctive Active of ἀναγιγώσκω - I read ἡ Λαοδικεία - Laodicea ὁ Λαοδικεὺς, -εως - 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 ) (Col. 4:16)

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.
6. ὁ Ἰησοῦς . . . εἶπεν, Τί θέλετε ποιήσω ὑμῖν ; λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοίγῃ 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*)
7. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσιν τοῖς ἀνθρώποις νηστευόντες. ( σκυθρωπός - downcast, sad-faced, from σκυθρός - sullen + ὤψ - face under the eye ἀφανίζω - I hide something from sight, make unrecognizable, disfigure ) (Matt. 6:16)

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.
8. καὶ τροχίας ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ ἰαθῆ δὲ μαλλόν. ( ἡ τροχία - road, wheel-track, from τροχός - wheel, from τρέχω - I run τὸ χωλὸν 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 ) (Heb. 12:13)

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

9. και ειπεν, Ἀμην λεγω ὑμιν, ἐὰν μη στραφητε και γενησθε ὡς τα παιδια, οὐ μη εισελθητε εἰς την βασιλειαν των οὐρανων. 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. και τον θελοντα ἀπο σου δανισθασθαι μη ἀποστραφης. And do not turn away from the one wishing to borrow from you. (*Matt. 5:42*)  
( *δανισθασθαι* = *Aorist Infinitive Middle of δανίζω* - *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 εἶμι. See Chapter 66 for the Subjunctive of εἶμι.

This gives, for λυω,

Active : λελυκως ᾧ Middle / Passive : λελυμενος 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 εἶμι will be dealt with in Chapter 66, and of ἵστημι in Chapter 69

Examples :

	διδωμι				τιθημι			
	Present		Aorist		Present		Aorist	
	Active	Mid/Pass	Active	Mid/Pass	Active	Mid/Pass	Active	Mid/Pass
Singular								
1	διδω	διδωμαι	δω	δωμαι	τιθω	τιθωμαι	θω	θωμαι
2	διδως	διδω	δως	δω	τιθης	τιθη	θης	θη
3	διδω	διδωται	δω	δωται	τιθη	τιθηται	θη	θηται
Plural								
1	διδωμεν	διδωμεθα	δωμεν	δωμεθα	τιθωμεν	τιθωμεθα	θωμεν	θωμεθα
2	διδωτε	διδωσθε	δωτε	δωσθε	τιθητε	τιθησθε	θητε	θησθε
3	διδωσιν	διδωνται	δωσιν	δωνται	τιθωσιν	τιθωνται	θωσιν	θωνται

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

1. και ἐλεγεν, Πως ὁμοιωσωμεν την βασιλειαν του θεου ἢ ἐν τίνι αὐτην παραβολη θωμεν ; 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 εὐνοων τω ἀντιδικω σου . . . μηποτε σε παραδω ὁ ἀντιδικος τω κριτη και ὁ κριτης τω ὑπερετη και εἰς φυλακην βληθηση. 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*)  
( *εὐνοων* = *Present Participle of εὐνοεω* - *I make friends with, come to terms with* )  
( *ὁ ἀντιδικος* = *adversary* )
3. ειπεν κυριος τω κυριω μου, Καθου ἐκ δεξιων μου, ἕως ἂν θω τους ἐχθρους σου ὑποποδιον των ποδων σου, 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*)  
( *το ὑποποδιον* - *footstool, goes under* - *ὑπο* - *the feet* )
4. και παρακαλει αὐτον πολλα λεγων ὅτι Το θυγατριον μου ἐσχατως ἐχει, ἵνα ἐλθων ἐπιθης τας χειρας αὐτη ἵνα σωθη και ζηση. 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. Ἀμην, λεγω ὑμιν, Οὐ μη ἀπολεση τον μισθον αὐτου. Truly, I say to you, "He shall certainly not lose his reward." (*Matt. 10:42*)



- |  |  |
|--|--|
| <p>6. Μωϋσης ἔγραψεν ἡμῖν ὅτι ἔαν τις ἀδελφος ἀποθάνῃ καὶ καταλιπῇ γυναῖκα καὶ μὴ ἄφῃ τέκνον, ἵνα λαβῇ ὁ ἀδελφος αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.<br/>( <i>ἐξανάσθησι</i> - Aorist Subjunctive of <i>ἐχάνισθημι</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 σκοτοῦς.</p>   | <p>Let us put off the works of darkness.<br/>(Rom. 13:12)</p>  |
| <p>8. συμφερεῖ γὰρ σοὶ ἵνα ἀποληθῇ ἐν τῶν μέλων σου καὶ μὴ ὅλον τὸ σῶμα σου βληθῇ 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. δώμεν ἢ μὴ δώμεν ;</p>   | <p>Should we give, or should we not give ?<br/>(Mark 12:14)</p>  |
| <p>10. ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε.<br/>( <i>ἀκοῇ 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 ἐπικαλεσῶνται εἰς ὃν οὐκ ἐπίστευσαν ;  
πῶς δὲ πιστεῦσωσιν οὐ οὐκ ἤκουσαν ;  
πῶς δὲ ἀκουσῶσιν χωρὶς κηρυσσόντος ;  
πῶς δὲ κηρυξῶσιν ἔαν μὴ ἀποσταλῶσιν ; (Romans 10:14-15)
2. ὁ δὲ (Θωμᾶς) εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βαλῶ τὸν δακτύλον μου εἰς τὸν τύπον τῶν ἥλων καὶ βαλῶ μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεῦσω. (John 20:25)
3. καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. (2 John 6)
4. πάντα οὖν ὅσα ἔαν θελήτε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς. (Matt. 7:12)
5. ἀλλ' ἵνα μὴ . . . διανεμηθῇ εἰς τὸν λαόν, ἀπειλησώμεθα αὐτοῖς μηκετι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ.  
( *διανεμηθῇ* = (First) Aorist Subjunctive Passive of *διαμενω* - I spread  
*ἀπειλησώμεθα* = (First) Aorist Subjunctive Middle of *ἀπειλῶ* - I warn, threaten )  
(Acts 4:17)
6. ὁ κλεπτής οὐκ ἔρχεται εἰ μὴ ἵνα κλεψῇ καὶ θύσῃ καὶ ἀπολέσῃ. (John 10:10)
7. ἐγὼ ἦλθον ἵνα ζῶν ἔχωσιν καὶ περισσὸν ἔχωσιν. (John 10:10)
8. προσερχώμεθα οὖν μετὰ παρησιας τῷ θρόνῳ τῆς χάριτος, ἵνα λαβώμεν ἔλεος καὶ χάριν εὐρώμεν εἰς εὐκαιρὸν βοήθειαν.  
( *ἡ βοήθεια* - help )  
(Heb. 4:16)
9. οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἐδώκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀποληθῇ ἀλλ' ἔχη ζωὴν αἰώνιον. (John 3:13)  
( *μονογενῆς*, - only (child), only-begotten, from *μονός* (one, only) + *γεννάω* (I beget)
10. οὐ γὰρ ἀπεστείλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρινῇ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. (John 3:17)

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

Χαίρετε ἐν κυρίῳ πάντοτε ·  
παλιν ἔρω, χαίρετε.  
τὸ ἐπιεικὲς ὑμῶν γνωσθήτω  
πᾶσιν ἀνθρώποις.

Rejoice in the Lord at all times;  
Again I will say, "Rejoice!"  
Let your gentleness be known  
to all men.

### 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
το ἰωτα	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 κεραια	"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> )
το δηνάριον	denarius, "penny"	( <i>Roman silver coin, equivalent to the daily wage of a laborer</i> )
ὁ ἦλος	nail	
το 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" ὑπερ + ἐρετης - rower, originally referring to those who sat on the lower rowing benches of a Greek ship</i> )
ἔνοχος	guilty, liable, answerable for	( <i>from ἐνεχομαι - 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 και + ἐάν</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> )