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 ἐὰν (εἴ + 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. ὃς ἄν θέλῃ . . . whoever wishes . . . ὁ τι ἄν ποιῆτε . . . whatever you do . . .

   b) "wherever", "whenever" (we don't know where or when). Introduced by ὅπου ἄν or ὅπου ἄν or ὅταν (ὅτε + ἄν)
      e.g. ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον . . . wherever the Gospel is preached . . . ὅταν ποιῆτε . . . whenever you do . . .

   c) "until" some unspecified time (we don't know when). Introduced by ἕως ἄν or ἕως ἄν or ἕως ὦ (ὁ ὦ 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 ἄν ἐξέλθητε 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 µὴ, 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. ἵνα ἢλθων ἢνα ζοήν ἔχοσιν 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, ἢνα µὴ κριθῆτε. Judge not, that you be not judged. (Matt. 7:1)

4. Noun clauses introduced by ἵνα
   e.g. συμφέρῃ σοι ἵνα ἀπόληται ἐν 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 μὴ with the Aorist Subjunctive (we do not know if the command will be obeyed)

Remember: Commands to "stop doing" an action use μὴ 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)

\[ \text{e.g. } \mu\eta \text{ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς. (Acts 18:9)} \]

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

and do not (start to) be silent (μὴ + 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

\[ \text{e.g. καὶ οὐδὲν ὑμᾶς οὐ µὴ ἀδικήσῃ. (Luke 10:19)} \]

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

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

\[
\begin{align*}
\text{I} & \quad \text{STEM-ω} & \quad \text{STEM-ομεν} & \quad \text{we} \\
\text{you (singular)} & \quad \text{STEM-ης} & \quad \text{STEM-ητε} & \quad \text{y'all} \\
\text{he/she/it} & \quad \text{STEM-η} & \quad \text{STEM-οσιν} & \quad \text{they}
\end{align*}
\]

See Chapter 21 for Practice sentences.

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

\[
\begin{align*}
\text{I} & \quad \text{STEM-ομαι} & \quad \text{STEM-όμεθα} & \quad \text{we} \\
\text{you (singular)} & \quad \text{STEM-η} & \quad \text{STEM-ησθε} & \quad \text{y'all} \\
\text{he/she/it} & \quad \text{STEM-ηται} & \quad \text{STEM-ονται} & \quad \text{they}
\end{align*}
\]

For λύω, this becomes

<table>
<thead>
<tr>
<th>I might be being loosed</th>
<th>λύωμαι</th>
<th>λύωμεθα</th>
<th>we might be being loosed</th>
</tr>
</thead>
<tbody>
<tr>
<td>you might be being loosed</td>
<td>λύῃ</td>
<td>λύησθε</td>
<td>y'all might be being loosed</td>
</tr>
<tr>
<td>he/she/it might be being loosed</td>
<td>λύηται</td>
<td>λύονται</td>
<td>they might be being loosed</td>
</tr>
</tbody>
</table>

**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. Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἄρῃ. Teacher, I will follow you wherever you (may) go. (Matt. 8:19)

2. ... καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν. ... and he would sleep and (he would) rise night and day. (Mark 4:27)

3. Ἰδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέµνησθε Χριστὸς ὑμᾶς οὐδὲν ὄφελήσει. Look - I, Paul, tell you that if you are (become) circumcised, Christ will be of no benefit to you. (Gal. 5:2)

4. Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται 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)

5. εἴ τις λαλεῖ, ὡς λόγια θεοῦ... ἵνα ἐν πᾶσιν ἀδελφοῖς ἀνενοῖκηται 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 διώκονται. They wish...only that they might not be persecuted for the cross of Christ. (Gal. 6:12)

7. ἐὰν γὰρ προσεύχωμαι γλώσσῃ... If I should pray in a tongue... (1 Cor. 14:14)

8. προσερχόμεθα μετὰ ἀληθινῆς καρδίας. Let us approach with a true heart. (Heb. 10:22)

9. σὺ δὲ ὅταν προσεύχῃς... But you, whenever you pray... (Matt. 6:6)

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

Note: ἔσεσθε is the Second Person plural Future of εἶπεν. 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-σῶμαι</th>
<th>STEM-σῶμεν</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (singular)</td>
<td>STEM-σῆς</td>
<td>STEM-σῆτε</td>
<td>y'all</td>
</tr>
<tr>
<td>he/she/it</td>
<td>STEM-σῆ</td>
<td>STEM-σονται</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 μὴ τις ὑμᾶς πλανήσῃ. See that someone does not lead you astray. (Matt. 24:4)

2. ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστίν ὁ υἱός τοῦ θεοῦ, καὶ ἤν πιστεύοντες ἣν ἐξήτε ἐν τῷ ὄνοματι 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. (John 20:31)

3. ο λεπρός εἶπεν, ἴδε, ἐὰς ἵηλης δύνασαι με καθαρίσαι. The leper said, "Lord, if you wish, you are able to cleanse me. (see Matt. 8:2)

4. ὅστις γὰρ ὅλον τὸν νῦμον τηρήσῃ πταίσῃ δὲ ἐν ἑνί, γέγονεν πάντων ἑνοχος. Whoever keeps (may keep) the whole Law but stumbles (may stumble) over one (law) has become liable for all. (James 2:10)

5. ἐὰν γὰρ ἀγαπήσῃς τοὺς ἀγαπώντας ὑμᾶς, τίνα μισθὸν ἔχετε; For if you love those who love you (the ones loving you), what reward do you have? (Matt. 5:46)

6. μὴ νομίσήτε ὅτι ἴλθον καταλῦσαι τὸν νῦμον ἢ τοὺς προφήτας. Do not suppose that I came to pull down the law or the prophets. (Matt. 5:17)

7. ὅ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββοῦνι, ἵνα ἀναβλέψω. The blind man said to him, "Rabboni, (my master), that I might see again. (Mark 10:51)

8. ἐγὼ γὰρ διὰ νῦμον νῦμον ἀπέβαλον, ἵνα ἐν θεῷ ἴζομαι. For I died to the Law through the Law so that I might live to God. (Gal. 2:19)

9. δὲ δὲν ἐν ποιμή ν καὶ διδαξῆ (τὰς ἐντολὰς) οὔτος μέγας κληθῆσεται. Whoever does and teaches the commandments shall be called great. (see Matt. 5:19)

10. καὶ εἶπεν (ὁ διάβολος τῷ Ἰησοῦ), Τώτα σοι πάντα δόσο, οἶκε πεσὼν προσκυνήσης μοι. 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. διὰ τοῦτο λέγω ύμῖν, μὴ μεριμνᾶτε . . . τί ενδόθησθε. Because of this, I tell you, Do not worry about how you might clothe yourself. (Matt. 6:25)

2. καὶ έαν ἀστάσησθε τοὺς ἄδελφους ύμῶν μόνον, τί περισσὸν ποιεῖτε; And if you only greet your brothers, what more have you done? (Matt. 5:47)

3. (ὁ Ἦρωδης) ὡμολόγησεν αὐτῇ δοῦναι ὃ έαν αἰτήσηται. (Herod) swore to give to her whatever she might ask. (see Matt. 14:7)

4. έλεγεν γὰρ ἐν ἑαυτῇ, "Εὰν μόνον ἀγιόμα τοῦ κράσπεδου τοῦ ἵματιον αὐτοῦ σωθήσομαι. She was saying to herself,

5. καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς. Πατέρα ἐξομεν τὸν Ἀβραὰμ. We have Abraham (as) a father. (Luke 3:8)

6. καὶ ὃς έαν δέξηται ἐν παιδίον τοιοῦτο ἐπί τὸ ὀνόματι μου, ἐμὲ δέχεται. And whoever receives one such (little) child in my name, receives me. (Matt. 18:5)

7. Τῇ γὰρ χάριτι ἐστε σεσοσμένοι διὰ πίστεως . . . οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχήσηται. 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 δὲ ἄρνησηται μὲ ἐμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ τῷ ἄνθρωπῳ ἐμπροσθεν τῆς ἀδελφῆς μου. Whoever denies me before men, I too will deny him before my Father. (Matt. 10:33)

9. έὰν τίς τῶν λόγων μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου. If anyone keeps my word, he will never taste death (John 8:52)

10. πᾶς ὃς έαν ἐπικαλέσηται τὸ ὄνομα κύριοῦ σωθῆσεται. 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

<table>
<thead>
<tr>
<th>I</th>
<th>STEM-θό δ</th>
<th>STEM-θόμεν</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (singular)</td>
<td>STEM-θής</td>
<td>STEM-θήτε</td>
<td>y'all</td>
</tr>
<tr>
<td>he/she/it</td>
<td>STEM-θή</td>
<td>STEM-θός σίν</td>
<td>they</td>
</tr>
</tbody>
</table>

"Thee a Theta - Think Pativne"

Practice - until you can read and translate easily

1. τοῦτο δὲ ἃλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαι τῶν προφητῶν. The whole of this has happened so that the writings of the prophets might be fulfilled. (Matt. 26:56)

2. καθὼς καγὼ πάντα πάσιν ἄρεσκω μὴ ζητῶν τὸ ἐμαυτόν σύμφορον ἄλλα τὸ τῶν πολλῶν, ἵνα σωθῶσιν. (tο 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 ἐλάχιστον ἐστίν, ἵνα θημὶ ἄλφαν ἀνακριθο. But to me it is (the) least (thing), that I should be judged by you. (1 Cor. 4:3)

4. προφητεία δὲ δόγμα ἢ τρεῖς λαλεῖτωσαν . . . ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ . . . ὁ πρῶτος συγάτω. 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 καταδικάσθητε. 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 φοβηθῇ, κύριε; Who shall not fear (you), Lord? (Rev. 15:4)
7. τῶν δὲ φῶς ἄν κληθῆτε μὴ φοβηθῆτε, μηδὲ ταραχθῆτε. Do not fear (the fear) of them, 
( ταραχθῆτε = Aorist Subjunctive Passive of ταράσσω - I disturb, trouble )

8. ἀκουσάς δὲ ὁ Ἰησοῦς εἶπεν, Having heard, Jesus said,
Αὐτὴ ἡ σάθενεα οὔκ ἔστιν πρὸς θάνατον ἄλλα... ὅτι ὁ οὐς τοῦ θεοῦ δὲ αὐτῆς.

9. ιδοὺ, μέλλει βάλλειν ὁ διάβολος ἐξ ύμῶν εἰς φυλακὴν ἦνα πειρασθῆτε. Behold, the devil is about to throw (some of) you into prison, so that you may be tested. 
(Rev. 2:10)

10. ἴδετε ποταπὴν ἀγάπην δέδωκεν ὠµῖν ὁ πατήρ ἴνα τέκνα θεοῦ κληθῶμεν. Behold, what sort of love the Father has given us, that we should be called children of God. 
(1 John 3:1)

59.8 The basic pattern for the Second Aorist Subjunctive Active is

<table>
<thead>
<tr>
<th>Subject Pronoun</th>
<th>Stem</th>
<th>Stem-ουμεν</th>
<th>Stem-ητε</th>
<th>Stem-ουσιν</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>STEM-ω</td>
<td>STEM-ουμεν</td>
<td>STEM-ήτε</td>
<td>STEM-ουσιν</td>
</tr>
<tr>
<td>you (singular)</td>
<td>STEM-ης</td>
<td>STEM-ουμεν</td>
<td>STEM-ήτε</td>
<td>STEM-ουσιν</td>
</tr>
<tr>
<td>he/she/it</td>
<td>STEM-η</td>
<td>STEM-ουμεν</td>
<td>STEM-ήτε</td>
<td>STEM-ουσιν</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. λέγω γάρ ύμῖν, οὐ μὴ με ἵδητε ἀπ' ἄρτι ἔως ἃν εἴπητε: Ἐυλογημένος ὁ ἐρχόμενος ἐν ὑμῶν κύριος.
2. εἰ δὲ ποιῶ (τὰ ἔργα τοῦ πατρὸς οὗ), κἂν ἠμοι μὴ πιστεύσητε, τοῖς ἔργοις πιστεύστε ἢν γνώτε και γινώσκητε δὴ ἐν ἠμοι ὁ πατὴρ κάγω ἐν τῷ πατρὶ. 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)
3. ὃ δὲ Ἰησοῦς εἶπεν αὐτοῖς. Τί με πειράζετε; 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)
3. ὃ δὲ Ἰησοῦς εἶπεν αὐτοῖς. Τί με πειράζετε; 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. οὕτως λαμψάτω τὸ φῶς ύμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὃποιος ἠδοχῶν ύμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ὅπως ὑμῶν. 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. διὰ τῆς τέλειας, τὸ ἐκ μέρους καταργηθήσεται. When the perfect (thing) comes the partial (thing) shall be done away. (1 Cor. 13:10)
6. ὁς δὲ ἔνα ἐπὶ τῷ ἄδελφῳ αὐτοῦ, Ἱακὰ, ἐνόχος ἐσται τῷ συνεδρίῳ. Whoever says to his brother, "Raka!" will be liable to the sanhedrin. (Matt. 5:22)
7. μὴ μεριμνᾶτε τῇ ψυχῇ ύμῶν. Do not worry about your soul (self), what you might eat or what you drink, nor about

8. οταν δε ελθη ο υιος του ανθρωπου . . .
   τοτε καθισε επι θρανον 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 σχω ζωην αιωνιον ;
Teacher, what good thing shall I do in order
   that I may have eternal life? (Matt. 19:16)
10. Τα τουτο με ο πατηρ άγαπη
    οτι έγω πιθηκη την ψυχην μου,
Because of this, my Father loves me,
    ινα παλιν λαβω αυτην.
so that I may 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-ηνται</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
   ινα οι λιθοι ουτοι αρτοι γενονται.
   If you are the Son of God, speak, so that
   these stones may become loaves. (Matt. 4:3)
2. εγω δε λεγω υμιν, Αγαπατε τους εχθρους
   υμιν . . . οπως γενηση υιοι του πατρος
   υμων του εν ουρανοις.
   But I say to you, "Love your enemies,
   so that you may become sons of your
   Father in the heavens. (Matt. 5:44-45)
3. έλεγον δε ( οι πρεσβυτεροι),
   Μη εν τη εορτη, ινα μη θορυβος
   γενηται εν τω λαοι.
   The elders were saying,
   "Not during the Feast, lest there be an
   uproar amongst the people. (see Matt. 26:5)
4. εσωσεν ημας . . . ινα . . . κληρονομοι
   γενηθομεν κατ ελπιδα ζωης αιωνιου.
   He saved us, so that we might become heirs
   according to the hope of eternal life.
   (Titus 3:5-7)
5. παντα δε ποιω δια το ευαγγελιον,
   ινα συγκοινονοις αυτου γενομαι.
   I do all things for the sake of the gospel,
   so that I might become a participant in it.
   (1 Cor. 9:23)
6. και . . . απεστησαν εγκαθετους . . .
   ινα επιλαβονται αυτου λογου.
   And they sent spies so that they might
   take hold of his word (what he said).
   (Luke 20:20)
7. οταν δε παραγενωμαι, ους έαν δοκιμασητε . . .
   ηις Ζησουσαλημι.
   When I arrive, I will send those whom
   you approve to Jerusalem. (1 Cor. 16:3)
8. Διακοουσμαι σου, ξηρη, οταν και
   οι κατηγοροι σου παραγενονται.
   "I will hear you," he said. "when your
   accusers also arrive. (Acts 23:35)
9. μη ουν μεριμνησητε λεγοντες,
   Τι φαγομεν ; η, Τι πιομεν ;
   η, Τι εµπαλωμεθα ;
   So do not be anxious, saying, "What shall
   we eat?", or "What shall we drink?"
   or "What shall we wear?" (Matt. 6:31)
10. ο δε δικαιος ουκ έκ πιστως ζησεται,
    και έαν υποστελθηται,
    My righteous one shall live by faith,
    and if he draws back, my soul has
    ουκ ευδοκει η ψυχη μου εν αυτω.
    no pleasure in him. (Heb. 10:38)
1. **Practice** - until you can read and translate easily

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

   1. Ἄλλην παραβολὴν παρέθηκεν αὐτῶς λέγων, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως . . . ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον.
   
   2. ἰδετε ποταπὴν ἁγάπην, δέδωκα τοῦτον ἲδετε ὑδάτιν· ἢν τέκνα θεοῦ κληθοῦσιν.
   
   3. λέγει γὰρ ἡ γραφὴ τῷ Φαραώ ὅτι Ἐξί αὐτὸ τοῦτο εξήγειρά σε ὅπως καὶ ὁ Φαραώ - Pharaoh, indeclinable διαγγέλλω - I proclaim, preach) Ἰησοῦς ὅταν ἐκκλησίᾳ τὰ θεοῦ ἀγάπην ὑµῖν καὶ ὁµοία οἱ κόκκῳ λέγουσιν ὅπως δέδωκεν ἐστιν ἢ Ἰησοῦς δὲντεκναί σινάπεως ἐστίν καὶ γίνεται δένδρον.
   
   4. ὄρος λωπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἢν πιστὸς τοῖς εὑρεθῇ.
   
5. καὶ ἄραν ἀναγινώσκῃ παρ' ὑµῖν ἡ ἐπιστολὴ, καὶ τὴν ἐκκλησίαν ἀναγινώσκω, καὶ τὴν ἐκκλησίαν ἀναγινώσκω, καὶ τὴν ἐκκλησίαν ἀναγινώσκω. And when this letter has been read by you you will be stewards that one be found faithful. (1 Cor. 4:2) make (sure) that it be read in the Laodicean Church, and that you also read the one from Laodicea. (Col. 4:16) Neuter form of the Adjective λοιπὸς - remaining - used as an Adverb)

6. ὁ Ἰησοῦς . . . εἶπεν, Ἡ θέλετε ποιήσω ὑµῖν; Ἱησοῦς λέγων, Κύριε, ἢν ἀνοιγόταν οἱ ὕφαλμοι ὑµῖν. 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 ὁ ὕποκριτα σκυθρωποί, ὁμοίαςοι γὰρ οἱ πρόσωπα αὐτῶν, ὅπως φανερώσων τοῖς ἀνθρώποις νηστευόντες, (to be) fasting to men. (Matt. 6:16) (σκυθρωποίς - downcast, sad-faced, from σκυθρός - sullen + ὄψ) - face under the eye ἀφανίζω - I hide something from sight, make unrecognizable, disfigure )

8. καὶ τροχίας ὑδάτα ποιεῖτε τοῖς ποσίν υἱῶν, Make straight roads for your feet, so that the lame (member/leg) be not turned aside but rather may be healed. (Heb. 12:13)

The scripture says to Pharaoh, I raised you up for this very thing, so that I might show my power in you, and that my name might be proclaimed. (Rom. 9:17)
9. καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἕαν μὴ στραφῆτε καὶ γένηθε ὡς τὰ παιδία, ὁ ὃς ἐσέξελθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

10. καὶ τὸν θέλοντα ἀπό σοῦ δανίσθασθαι μὴ ἄποστραφῆς.

(δανίσθασθαι = Aorist Infinitive 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 εἰμί. See Chapter 66 for the Subjunctive of εἰμί.

This gives, for λῦσιν,

Active: λελυκώς ὁ ὂ Λάθα μὴ ποιήσῃς
Middle / Passive: λελυμένος ὁ ὂ λύσῃς

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 ἔστημι in Chapter 69.

Examples:


<table>
<thead>
<tr>
<th>δίδωμι</th>
<th>τίθημι</th>
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</thead>
<tbody>
<tr>
<td>Present</td>
<td>Active</td>
</tr>
<tr>
<td>Singular</td>
<td>θῶµεν</td>
</tr>
<tr>
<td>1 διδῶ</td>
<td>διδῶµαι</td>
</tr>
<tr>
<td>3 διδῶ διδῶται δῶ δῶται</td>
<td>3 διδῶσιν διδῶνται δῶ σου</td>
</tr>
</tbody>
</table>

Practice - until you can read and translate easily

1. καὶ ἐλεγεν, Πώς ὁμοίωσομεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτῆς παραβολῆς θῶµεν;

2. ἢ ὅτι εὐνοοῦν τῷ ἀντίδικῳ σου... ἐρωτείτε σε παραδόει ὁ ἀντίδικος τῷ κρίτῃ καὶ ὁ κρίτης τῷ ὑπερέτῃ καὶ εἰς φυλακὴν βληθῆσαι.

(εὐνοοῦν = Present Participle of εὐνοέω - I make friends with, come to terms with ὁ ἀντίδικος = adversary)

3. εἶπεν χήρῳ τῷ χήρῳ μου, Κάθοι ἡ  ἐκ δεξιῶν μου, ἐως ὅτι τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου, (τὸ ὑποπόδιον - footstool, goes under - ὑπό - the feet)

4. καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγατρὶν μου ἐσχάτῳ ἔχει, ἵνα ἔλθῃς ἐπίθετος τὸς χαίρας αὐτῆς ἵνα σοφὴ καὶ ζήσῃ.

5. Ἀμὴν λέγω ὑμῖν, Οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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)

And do not turn away from the one wishing to borrow from you. (Matt. 5:42)

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

8. It is better for you that one of your members be destroyed, than that your whole body be cast into Gehenna. (Matt. 5:29)

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

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

59.13 Sentences for reading and translation

1. פָּדָהוּ עֵדֶנֶה הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְh (Acts 4:17)

2. הָלְהוֹן עֵדֶנֶה הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף H (First) Aorist Subjunctive Passive of διάμικτον I spread ἀνετισμόνθει (First) Aorist Subjunctive Middle of ἀνετισθήμενον I warn, threaten

3. אֶלֶף הָאֹבְהָה אֶלֶף הָאֹבְh (Acts 4:17)

4. אֶלֶף הָאֹבְהָה אֶלֶף H (First) Aorist Subjunctive Passive of διάμικτον I spread ἀνετισμόνθει (First) Aorist Subjunctive Middle of ἀνετισθήμενον I warn, threaten

5. אֶלֶף H (First) Aorist Subjunctive Passive of διάμικτον I spread ἀνετισμόνθει (First) Aorist Subjunctive Middle of ἀνετισθήμενον I warn, threaten

6. טוֹבָה הָאֹבְהָה אֶלֶף הָאֹבְהָה אֶלֶף H (First) Aorist Subjunctive Passive of διάμικτον I spread ἀνετισμόνθει (First) Aorist Subjunctive Middle of ἀνετισθήμενον I warn, threaten

7. גָּלּוֹת הָאֹבְהָה אֶלֶף H (First) Aorist Subjunctive Passive of διάμικτον I spread ἀνετισμόνθει (First) Aorist Subjunctive Middle of ἀνετισθήμενον I warn, threaten

8. פָּדָהוּ עֵדֶנֶה הָאֹבְהָה אֶלֶף H (First) Aorist Subjunctive Passive of διάμικτον I spread ἀνετισμόνθει (First) Aorist Subjunctive Middle of ἀνετισθήμενον I warn, threaten

9. פָּדָהוּ עֵדֶנֶה H (First) Aorist Subjunctive Passive of διάμικτον I spread ἀνετισμόνθει (First) Aorist Subjunctive Middle of ἀνετισθήμενον I warn, threaten

10. פָּדָהוּ עֵדֶנֶה H (First) Aorist Subjunctive Passive of διάμικτον I spread ἀνετισμόνθει (First) Aorist Subjunctive Middle of ἀνετισθήμενον I warn, threaten

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

Χαίρετε εὖ κύριοι πάντοτε. Rejoice in the Lord at all times;
πάλιν ἔρω, χαίρετε. Again I will say, "Rejoice!"
τὸ ἑπεικές ὤμοι γνωσθήτω Let your gentleness be known
πᾶσιν ἀνθρώποις. 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
τὸ ἰῶτα iota (the letter ι), 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)
tὸ δηνάριον denarius, "penny" (Roman silver coin, equivalent to the daily wage of a laborer)
ὁ ἥλος nail
tὸ λάχανον garden plant, vegetable
ὁ ὀικονόµος steward, overseer, manager
ἡ πλευρά side (of the body)
ὁ τύπος mark, pattern, type
ὁ υπηρέτης officer, assistant, helper (literally "under-rower" ὑπέρ + ἐρέτης - rower, originally referring to those who sat on the lower rowing benches of a Greek ship)
ἐνοχὸς guilty, liable, answerable for (from ἐνέχοµαι - I am liable for)
ὁρθός, -ῆ, -όν straight, upright ("Orthodoxy" gives glory correctly, to God)
ὁρθῶς correctly, rightly, plainly
κἂν and if, even if (from καί + ἐάν)
μήποτε 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?)