

Lesson 45: Function Words/Subordinators ὅτι and ἵνα

A. Both ὅτι and ἵνα may introduce (1) substantive, (2) adjectival and (3) adverbial clauses (§§645-662). Indicate in the blanks the functions which are being served by the following subordinate clauses from Jn 3:1-21 and explain your answer:

1. ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας... 3:2

2. ...λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν... 3:11

3. οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον 3:14-15

4. ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ 3:18

5. ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα 3:21

B. Review the discussions of direct and indirect discourse in §§585.2, 647-650. (1) Direct discourse: either with or without ὅτι *recitativum* (§649) and both the original tense and person of the direct speech. (2) Indirect discourse: either with the infinitive and accusative "subject" (if different from the subject of the catenative) in a Group VI verb chain or with ὅτι and the indicative; in either case,

the tense of the direct speech is retained (unlike English), although the person may be changed to correspond to the shift in speakers (like English). Translate the following examples of direct and indirect discourse into English, modifying the tense where required and using quotation marks for direct discourse:

1. ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἐσμεν... Jn 8:33

2. πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; Jn 8:33

3. Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ... 1 Jn 1:6

4. ὁ λέγων ὅτι Ἔγνωνα αὐτόν... 1 Jn 2:4

5. ὁ λέγων ἐν αὐτῷ μένειν... (cf. §585.50) 1 Jn 2:6

- C. Prepare #14, the two accounts of "The Lord's Prayer" (Huck §30), Mt 6:9-15//Lk 11:2-4 for class translation.

Notes

Mt 6:9-15

6:9 προσεύχεσθε ὑμεῖς: the imperative with the personal pronoun [B1-D §277(1)].

ὁ ἐν τοῖς οὐρανοῖς: a prepositional phrase modifying Πάτερ in third attributive position (for a parallel construction with an adjective instead of a prepositional phrase, see verse 14; §684; cf. §551).

ἁγιασθήτω: a third singular aorist passive imperative which can be translated with *let* in English: *Let your name be hallowed.*

- 6:10 ὡς...καὶ...: a correlative use of ὡς with καί:
as...so... (§865.5).
- 6:12 ὡς: functioning as a subordinator introducing a
comparative clause (§865).
- 6:13 μὴ εἰσενέγκης: the subjunctive of prohibition
with μὴ from εἰσ-φέρω (class VI; cf. §813).
- ῥῶσαι: from ῥύομαι (cf. §4600.3). All the impera-
tives in the Lord's Prayer are in the aorist
tense; for a discussion of aspect with respect
to the aorist imperative, see §§808-813; cf.
Moule, pp. 135-137.
- 6:15 οὐδέ: usually a correlative conjunction when
paired with another negative (here: following
μή; cf. §617.4), but may have a non-conjunctive
meaning in this verse: *not even* [cf. B1-D
§445(2)].

Lk 11:2-4

- 11:2 Ὅταν προσεύχησθε: an indefinite temporal clause
introduced by ὅταν, followed by the subjunctive
(§870).
- 11:4 αὐτοὶ: the pronominal adjective αὐτός used as an
intensifier (§721): *(we) ourselves*.
- ἀφίομεν παντὶ ὀφείλοντι ἡμῶν: an S-IV with ἀφίημι
with a deleted direct object (§605); the indirect
object παντί is followed by a supplementary
participle (§584.5) from ὀφείλω which also has
a deleted object in an embedded S-IV.