

Lesson 56: The Verb/Subjunctive, Imperative and Optative

A. The following *imperatives* and *subjunctives* are taken from the passages which have been assigned for translation in previous lessons. Identify the tense and mood of each verb and comment on the nuance suggested by its form (check the entire verse; §§808-816):

	<i>Tense</i>	<i>Mood</i>	<i>Nuance</i>
1. ἀγιασθήτω (Mt 6:9)	_____	_____	_____
2. μὴ εἰσενέγκῃς (Mt 6:13)	_____	_____	_____
3. ἐπιδείξατε (Mt 22:19)	_____	_____	_____
4. καθαρίσθητι (Mk 1:41)	_____	_____	_____
5. μηδὲν εἴπῃς (Mk 1:44)	_____	_____	_____
6. ἀκουέτω (Mk 4:9)	_____	_____	_____
7. Διέλθωμεν (Mk 4:35)	_____	_____	_____
8. Σιώπα (Mk 4:39)	_____	_____	_____
9. φερέτε (Mk 12:15)	_____	_____	_____
10. ἀπόδοτε (Mk 12:17)	_____	_____	_____
11. χάριτε (Lk 6:23)	_____	_____	_____
12. ἐλθέτω (Lk 11:2)	_____	_____	_____
13. Ἔρχεσθε (Lk 14:17)	_____	_____	_____
14. ἀνάγκασον (Lk 14:23)	_____	_____	_____
15. ἰλάσθητι (Lk 18:13)	_____	_____	_____
16. κατάρβηθι (Jn 4:49)	_____	_____	_____
17. πέμψον (Acts 10:5)	_____	_____	_____
18. θύσον (Acts 10:13)	_____	_____	_____
19. φάγε (Acts 10:13)	_____	_____	_____
20. μὴ κοίνου (Acts 10:15)	_____	_____	_____

B. Explain the following underlined constructions on the basis of the discussion in §§817-822:

1. θέλεις οὖν...συλλέξωμεν αὐτά Mt 13:28

2. οὐχ οὕτως ἔσται ἐν ὑμῖν Mt 20:26

3. Εὐξαίμην ἂν τῷ θεῷ Acts 26:29

C. Prepare *1 Cor 1:18-31* (from selection #24) for class translation.

Notes

1:18 τοῖς μὲν ἀπολλυμένοις / τοῖς δὲ σφζομένοις ἡμῖν: datives of respect (§892.5) modifying the predicate nominatives μωρία and δύναμις θεοῦ [§703.1; cf. B1-D §190(1)].

1:20 ποῦ σοφός; a series of interrogative type II sentences with the copula deleted: *where (is) the wise (man)?*

1:21 εὐδόκησεν...σῶσαι: a Group II verb chain (§574).

1:22 αἰτοῦσιν / ζητοῦσιν: generalized uses of the present tense (§782.3).

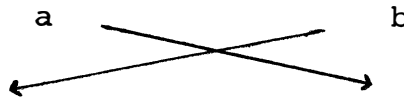
1:23 ἑσταυρωμένον: a supplementary participle following κηρύσσομεν (cf. §584.5).

Ἰουδαίοις μὲν σκάνδαλον ἔθνεσιν δὲ μωρίαν: μὲν and δέ (§635.2) in postpositive position correlating two accusatives which are modified by datives of respect (§703.1): *on the one hand, an offense to Jews, on the other, foolishness to Gentiles.*

1:24 τε καὶ: *both (Jews) and (Greeks)* (§625.2).

1:24-25 an example of Paul's use of *Chiasmus* [the literary pattern *ab/ba*; cf. B1-D §477(2)]:

Χριστὸν] θεοῦ δύναμιν (καὶ) θεοῦ σοφίαν



(ὅτι) τὸ μωρὸν τοῦ θεοῦ... (καὶ) τὸ ἀσθενὲς τοῦ θεοῦ

- 1:25-29 The second half of the chiasmatic pattern in vs. 25 is arranged in another literary pattern, parallelism, which is intensified by the identity of the underlined words (for a discussion, see B1-D §§489-490):

ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν,
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

The use of parallelism, now with three elements, is continued in vss. 26-29:

βλέπετε γὰρ τὴν κλησιν ὑμῶν, ἀδελφοί,
ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα,
οὐ πολλοὶ δυνατοί,
οὐ πολλοὶ εὐγενεῖς.

ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς
ἵνα καταισχύνη τοὺς σοφοὺς,
καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς
ἵνα καταισχύνη τὰ ἰσχυρά,
καὶ τὰ ἀγενῆ τοῦ κόσμου... ἐξελέξατο ὁ θεός...
ἵνα τὰ ὄντα καταργήσῃ
ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

- 1:25 σοφώτερον τῶν ἀνθρώπων: a comparative adjective with a genitive of comparison (§890.2): *wiser than men*.
- 1:27 ἐξελέξατο: from ἐκ-λέγομαι (class VI).
- 1:28 τὰ ὄντα: participle from εἶμι (for its declension, see §2470.2).
- 1:29 ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ: a purpose clause with ὅπως and the subjunctive (§878.1): *so that no flesh might boast*.
- 1:30 τε καὶ...καὶ: τε as a conjunction with more than one καί (§625.3).
- 1:31 ἵνα καθὼς γέγραπται: an elliptical expression in which the subjunctive verb following ἵνα is omitted (B1-D §481): *in order that [it may happen] as it is written*.

καυχᾶσθω: the present tense of the imperative suggests a general injunction (§809).