

Chapter 22

Verbal System: The Subjunctive Mood

THE BASICS

- ✓ The Subjunctive Mood
- ✓ Tense and the Subjunctive Mood
- ✓ Formation of the Subjunctive-Mood Tenses
- ✓ Primary Functions of the Subjunctive Mood
- ✓ Subordinate Clauses and the Subjunctive Mood
- ✓ Third-Class Conditional Sentences: The Subjunctive Mood
- ✓ Questions That Anticipate an Answer

22.1 Vocabulary

22.1.1 First- and/or Second-Declension Adjectives

ἀκάθαρτος, -ον	unclean
ἁμαρτωλός, -όν	sinful; as a noun with the masculine or feminine article: the sinner
ἄξιος, -α, -ον	worthy (cf. “axiom”)
δυνατός, -ή, -όν	powerful, possible (cf. “dynamic”)
ἐχθρός, -ά, -όν	hating; as a noun: an enemy
ἱκανός, -ή, -όν	sufficient, able, worthy
καινός, -ή, -όν	new
κακός, -ή, -όν	bad, evil (cf. “cacophony”)
μικρός, -ά, -όν	small, little (cf. “microscope”)
ὀλίγος, -η, -ον	little, few (cf. “oligarchy”)
πτωχός, -ή, -όν	poor; as a noun: a poor man or woman
τυφλός, -ή, -όν	blind; as a noun: a blind man or woman

22.1.2 Numbers

δεύτερος, -α, -ον	second (cf. “Deuteronomy”)
δώδεκα	twelve

ἐπτά	seven
πέντε	five (cf. “pentagon”)
τρίτος, -η, -ον	third (cf. “tritium”)

22.1.3 Terms Used with the Subjunctive Mood

ἐάν	if
ἵνα	in order that, that
μή	not, lest
μήτε	and not
μήτε . . . μήτε . . .	neither . . . nor . . .
μηδεῖς, μηδεμία, μηδέν	no, no one, nobody, nothing (declines like εἷς, μία, ἓν; see p. 142)
ὅπως	in order that, that
ὅστις, ἥτις, ὃ τι	whoever, whichever, whatever
οἵτινες, αἵτινες, ἅτινα	(nominative plural forms)
ὅταν	whenever

22.1.4 Interjection

οὐαί	woe! alas!
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22.1.5 Particles that Intensify, Emphasize, or Contrast

γέ	indeed, at least, really, even
ἤ	or
μέν	on the one hand, in fact, indeed (postpositive) (context determines whether it expresses contrast or agreement)
μέν . . . δέ . . .	on the one hand . . . on the other hand . . . (the implied contrast is not always translated)

See p. 5, (d) Moods, and review p. 31 on verbal aspect.

22.2 The Subjunctive Mood

When one is speaking with uncertainty about something, the subjunctive mood, rather than the indicative, is used. The subjunctive mood expresses the following:

- contingency, as in “*If I were you, I wouldn’t do that*”
- an indefinite or nonrealized state, as in “*May he finish the course*”

- a possibility as opposed to a reality, as in “You *may comprehend* the subjunctive mood (but probably not in one weekend!)”

Specifically, the Greek subjunctive is used for

- exhortations (but not outright commands)
- conditional thoughts that have a good likelihood of being fulfilled
- a variety of subordinate clauses

22.3 Tense and the Subjunctive Mood

22.3.1 Verbal Aspect

The subjunctive mood has two tenses that concern the first-year student: the present and the aorist. The present tense views activity as durative, ongoing, or repetitive in nature. The aorist tense denotes a unitary action, whether viewed from the perspective of its beginning (inceptive), its completed state (resultative), or its totality (summary).

As with the participle, tenses in the subjunctive mood do *not* indicate time of action in and of themselves but adopt a time of action dependent upon the context within which they occur. Therefore, the goal of the translator is to convey the type of activity intended by the particular tense that is used.

22.3.2 Future Orientation

Because the subjunctive is a mood of contingency or possibility, it does bear a futuristic orientation. For example, the exhortation “Let us think yesterday” is nonsense. Even to say “Let us think today” demands a future perspective *from the point in time when the exhortation is spoken*. Nevertheless, this future orientation springs from the *mood*, not from the tense. As the student of Greek will learn, in certain grammatical constructions, the subjunctive and the future indicative could be used interchangeably. And it would serve you well to know and remember that *there is no future subjunctive in Greek*. As you will see from the paradigms below, you might at times be tempted to call something a future subjunctive (notice the word λύση below, which can be either an aorist active subjunctive, a future middle indicative, or an aorist middle subjunctive).

22.4 Formation of the Subjunctive-Mood Tenses

22.4.1 Tense Endings

The primary active and middle endings are used in *all* forms of the subjunctive mood. In most cases, the linking vowels are the same for both tenses: present-tense

linking vowels are lengthened: ο/ου to ω and ε/ει to η/η; the aorist uses these same vowels. Some contract and -μι verbs differ somewhat.

	Active		Middle	
	Singular	Plural	Singular	Plural
1	-ω	-ωμεν	-ωμαι	-ωμεθα
2	-ης	-ητε	-η	-ησθε
3	-η	-ωσι(ν)	-ηται	-ωνται

22.4.2 Tense Stems

Identifying the stem is essential for determining the tense of the subjunctive forms. Like the indicative, the present tense subjunctive (any voice) is formed on the first principal part (e.g., λυ-); the aorist active and middle use the third (e.g., λυσ-, λιπ-); and the aorist passive uses the sixth (e.g., λυθ-, σπαρ-).

22.4.3 Paradigms of the Present Tense

Present Subjunctive of λύω

	Active		Middle/Passive	
	Singular	Plural	Singular	Plural
1	λύ ω	λύ ωμεν	λύ ωμαι	λυ όμεθα
2	λύ ης	λύ ητε	λύ η	λύ ησθε
3	λύ η	λύ ωσι(ν)	λύ ηται	λύ ωνται

The *indicative* and *subjunctive* forms of the first person singular, present active, are the same. So are those of the *third* person singular, present *active*, and the *second* person singular, present *middle/passive*, subjunctive. These forms of the subjunctive are **in bold type** in the charts above. Context or some other consideration must guide the student when parsing these terms.

An appropriate translation of a subjunctive-mood verb is entirely dependent upon its use in a sentence. Therefore a literal translation is not given here. Instead, you should pay close attention to the translated examples in subsequent sections of this chapter.

22.4.4 Paradigms of the Aorist Tense

Observe three significant differences from the indicative mood:

- 1. There is no past-time augment.
- 2. There is no first aorist α/ε linking vowel; ω and η/η are used for both aorists.
- 3. The aorist does not use secondary endings.

First Aorist Subjunctive of λύω

	Active	Middle	Passive
1S	λύσ ω	λύσ ω μαι	λυθ ῶ
2S	λύσ ης	λύσ η	λυθ ῆς
3S	λύσ η	λύσ ηται	λυθ ῆ
1P	λύσ ω μεν	λυσ ῶ μεθα	λυθ ῶ μεν
2P	λύσ η τε	λύσ ησθε	λυθ ῆ τε
3P	λύσ ωσι(ν)	λύσ ωνται	λυθ ῶσι(ν)

Second Aorist Subjunctive of λείπω, σπείρω

	Active	Middle	Passive
1S	λίπ ω	λίπ ω μαι	σπαρ ῶ
2S	λίπ ης	λίπ η	σπαρ ῆς
3S	λίπ η	λίπ ηται	σπαρ ῆ
1P	λίπ ω μεν	λιπ ῶ μεθα	σπαρ ῶ μεν
2P	λίπ η τε	λίπ ησθε	σπαρ ῆ τε
3P	λίπ ωσι(ν)	λίπ ωνται	σπαρ ῶσι(ν)

Because the linking vowel of the first aorist indicative is not used, the first aorist subjunctive looks like the future indicative in the first person singular active and the second person singular middle. These forms of the subjunctive are **in bold type** in the first aorist chart above. See appendix 1, p. 266, for how to accent the aorist passive subjunctive.

22.4.5 Paradigms of Liquid- and Nasal-Stem Verbs

These verbs have second aorist forms like λίπω and λίπωμαι; only the different stem of the third principal part distinguishes the aorist tense from the present. Consider μείνω and μείνωμαι, from μένω (I remain).

Aorist Subjunctive of μένω

	Aorist Active		Aorist Middle	
	Singular	Plural	Singular	Plural
1	μείνω	μείνωμεν	μείνωμαι	μείνώμεθα
2	μείνης	μείνητε	μείνη	μείνησθε
3	μείνη	μείνωσι(ν)	μείνηται	μείνωνται

22.4.6 Paradigms of Contract Verbs

The contraction and lengthening of linking vowels lead to minor deviations in the pattern for indicative paradigms (see pp. 149–52). The result is that indicative and

subjunctive -αω forms are identical and -οω forms with -οι are identical (ου lengthens to ω). Illustrative are the following present active and middle/passive verbs:

Present Subjunctives of Contract Verbs

Active			
1S	ποιῶ	σταυρῶ	ὀρῶ
2S	ποιῇς	σταυροῖς	ὀρεῖς
3S	ποιῇ	σταυροῖ	ὀρεῖ
1P	ποιῶμεν	σταυρώμεν	ὀρώμεν
2P	ποιήτε	σταυρώτε	ὀράτε
3P	ποιῶσι(ν)	σταυρώσι(ν)	ὀρώσι(ν)
Middle/Passive			
1S	ποιῶμαι	σταυρώμαι	ὀρώμαι
2S	ποιῇ	σταυροῖ	ὀρεῖ
3S	ποιῇται	σταυρώται	ὀρεῖται
1P	ποιώμεθα	σταυρώμεθα	ὀρώμεθα
2P	ποιήσθε	σταυρώσθε	ὀράσθε
3P	ποιῶνται	σταυρῶνται	ὀρῶνται

22.4.7 Paradigm of εἰμί (Only in the Present Tense)

-μι verbs do not have distinctive endings in the subjunctive mood. Learn the paradigm for εἰμί because all other -μι verbs will follow it (except for the consistent use of ω in δίδωμι: διδῶ, διδῶς, etc.).

Present Subjunctive of εἰμί

	Singular	Plural
1	ᾶ	ᾶμεν
2	ῆς	ῆτε
3	ῆ ¹	ᾶσι(ν)

¹The third singular, present subjunctive form ῆ is not to be confused with the particle ἥ (or, than) or the feminine singular nominative and dative relative pronouns ἥ and ἥ (who; to whom). The situation for the struggling student is not as desperate as it may appear: (1) The relative pronouns ἥ and ἥ can be distinguished from ῆ and ῆ by their rough breathing marks. (2) The particle does not have a subscript. (3) The verb (ῆ) has a smooth breathing mark and the iota subscript typical of the subjunctive second/third person singular.

22.4.8 Paradigms of the -μι Verbs

The prefix is all that distinguishes the present from the aorist.

Active Subjunctive of τίθημι

	Present		Aorist	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
1	τιθῶ	τιθῶμεν	θῶ	θῶμεν
2	τιθῇς	τιθῇτε	θῇς	θῇτε
3	τιθῇ	τιθῶσι(ν)	θῇ	θῶσι(ν)

Middle and Passive Subjunctive of τίθημι

	Present Middle/Passive ²		Aorist Middle	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
1	τιθῶμαι	τιθώμεθα	θῶμαι	θώμεθα
2	τιθῇ	τιθῇσθε	θῇ	θῇσθε
3	τιθῇται	τιθώνται	θῇται	θώνται

Active Subjunctive of ἵστημι

	Present Active		Aorist Active	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
1	ἵστώ	ἵστώμεν	στώ	στώμεν
2	ἵστῇς	ἵστῇτε	στῇς	στῇτε
3	ἵστῃ	ἵστώσι(ν)	στῃ	στώσι(ν)

Active Subjunctive of δίδωμι

	Present Active		Aorist Active	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
1	διδῶ	διδῶμεν	δῶ	δῶμεν
2	διδῶς	διδῶτε	δῶς	δῶτε
3	διδῶ	διδῶσι(ν)	δῶ	δῶσι(ν)

²The present middle/passive of τίθημι does not occur in the GNT but is included here for purposes of comparison.

22.5 Primary Functions of the Subjunctive Mood

22.5.1 Hortatory Subjunctive

The first person plural is used regularly to exhort the listener(s) to join the speaker in an action; thus, in John 14:31b Jesus says, “Arise, *let us* go [ἄγωμεν] from here.”³ The hortatory subjunctive falls somewhat short of an outright command; hence, the subjunctive is used instead of the imperative. Indeed, John 14:31b could even be translated, “Get up! We should be leaving here.”

As expected, the present subjunctive expresses durative action. This is seen in 1 John 4:7: ἀγαπητοί, ἀγαπῶμεν ἀλλήλους = “Beloved, let us love one another.” The present subjunctive is used to encourage constancy, as in “Beloved, let us persist in loving one another.”

The aorist subjunctive, signifying a unitary kind of action, contrasts with the durative character of the present subjunctive. Compare the following:

Mark 12:7 ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτος ἐστὶν ὁ κληρονόμος· δεῦτε **ἀποκτείνωμεν**⁴ αὐτόν.
But those farmers said to one another, “This one is the heir.
Come, *let us kill* him.”

Luke 2:15 οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· **διέλθωμεν** δὴ ἕως Βηθλέεμ καὶ **ἴδωμεν** τὸ ῥῆμα τοῦτο.
The shepherds were saying to one another, “*Let us go*, then, as far as Bethlehem and *let us see* this word.”

In each case, the action has yet to take place. Therefore the aorist is inceptive in nature. Furthermore, Mark’s tenant farmers clearly have a single, unitary act in mind—*kill!* The lexical meanings of Luke’s verbs suggest ongoing activity, but the tense points to the inception of the actions.

22.5.2 Subjunctive of Prohibition

The aorist subjunctive is used with μή to categorically forbid an action.⁵ In this construction, both the summary and the inceptive aspects of the aorist tense may come into play. Compare the following:

³The first person singular is rare but does occur. The request is that the listener permit the speaker to do something, usually with the help of a second person imperative. E.g., Matt 7:4 reads, ἄφες **ἐκβάλω** τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου (lit., “Allow that *I should take* the beam out of your eye”; i.e., “Let me take the beam out of your eye”).

⁴The Greek form may be either present or second aorist (see pp. 206–7), but neither the context nor the lexical sense of the verb itself suggests durative activity.

⁵The second person singular or plural is most common.

Matt 7:6 **μὴ δώτε τὸ ἅγιον τοῖς κυσίν,
μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων.**
*Do not give the holy thing to the dogs,
nor cast your pearls before the pigs.*

2 Tim 1:8 **μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν.**
Thus, do not begin to be ashamed of the testimony about our Lord.

In both examples, the prohibitions are summary and categorical, but implied in each is “don’t *begin to* . . .” In the latter case especially, it is clear from the rest of the letter that Timothy was not thought to be ashamed; therefore, the prohibition was to deny its possible inception.

22.5.3 Deliberative Subjunctive

The deliberative subjunctive asks the question “What should we do?” It usually occurs in the first person plural, aorist tense,⁶ and the focus of the question is on future possibilities. Indeed, the future indicative is also used for deliberative questions. Compare the following examples:

Mark 12:14 **ἐξεστὶν δοῦναι κῆνσον Καίσαρι ἢ οὐ;
δῶμεν ἢ μὴ δώμεν;**
*Is it lawful to pay taxes to Caesar or not?
Should we pay or should we not pay?*

The previous passage conveys the full sense of the deliberative subjunctive by posing both positive and negative sides of the question.

Luke 3:10 **καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες·
τί οὖν ποιήσωμεν;**
*And the crowds were querying him, saying,
“What, then, should we start doing?”*

John the Baptist chastizes people who are not bearing fruit worthy of repentance; therefore, their subsequent question is inceptive in nature and requires the aorist tense.

John 6:28 **εἶπον οὖν πρὸς αὐτόν· τί ποιῶμεν
ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;**
*So they said to him, “What should we be doing
in order that we may be working the works of God?”*

The first subjunctive in John 6:28 is present tense because the hearers are already doing things but for the wrong reasons (6:26). So, in response to Jesus’ admonition that they continue working for the “imperishable food” (6:27), they ask what it is they ought to continue doing. The second subjunctive is part of a purpose clause introduced by ἵνα (see below).

⁶The first person singular and the present tense are much less common.

22.5.4 Subjunctive of Negated Future

The double negative οὐ μή is often used with the aorist subjunctive (and occasionally the future indicative) to emphasize an unlikely future.

Mark 13:30 Ἀμὴν λέγω ὑμῖν ὅτι οὐ μή παρέλθῃ ἡ γενεὰ αὕτη
μέχρις οὗ ταῦτα πάντα γένηται.
Truly I tell you that this generation *will not pass away*
until all these things happen.

The emphasis could also be translated as “will *surely* not.” The subjunctive in the second line is due to the idiom μέχρις οὗ. Incidentally, the future indicative is used with οὐ μή in the very next verse: οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται (“but my words will not pass away”). Why the switch in moods? Perhaps because the end of “this generation” is contingent upon the occurrence of “these things,” whereas, regardless of circumstances, Jesus’ words will not pass away.

Perhaps because the double negative has lost some of its force in the Koine period, the author of John adds εἰς τὸν αἰῶνα to the construction on several occasions in order to strengthen its emphasis.

John 11:26 πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.
Everyone who lives and believes in me *will never die*.

22.6 Subordinate Clauses and the Subjunctive Mood

In the previous categories, the subjunctive is in the main clause. A number of particles introduce subordinate clauses that use the subjunctive mood. The following are among the more important.

22.6.1 ἵνα or ὅπως with the Subjunctive to Introduce Purpose Clauses

Any time ἵνα is encountered, think, “Subjunctive is following.” Rarely will you be in error. John 1:7 provides an example of consecutive purpose clauses:

οὗτος ἦλθεν εἰς μαρτυρίαν
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ.

This one came as a witness

*for the purpose of giving testimony concerning the light,
in order that all might come to believe through him.*

In other words, God’s reason for sending John was in order that John might testify to the light (i.e., identify Jesus); but the motive behind the testimony was in order that all

people might come to believe in the light. The subjunctives are both aorist. The first is a summary aorist; it portrays John's witness as a distinct, unitary act, even though he will identify Jesus on several occasions. The second is an inceptive aorist: "so that all might *begin* to believe."

John 10:38 provides an instructive comparison of tenses in the subjunctive mood:

τοῖς ἔργοις πιστεύετε [imperative]

ἵνα γινῶτε καὶ γινώσκητε

ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ γὰρ ἐν τῷ πατρί.

Believe continuously in [my] works,

in order that you *may begin to know* and *may continue in knowing*
that the Father [is] in me and I [am] in the Father.

Here ἵνα begins a purpose clause with both aorist and present subjunctive forms of the same verb. They work together to emphasize the importance of both the initial grasping and the durative understanding of Jesus' immanent relationship with God.

ὅπως introduces purpose clauses in the same manner. Compare the following:

Matt 1:22 τοῦτο δὲ ὅλον γέγονεν

ἵνα πληρωθῇ τὸ ρηθὲν . . . διὰ τοῦ προφήτου.

All this took place

so that what was spoken . . . through the prophet *might be fulfilled*.

Matt 13:34–35 χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς,

ὅπως πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου.

He said nothing to them without a parable,

so that what was spoken through the prophet *might be fulfilled*.

On properly translating the subjunctive into English, compare Matt 1:22 and 13:35 with John 10:38 (above), noting the use of "may" and "might." "May" acts as an auxiliary to translate the subjunctive in contexts of present or future time, as indicated by the main verb. "Might" translates the subjunctive in contexts of past time, as indicated by the main verb. To put it another way, the main verb determines the relative time of the subordinate verbs in any given sentence.

22.6.2 ὅταν with the Subjunctive to Express Indefinite Time

The aorist subjunctive is often used with ὅταν (ὅτε + ἔν) to express an indefinite time that *precedes* the action of the main verb. As an aorist, a single event is in mind. On the other hand, the present subjunctive is used with ὅταν to express indefinite time that *is simultaneous with* the action of the main verb. The following verse provides an example of both:

- 1 Cor 15:24 εἶτα τὸ τέλος,
 ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί,
 ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν
 καὶ δύναμιν.
 Then [comes] the end,
 when [Christ] hands over the reign to God the Father,
 when he has destroyed every ruler and every authority and
 power.

The first action (present tense) takes place at the end, while the second action (aorist) takes place prior to the end (NRSV: “after he has destroyed”). In order to translate the complete action of the aorist tense here, the English perfect is used.

The present tense often indicates that a repetitive kind of action is in mind. Matthew’s Sermon on the Mount provides a string of examples:

- Matt 6:2 ὅταν οὖν ποιῇς ἐλεημοσύνην . . .
 So, whenever you (sg.) give alms . . .
 Matt 6:5 καὶ ὅταν προσεύχησθε . . .
 And whenever you (pl.) pray . . .
 Matt 6:6 σὺ δὲ ὅταν προσεύχῃ . . .
 But whenever you (sg.) pray . . .
 Matt 6:16 ὅταν δὲ νηστεύητε . . .
 Now, whenever you (pl.) fast . . .

In each instance the thought is that, at some time or another, one may do these things. When one does, the terms expressed in the remainder of the verses are the conditions under which they are to be done.

22.6.3 Indefinite Relative Clauses Expressing Conditional Thought

Use of the relative pronoun with ἅν or ἐάν (εἰ + ἅν) creates an indefinite subject and may express a conditional thought.⁷ The idioms translate as “whoever,” “whatever,” or “whichever.”

- Matt 12:32 καὶ ὃς ἐάν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,
 ἀφεθήσεται αὐτῷ.
 ὃς δ’ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου,
 οὐκ ἀφεθήσεται αὐτῷ.
 And *whoever should speak* a word against the Son of Humanity,
 it will be forgiven him;

⁷The most common forms found in the GNT are ὃς ἅν (35 times), ὃς δ’ ἅν (17 times), ὃς ἐάν (17 times), and ὁ ἐάν (17 times).

but whoever should speak (a word) against the Holy Spirit,
it will not be forgiven him.

“Whoever” translates the indefinite relatives and “should speak” captures the tentative nature of the subjunctive mood. Notice, too, that these parallel statements express a conditional thought: “If one speaks thus, one will/will not be forgiven.”

Mark 10:15 ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον
οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Whoever does not receive the reign of God as a child
will never enter into it.

Again, the conditionality of the saying is evident (“If you don’t receive it as such, you won’t enter it”), as well as the indefiniteness of the subject (“whoever”). In light of the subjunctive of negated future (οὐ μὴ εἰσέλθῃ) and the wider context, the saying also has the character of an admonition (i.e., “Receive it as such or else”).

The idioms ὃς ἂν and ὃς ἐάν with the subjunctive also occur in the oblique cases.⁸ Luke 10:5 has ὃς ἂν functioning as the object of the preposition εἰς: “And whatever [εἰς ἣν δ’ ἂν] city you enter, first say . . .” “You” is the subject of the subordinate clause, and the indirect object of the verb—literally, “into whatever city”—is indefinite in nature. But there is also a sense of conditionality to the sentence that could be translated, “Whenever you enter a city . . .”

22.7 Third-Class Conditional Sentences: The Subjunctive Mood

The structure of the third-class condition is as follows:

Protasis	Apodosis
ἐάν + subjunctive	future, present, or aorist indicative or imperative

Because the subjunctive is used, some uncertainty exists as to the future fulfillment of the condition (the protasis); but this is tempered by an expectation that the condition will be realized.

22.7.1 Present Tense in the Protasis

The following examples highlight the durative aspect of the present tense:

1 John 1:7 ἐάν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί,
κοινωνίαν ἔχομεν μετ’ ἀλλήλων.
But if we are walking in the light as he is in the light, we have
fellowship with one another.

⁸E.g., οὐδ’ ἂν, ᾧ ἂν, ὃν δ’ ἂν, ἣν (δ’) ἂν, ᾧ ἐάν (5 times), and ὃν ἐάν (2 times).

1 John 4:12 **ἐάν ἀγαπῶμεν** ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει.
If we are loving one another, God abides in us.

Note that, like the indefinite relative clauses discussed above, these examples are exhortatory in character. They are actually saying, “Let’s be walking in the light and loving one another; there’s a profound spiritual payoff should we persist in doing so.” The following example contains two subjunctives, present and aorist, followed by three consecutive imperatives.

Matt 5:23–24 **ἐάν** οὖν **προσφέρῃς** (pres.) τὸ δῶρόν σου ἐπὶ τὸ
 θυσιαστήριον
 κάκει **μνησθῇς** (aor.) ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,
 ἄφες ἐκεῖ τὸ δῶρόν σου . . . ὕπαγε . . . διαλλάγηθι τῷ
 ἀδελφῷ σου.
 So *if you are bringing* your gift to the altar
 and there *remember* that your brother has something against
 you,
 leave your gift there . . . go . . . be reconciled with your brother.

In other words, “If, in the process of offering a sacrifice [durative action], you should remember [a unitary act] . . .”

22.7.2 Aorist Tense in the Protasis

In the first example, the aorist suggests a single, inceptive act. In the second example, both actions are perceived as unitary and are seen as the conditions of salvation.

John 8:36 **ἐάν** οὖν ὁ υἱὸς ὑμᾶς **ἐλευθερώσῃ**,
 ὄντως ἐλεύθεροι ἔσεσθε.
If, therefore, the Son sets you free,
 truly you will be free.

Rom 10:9 **ἐάν ὁμολογήσῃς** . . . κύριον Ἰησοῦν
 καὶ **πιστεύσῃς** . . . ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,
 σωθήσῃ·
If you confess . . . Lord Jesus
 and *you believe* . . . that God raised him from the dead,
 [then] you will be saved.

The next example shows that the qualitative difference between the “indefinite relative clause expressing conditional thought” and the “third-class conditional sentence” can be slight at times—even nonexistent. The example employs a common construction—especially in the Gospel of John—of **ἐάν** plus the indefinite pronoun *τις*. Two equally viable translations are presented here: one that expresses the “if/then” na-

ture of the third-class conditional construction and one that highlights the indefinite nature of the pronoun subject.

John 6:51b **ἐάν τις φάγη** ἐκ τούτου τοῦ ἄρτου
ζήσει εἰς τὸν αἰῶνα.
If someone (or anyone) eats of this bread,
he (or she) will live forever.

Or, “*Whoever should eat of this bread will live forever.*”

22.8 Questions That Anticipate an Answer

A questioner may indicate whether an affirmative or a negative response is expected by the manner in which the query is posed. These are often rhetorical questions. (see the previous discussion on p. 62). If the anticipated response is affirmative, the question will begin with οὐ:

John 6:70 **Οὐκ** ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην,
καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν;
Have I not chosen you twelve,
and one of you is a devil?

If the anticipated response is negative, the question will begin with μή:

1 Cor 12:29 **μή** πάντες ἀπόστολοι; **μή** πάντες προφῆται;
Not all (are) apostles, are they? Not all (are) prophets, are they?

EXERCISES

A. Translate the following sentences into English:

- ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.
- εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι;
- οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς.
- καὶ ἀγοράσας σινδόνᾱ* αὐτὸν ἐνείλησεν* τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημεῖῳ* ὃ ἦν λελατομημένον* ἐκ πέτρας, καὶ προσεκύλισεν* λίθον ἐπὶ τὴν θύραν* τοῦ μνημείου.
- καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι
Ὁ οἶκός μου οἶκος προσευχῆς* κληθήσεται πᾶσιν τοῖς ἔθνεσιν;
ὁμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον* ληστῶν*.
- καὶ ὅταν ὡνέ* ἐγένετο, ἐξεπορεύοντο ἕξω τῆς πόλεως.

7. Τεκνία,* μὴ ἀγαπῶμεν λόγῳ μὴδὲ* τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.
8. νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστον αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν.* εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα;
9. ἡτήσατο παρ' αὐτοῦ ἐπιστολὰς* εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἐάν τινας εὗρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ.
10. καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιαζῶ ἑμαυτόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.
11. ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν* ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.
12. ὃς δ' ἂν ἔχῃ τὸν βίον* τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν* ἔχοντα καὶ κλείσῃ* τὰ σπλάγχνα* αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;
13. Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι,* καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει* ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
14. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ.
15. χρηματισθεῖς* δὲ κατ' ὄναρ* ἀνεχώρησεν* εἰς τὰ μέρη τῆς Γαλιλαίας,* καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ,* ὅπως πληρωθῇ τὸ ῥηθὲν* διὰ τῶν προφητῶν ὅτι Ναζωραῖος* κληθήσεται.
16. ταῦτα δὲ γέγραπται ἵνα πιστεῦσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζώῃν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

B. Translate the following sentences into Greek:

1. John was preaching in order that he might baptize (or *be baptizing*) many people.
2. Whoever guards his own soul will destroy it.
3. If we do not continue to love our enemies, God's word does not abide in us.
4. Are we not poor servants of Christ?
5. If Paul begins preaching the gospel in Judea, the crowds will believe him.