

Lesson 48

The Optative Mood

ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς ἀγαπῆν τοῦ θεοῦ.
 May the Lord direct your hearts into the love of God. 2 Thess. 3:5

380. The Optative Mood. The optative mood affirms the action of the verb as possible. It is very much like the subjunctive, which is usually described as the mood of probability. The optative gets its name from its use in expressing wishes. (Latin opto, I wish). Its other uses are in potential statements used in Ideal Conditions. There are only 67 optatives in the New Testament. Thirty-seven (37) of these are wishes.

381. The Conjugation of the Optative. The optative uses the following endings.
 (They are largely the endings of the μι verbs.)

<u>Active</u>		<u>Middle-Passive</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
1. -μι	-μεν	-μην	-μεθα
2. -ς	-τε	-ο	-σθε
3. -	-εν	-το	-ντο

The sign of the optative is -ι. To this the connecting vowel o is added in the present and Second Aorist Optative (-οι) and σα in the First Aorist (σαι).

The New Testament uses only uses the present (linear) and aorist (point action) tenses.

382. The Optative of λύω, Wish: May I loose.

<u>Present</u>			
<u>Active</u>		<u>Middle-Passive</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
1. λύοιμι	λύοιμεν	λυοίμην	λυοίμεθα
2. λύοις	λύοιτε	λύοιο	λύοισθε
3. λύοι	λύοιεν	λύοιτο	λύοιντο

<u>Aorist</u>			
<u>First Aorist Active</u>		<u>Second Aorist Active</u> ¹ (Deponent)	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
1. λύσαιμι	λύσαιμεν	γεγοίμην	γενοίμεθα
2. λύσαις	λύσαιτε	γένοιο	γένοισθε
3. λύσαι ²	λύσαιεν	γένοιτο	γένοιντο

Note Carefully: The Aorist Passive has the suffix -θεινη, -θειης, -θειη.

¹ The Active uses the present endings. ² The final ai in the optative is long.

383. The Optative of εἶμι, Wish: May I bePresentSingular

1. εἶην
2. εἶης
3. εἶη

Plural

- εἶμεν
- εἶητε
- εἶσαν

384. The Optative of Wishes. Wishes about the future are expressed by the optative. μη γένοιτο. May it not be so (God forbid, KJV)

Note Carefully. Wishes about the past are expressed by ὄφελον with the aorist; wishes about the present by ὄφελον with the imperfect.

ὄφελον ἀπέθανον, Would that I had died. (aorist)

ὄφελον ἀπέθηνσκον, Would that I were dying. (imperfect)

385. The Potential Optative. One of the most common usages of the optative is with ἄν to express what might or would happen (under some unexpressed condition).

ἔλθοιμι ἄν, I would go

The potential statement implies a condition; e.g., if I had a chance.

ἐνένευον τῷ πατρὶ τὸ τί ἄν θέλοι καλεῖσθαι αὐτό.

They made signs to the father what he would like to call it (i.e., if he could speak.)

386. The Ideal (Fourth Class) Conditional Sentence. (Review Lesson 42 and 43) The ideal condition is the condition undetermined with remote possibility of fulfillment. It tells what would take place, should a certain condition ever take place. It uses εἰ (if) with the optative in the protasis and the optative with ἄν in the apodosis.

εἰ ποιοῖ (ποιήσαι) ταῦτα, ἔχει ἄν καλῶς

If he should do this, it would be well with him.

The apodosis of this condition is the same as the potential optative. There are no complete examples of this condition in the New Testament. There are only some mixed conditions, some protases alone, and the potential optative by itself.

387. The Optative in Indirect Discourse. After a past indicative verb, a subjunctive or present verb may become optative. A few obvious examples of this type of construction occur.

καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχει ταῦτα οὕτως.

Searching the scriptures daily if these things were so. Acts 17:11

Representing probably εἰ ἔχει ταῦτα οὕτως (or possibly ἐὰν ἔχη). See also Acts 17:27.

388. The Potential Indicative. With the potential optative may be compared a like use of the indicative in potential statements. The imperfect tense is used.

ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι
I wish to be present with you now (i.e., if it would do any good).

389. Vocabulary.

ἀναγινώσκω, <u>I read</u>	κατηγορέω, <u>I accuse, speak against</u>
ἀγιάζω, <u>I sanctify</u>	κόκκος, ου, ὁ <u>grain seed</u>
ἀμέμπτως <u>unblameably</u>	μηκέτι, <u>no longer, no more</u>
ἄρα, Conjunction <u>therefore, since</u>	μηδεῖς, <u>no one</u> , see Section 355
Adverb interrogative, expects “no”	όλοτελής, ἐς, <u>whole</u>
ἐπίγνωσις, εως, ἡ, <u>knowledge</u>	συμ(ν)βάλλω, <u>I put together meet</u>
όλόκληρος, ον, <u>sound, perfect</u>	(with Instrumental Case)
ὄφελον, <u>O that! Would that!</u>	σπείρω, <u>I sow</u>
παρουσία, ας, ἡ, <u>coming, presence</u>	φιλόσοφος, ου, ὁ, <u>philosopher</u>
πληθύνω, <u>I increase, multiply</u>	ψηλαφέω, <u>I feel after</u>
πυνθάνω, Middle, <u>I ask, learn by inquiry</u>	τυγχάνω (2nd Aor. ἔτυχον), <u>I happen, chance</u>

390. Exercises

I. Text A.

αὐτὸς δὲ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ φυχή καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη. πιστὸς ὁ καλῶν ὑμᾶς, ὅς καὶ ποιήσεται.

τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ καὶ τινες ἔλεγον τί ἂν θέλοι ὁ σπερμολόγος (babbler) οὗτος λέγειν; ... τὸν κόσμον... ἐποίησέ τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων... ζητεῖν τὸν θεὸν εἰ ἄρα γε ψηλαφήσειεν αὐτὸν καὶ εὔροιεν, καὶ γε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα.

II. Text B.

1. χάρις ἡμῖν καὶ εἰρήνη πληθυνθεῖη ἐν ἐπιγνώσει τοῦ θεοῦ.
2. ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.
3. ὄφελον γε ἐβασιλεύσατε ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν (reign with)
4. διελάουν (διαλαλέω, I discuss) πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.
5. ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου.
6. οὐ τὸ σῶμα τὸ γενησόμενον σπεῖρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν.
7. ἐπυνθάνετο τίς ἅ εἶη.

8. ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; ὁ δὲ εἶπεν πῶς γὰρ δυναίμην ἄν, ἐὰν μὴ τις ὀδηγήσει (ὀδηγέω, I guide) με.
9. τινὲς δὲ ἀπὸ Ἀσίας Ἰουδαῖοι, οὓς εἶδει ἐπὶ σου (before you) παρεῖναι καὶ κατηγορεῖν εἰ τι ἔχοιμεν πρὸς ἐμέ.
10. μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι.

III. Translate:

1. If you should eat of this fruit, you would die.
2. May God multiply peace and grace to you through Christ.
3. We were inquiring what they would want to do.
4. Would that we were reigning with one another.
5. May it not be to us to boast in works of righteousness, but only in the Cross.

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