

#26. We say the verb is in the optative mood, because "mood"

expresses the relationship of the verb to reality from the

speaker's point of view. If he is stating a fact, he uses a verb

in the indicative mood. If he is making a command, he uses the

imperative mood (see imperatives Yehuda v.17,20-24). If he wishes

to indicate uncertain contingency or conditional possibility, he

uses the subjunctive mood. For example, notice the subjunctive

mood of the verb in this sentence: "If you continue (indefinite

predication is uncertain and contingent) in my Word, then you are

truly talmidim of mine." (Yochanan 8:31, p.350, UBSGNT). There is

another verb in the optative mood (we know this from the **σοι** at

the end of) **Επιτιμησαι** in Yehuda 9 (word #182), where the

archangel Michael says to the devil, "May the L-rd rebuke you!"

The optative mood tells us that not only does the archangel

Michael wish that the L-rd will rebuke the devil, but such an

outcome is attainable.

Back at B. we looked at all the ways to write "the" (the

definite article) in Greek. Now, since we just read the personal

pronoun ὁμιν, let's look at ways the personal pronoun

(I,you,he,she,it,they,etc) is written in the Brit Chadasha

Scriptures.