

LESSON XV

15.1 Introduction

In this lesson we deal with the perfect past tense of the regular verb. A usual Latin term for this tense is *'perfectum.'* The perfect past tense is formed by suffixing the endings to the root and by prefixing a consonant and vowel. The vowel is always the e, the consonant is the repetition of the consonant with which the verb begins. The phenomenon of such a prefix is called reduplication: 'doubling.' First take a good look at the following examples, in which you will find all the verb persons, both singular and plural. Further on we will elaborate on the phenomenon of reduplication.

15.2 Examples from the New Testament with forms of the perfect past tense of regular verbs.

legei aujtW/ naiVkurie, egwVpepisteuka o@ suV ei^oJcristoV oJuidV tou' qeou' oJeij' toV kosmon ejcomeno"	He says to Him: Yes Lord, I believe that You are the Christ, the Son of God, Who comes into the world. (John 11. 27)	pepisteuka- 1st p. sing. perf. p. t. < pisteuw, cristoV (m.)- lit. anointed < (criw- I anoint), Greek equivalent of the Hebrew Messiah, ejcomeno"- 1st c. sing. m. participle s. p. t. efcomai- I go (verbs ending in -mai will be dealt with much later)
legei aujtW/oJHsou", @ti ewrakaV me pepisteuka";	Jesus says to him: 'Because you have seen Me, you believe?' (John 20. 29)	ewraka"- 2nd p. sing. p. p. t. oJaw- I see (this verb is irregular!), pepisteuka"- 2nd p. sing. perfect past tense < pisteuw
.. o@ ouj pepisteuken ejj' thV marturian...	... because he has not believed in the testimony ... (1 John 5. 10)	pepisteuken- 3rd p. sing. p. p. t. < pisteuw, marturia (f.)- testimony
kaiVhlei" pepisteukamen ... o@ suVeioJago" tou' qeou'	And we believe...that You are the Holy One from God (John 6. 69)	pepisteukamen- 1st p. pl. p. p. t. < pisteuw, ago"- used as a noun here by adding the definite article
aujtoV gaV/ oJpathV filei' ula", o@ ulei" ejneVpefilhkate kaiV pepisteukate o@ egwV paraVtou' qeou' ejhlon	For the Father Himself does love you, because you have loved Me and have believed that I came from God's presence (John 16. 27)	pefilhkate- 2nd p. pl. p. p. t. < filew- I love, pepisteukate- 2nd p. pl. p. p. t. < pisteuw, parav (+ 2nd c.) from the presence of, ejhlon- 3d p. sing. aor. < ejexcomai (the aorist will be dealt with yet; translate as a simp. past t.)

al loi kekopiakasin	Others have labored. (John 4. 38)	al loi- 1st c. sing. m. < al lo"- other, kekopiakasin- 3rd p. pl. p. p. t. < kopiaw- I work (with dif- ficulty), I labor
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15.3 The endings of the perfect past tense of regular verbs

-ka
-ka"
-ken
-kamen
-kate
-kasi(n)

15.4 The endings after a root ending in a dental

When a verb ends in a dental (d, q, z), the dental is dropped in front of the endings of the perfect past tense

baptizw > root baptiz- > perfect past tense bebaptika

15.5 The endings after a root ending in p, b, k, g

When the root of a regular verb ends in a p or b, this end consonant is dropped. The endings begin with a f instead of a k.

Example: blepw > root blep- > beblep- > beblefa

When a root of a regular verb ends in a k or g, this end consonant is dropped. The endings begin with a c instead of a k.

Example: agw > root ag- > hg- > hca

15.6 Reduplication

As we observed earlier, in the perfect past tense a prefix is put before the root consisting of e and a consonant. This consonant is a repetition of the consonant with which the root starts. We elaborate using two examples.

pisteuw > root pisteu- with beginning consonant p > p-e-pisteu-ka > pepisteuka

kopiaw > root kopia- with beginning consonant k > k-e-kopia-ka > kekopiaka

The letters q, f, c are actually the aspirated letters t, p en k. When the root starts with an aspirated letter, then the prefix begins with the non-aspirated consonant.

qerapeuw > root qerapeu- with beginning consonant q > t-e-qerapeu-ka > teqerapeuka

filew > root file- with beginning consonant f > p-e-fil h-ka > pefilhka

Verbs of which the roots begin with a vowel, do not receive reduplication; but instead the vowel is lengthened. See 15.7.

15.7 Vowel lengthening

There are two kinds of vowel lengthenings: of the beginning vowel of the root and of the ending vowel.

a) vowel lengthening of the root vowel.

When the root starts with a vowel, then in the perfect past tense there is no prefix; but the root vowel is lengthened instead: a and e become h, o becomes w.

ajorazw > root ajoraz- > perfect past tense hjoraka

ojomazw (I name) > root ojomaz- > perfect past tense wjomaka

b) vowel lengthening of the ending root vowel

Perhaps you wondered why in the perfect past tense of *filew* the vowel *e*, in which the root ends, becomes an *h*. Also this is vowel lengthening. Every verb of which the root ends in an *a*, *e* or *o*, receives vowel lengthening in front of certain tense endings.

Vowel lengthening takes place in the perfect past tense, the pluperfect, the aorist ending in *-sa* and the simple future tense.

The vowel *a* becomes *h*, except when an *e*, *i*, *r* precedes.

timaw (I honor) > root *tima-* > (*a* becomes *h*) *tetiwhka*

kopiaw > root *kopia-* > (*a* after *i* becomes long) *kekopiaka*

The vowel *e* becomes an *h*.

poiew > root *poie-* > (*e* becomes *h*) *pepoihka*

The vowel *o* becomes an *w*.

plhrow > root *plhro-* > (*o* becomes *w*) *peplhwka*

15.8 The use of adjectives .

Adjectives can be used in three ways:

a) adjectival. The adjective agrees in case, number and gender with the word it belongs to. So adjectives are inflected.

The masculine adjective usually ends in *-o*" and is inflected as a noun of the second declension, *-o*" (*logos*").

The feminine adjective ends in *-h* or *-a* (after *e*, *i*, *r*) and is inflected as a noun of the first declension, *-h* (*ajchv*) or *-a* (*huleva*).

The neuter adjective ends in *-on* and is inflected as a noun of the second declension, *-on* (*efgon*).

In the word list we give from now on the adjectives in the first case masculine and behind it the feminine and neuter forms.

ajqov, *h*, *on*

aqo", *a*, *on*

N.B. Some adjectives have an irregular inflexion, namely adjectives of the third declension. Of these we add to the first case masculine also the first case feminine and neuter.

b) as a noun. The adjective in this case does not belong to another word and is preceded by the article. In this way it functions as a noun. Gender, number and case depend on the function of the word in the sentence.

suvei^oJaqo" - You are the Holy One (*aqo*" is written in the first case masculine singular, because it belongs to *su*)

c) predicatively. The adjective qualifies a noun. Gender, number and case depend on the word it qualifies.

oJmev nowo" *aqo*" - The law, now, is holy. (*aqo*" - 1st c. sing. m. qualifies *nowo*" - 1st c. sing.)

15.9 The determinative pronoun *αὐτοῦ*

The determinative pronoun *αὐτοῦ* is inflected as follows:

		m.	f.	neut.
sing.	1st c.	<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i>
	2nd c.	<i>αὐτοῦ</i> '	<i>αὐτῆς</i> "	<i>αὐτοῦ</i> '
	3rd c.	<i>αὐτῶν</i> /'	<i>αὐτῆς</i> /'	<i>αὐτῶν</i> /'
	4th c.	<i>αὐτῶν</i>	<i>αὐτῆς</i>	<i>αὐτῶν</i>
pl.	1st c.	<i>αὐτοῖς</i>	<i>αὐταῖς</i>	<i>αὐτῶν</i>
	2nd c.	<i>αὐτῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>
	3rd c.	<i>αὐτοῖς</i> "	<i>αὐταῖς</i> "	<i>αὐτοῖς</i> "
	4th c.	<i>αὐτῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>

αὐτοῦ is used in three ways:

- 1) not preceded directly by the article: 'self'
αὐτοῦ γὰρ ὁ πατὴρ φίλει ἑαυτὸν - For the Father Himself does love you (John 16. 27)
- 2) preceded immediately by the definite article: 'the same (thing)'
καὶ οἱ ἁμαρτωλοὶ τοῦ αὐτοῦ ποιοῦσιν - Also sinners do the same things (Luke 6. 33)
- 3) without the article: 'he, she, it' (personal pronoun of the third person)
καὶ ἔλεγεν αὐτῶν - And he says to Him (Matt. 4. 6)

In the homework section you will find different usages of *αὐτοῦ*

15.10 Homework

Translate the following sentences.

1. *οὐκ οἶδμι σου ἐπισημῶσιν ἠντιπαρακείμενον*
2. *ἅπαντες οὗτοι τὰ ἑαυτῶν ἠντιπαρακείμενον ἠντιπαρακείμενον ἠντιπαρακείμενον*
3. *ἠντιπαρακείμενον ἠντιπαρακείμενον ἠντιπαρακείμενον*
4. *ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὗτος οὗτος ἠντιπαρακείμενον τὸν θεόν ἅπαντες ἠντιπαρακείμενον ἠντιπαρακείμενον* ...
5. *μακάριοι οἱ πραεῖς, οὗτοι αὐτοὶ κληρονομήσουσιν τὴν γῆν.*
6. *καὶ ἔλεγεν αὐτοῖς: δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμῶν ἅπαντες ἠντιπαρακείμενον*
7. ... *ταύτην τὴν ἀγάπην οὗτος αὐτῆς ἐτεῖ πραξίν* ...
8. *μνησθήσασιν καὶ ἐπὶ τὸν πατέρα μου.*
9. ... *ἐν δεξιᾷ/τε τοῦ θρόνου τοῦ θεοῦ κεκαθίσκεν*
10. *ἠντιπαρακείμενον οὗτος ἠντιπαρακείμενον ἠντιπαρακείμενον τὸν θεόν, τούτον δεῦθεν οὗτος ἠντιπαρακείμενον ἐστίν*

γενναῖος- I engender, *λέω*- I say, I speak, *λύπη* (f.)- sadness, pain, *πληρῶ*- I fill, *γινώσκω*- I know, I understand, *ἐν τούτῳ* herein, in this, in that, *ἠντιπαρακείμενον*- 3rd p. sing. aor. < *ἠντιπαρακείμενον* (translate here as a perfect past tense), *πραεῖς*- 1st c. pl. m. < *πραεῖς*- (adjective) meek (because of the article used as a noun), *κληρονομῶ*- I inherit, *δεῦτε*- (adverb) come here, come on!, *ὀπίσω*- (+ 2nd c.) behind, *ἠντιπαρακείμενον* (m.)- human, *μέλη*- 1st c. pl. < *μέλος* (neut.)- member (of a body), *πραξίν*- 4th c. sing. < *πραξις* (f.)- activity, *μισέω*- I hate, *τε* comes after a phrase, just like *καὶ* comes before; read therefore *καὶ ἐπὶ δεξιᾷ/τοῦ θρόνου τοῦ θεοῦ κεκαθίσκεν*, *δεξιᾷ*/ 3rd c. sing. f. < *δεξιὸς*- (adjective) right (hand side)-, fill in after *δεξιᾷ*: *κεκαθίσκεν* 3rd c. sing. < *κεῖ* (f.)- hand, *καθίσκω*- I sit, am seated, *Μωυσεὶ*- 3rd c. sing. < *Μωυσῆς*", *τούτον*- 4th c. sing. m. < *οὗτος*", *ποθεν*- (introduces an indirect question) from where, whence

15.11 New words

cristoŭ (m.)	- Christ (lit. anointed)
criw	- I anoint
ercomai	- I go, I come
ođaw	- I see
filew	- I love, I feel friendship
parav	- (+ 2nd c.) from the presence of
al lo", a, on	- other
kopiaw	- I labor, I work with difficulty
ojomazw	- I name
timaw	- I honor
plhrow	- I fill
mew	- de . . . men (on the one hand . . . on the other)
gennaw	- I engender
lalew	- I speak
luph (f.)	- sadness, pain
prauŭ, praeiā, prauŭ	- meek
klhronomew	- I inherit
deute	- (adverb come on, come here!
opisw	- (+ 2nd c.) behind
ahqrwpo" (m.)	- human, man
mevo" (neut.)	- member (of body)
praxi" (f.)	- activity
misew	- I hate
te	- comes after a word/phrase, like kai comes before
dexioŭ, a, on	- right (hand side)
ceiw (f.)	- hand
kaqizw	- I sit, I am seated
poqen	- (introduces an indirect question) from where, whence

15.12 The background of the New Testament: Hebrew I

In the coming lessons we want to discuss languages, three languages. In the gospel according to John it is described that Pilate has a superscription placed on top of the cross of Christ. Hereon is written 'Jesus the Nazarene, the king of the Jews. John recounts that this superscription was drawn up in three languages: Hebrew, Greek and Latin. Hebrew was the language of Jewry, Latin the language of the Romans and Greek was the world language at the time. The superscription could be read by all the passers-by. These three languages are the subject of our discussion. At first we dedicate two lessons to Hebrew, the language of the Old Testament and its influence on the Greek of the New Testament, then two lessons to Latin and finally two lessons to Greek.

Hebrew was the language of the Old Testament. When a writing is made up in a certain language, then people unfamiliar with that language have no access to it. That is why there are translations. The drawback of a translation is that it is never exactly the same. It does not, so to speak, breathe the spirit of the original. This is certainly true for translations from one language to another who differ in grammatical structures. When the Old Testament was

translated into Greek (the so-called Septuagint), the translators encountered this problem. Certain phrases are so typically Hebrew that they are very difficult to express in Greek. Yet the translators desired to render the text as faithfully as possible. This resulted in a literal rendering of Hebrew phrases into Greek. Actually this is usually what was done when the Old Testament was translated, which led to Semitic expressions in the goal languages. This happened also in the English translations.

In the New Testament the Old Testament is often quoted. So also here Semitic ways of speaking can be found. But also in passages that are not citations Semitisms can be found. Undoubtedly because the writers belonged to the Jewish people. In the next lesson we show two examples of such Semitisms.

NOTES:

