

LESSON XVI

16.1 Introduction

We continue with the pluperfect of the regular verb. In the old grammars this is called the *'plusquamperfectum'* (lit. 'more than perfectum' ['thoroughly done']). In front of the root with the prefix *an* extra (*ej*) is added. The pluperfect has its own endings. We give you an example of two persons in the pluperfect (of the regular verb) in the New Testament. Of the other persons we show forms of the verb *luw*, so you can see how they are formed on basis of the root.

16.2 Examples of forms of the pluperfect of regular verbs from the New Testament

<i>ej el ukh</i>	I had loosened	<i>ej el ukh</i> - 1st p. s. pluperfect< <i>luw</i> - I loosen.
<i>ej el ukh''</i>	you had loosened	<i>ej el ukh''</i> - 2nd p. s. pluperfect <i>luw</i> - I loosen.
<i>pol loi'' gaV crowoi'' sunhrpakei aujtoV ...</i>	For he had caught him many times. (Luke 8. 29)	<i>pol loi'' crowoi''</i> - 3rd c. denotes time, translate as an adverbial phrase, <i>crowo''</i> (m.)- time, <i>sunhrpakei</i> - 3rd p. s. pluperf. < <i>sunarpaxw</i> - I catch, I take hold of, I seize by force
<i>ej el ukemen</i>	we had loosened	<i>ej el ukemen</i> - 1st p. pl. pluperf. < <i>luw</i> - I loosen
<i>ej el ukete</i>	you had loosened	<i>ej el ukete</i> - 2nd p. pl. pluperf. <i>luw</i> - I loosen
<i>... parevento aujtoV tw/kuriw/eij' o@ pepisteukeisan</i>	... they intrusted them to the Lord, in Whom they had believed. (Acts 14. 23)	<i>parevento</i> - 3rd p. pl. aor. passive voice <i>paratiqhm</i> - I place beside/near, (passive voice) I intrust/ commend (this form will be dealt with later) <i>o@</i> 4 th c. (after <i>ej</i>) sing. m. <i>o@</i> (relative pronoun) who, that (see 16.7), <i>pepisteukeisan</i> - 3rd p. pl. pl. <i>pisteuw</i> (N.B. This form here has no extra augment. Therefore it can only be recognized by the pluperfect endings)

16.3 Overview of the pluperfect of regular verbs

The pluperfect of regular verbs is formed as follows:

- in front of the root there is put by reduplication a prefix consisting of a consonant and a vowel
- in front of this prefix is yet put a so-called augment (ej)
- behind the root the endings are attached -kh, -kh", -kei(n), -kemen, -kete, -keisan

Examples:

luw > root lu- > lel u- > ej el u- > ej el ukh

timaw > root tima- > tetima- > ej tetima- > ej tetimkh (remember the vowel lengthening !)

poiew > root poie- > pepoie- > epepoie- > epepoikh (remember the vowel lengthening !)

When the root of a verb begins with a vowel, this vowel is lengthened. Behind the root the endings of the pluperfect are put. In this case then the pluperfect can only be recognized by the endings.

ajapaw > root ajapa- > hjapa- > hjaphkh (perfect hjaphka)

When the root ends in a dental, the dental is dropped in front of the endings.

baptizw > root baptiz- > bebaptiz- > ebebaptiz- > ebebaptikh

When the root ends in a p or b, the endings are put behind a f instead of a k.

blepw > root blep- > beblep- > ebeblep- > ebeblefh

When the root ends in a k or g, the endings are put behind a c instead of a k.

agw > root ag- > hg- > hch

16.4 The pluperfect of oida

As we explained to you earlier the verb oida does not have a simple present tense. The paradigm of oida is in fact the paradigm of the perfect past tense. However the forms must be translated as the simple present tense. The pluperfect tense of oida we translate as the simple past tense! Therefore we treat the past tense of oida here, in the chapter of the pluperfect. Study the following examples. Notice that oida is an irregular verb!

thw te galv epiqumian
ouk hvein eij mhVoJnowo"
el egen, Duk epiqumhsei"

For I would not know
coveting if the law
did not say, Thou shalt
not covet. (Rom. 7. 7)

epiqumia (f.)-desire,
coveting, hvein- 1st p.
s. plup.< oida-I know, eij
if, eij mhvif not

hpei" oq egwVahqrwpo"
aujthroV eiji

You knew that I am a
harsh man.
(Luke 19. 22)

hpei" - 2nd p. s. pluperfect <
oida-I know, aujthroV-harsh,
strict

... ouk hvei tiv eJstin ...

... he did not know who
He was ... (John 5. 13)

hvei- 3rd p. s. plup. < oida-
I know

hveimen

we knew

hveimen- 1st p. pl. pluperfect <
oida- I know, This form does
not occur in the New T.

oute ejneVoitlate oute
toV paterā mou: eij ejneV
hēite, kaiVtoV paterā
mou ah hēite.

You know neither Me
nor my Father. If you
knew Me, you would
also know My
Father. (John 8. 19)

hēite- 2nd p. pl. plup. oitla-
I know, kai/also,
paterā- 4th c. s. < pathw,
ah- gives a certain value to the
verb, see 16.6

... oē hēisan autōw

... because they knew
Him (Mark 1. 34)

hēisan- 3rd p. pl. pluperfect
oitla- I know

16.5 Overview of the past tense of oitla

hēin
hēi"
hēi
hēimen
hēite
hēisan

In classical Greek there are other forms of the past tense of oitla. These forms do not occur in the New Testament. It is enough in this course to study and remember the above.

16.6 ah

The little word ah is a so-called particle. A particle is a little word that adds a certain extra value to another word or sentence. A particle itself does not have a fixed meaning, but does add extra meaning to a sentence. Let us review the example under 16.4.

eij ejneVhēite, kaiVtoV paterā mou ah hēite

In the previous sentence Jesus said that the disciples did not know Him, nor His Father. He adds to this: If you knew Me, you would also know My Father. The observation made in this sentence, is not a fact. The condition is not fulfilled (the disciples do not really know Jesus), so neither the main sentence (dependent on the condition) becomes a fact. Such a sentence is called, with a bookish word, an *irrealis* ('not-reality').

In English we denote such a non-reality with the past tense of 'to will'—would: If you (would know) knew Me, you would also know My Father. And in thought we can add: 'but this is not the case.'

In Greek this is denoted with a past tense in the clause beginning with eij and a past tense with ah in the main sentence. The past tense is always a simple past tense (as in the example), or an aorist.

The word ah as such does not convey the irrealis, but the combination with the past tense in the sentence construction does this (conditional clause, main sentence).

In combination with other verbal forms ah can express another meaning.

So, remember the following:

- ah is a particle that adds extra meaning to a word or sentence.

- (clause) eij+ simple past tense./ aorist, (main sentence) ah + s. past t. /aorist = irrealis

16.7 The relative pronoun

A relative pronoun introduces a clause (subordinate sentence) that gives extra information about the word referred to by the relative pronoun (the so-called antecedent).

Example 1: Mister Gardener, who owns a hardware store, was selling a new kind of plyers at the fair.

The subordinate clause 'who ... owns' gives extra information about mister Gardener. This extra information is relevant in the sentence, because the fact that he owns a hardware store explains that he presented a new kind of plyers at the fair.

Example 2: Mister Gardener, whom we know already for years, was selling a new kind of plyers at the fair. The subordinate clause now gives another kind of extra information. It is explained that mister Gardener is an acquaintance of the person that speaks. Therefore the fact that he was selling at the fair, is interesting.

But for us the function of *who* in the subordinate clause is important. In the first example *who* was the subject of the clause. In the second example *whom* is the object in the clause. In English the choice of the relative pronoun is hardly dependent on the word it refers to, in Greek the choice is dependent on the gender, number and case. So, the relative pronoun in Greek is inflected in all cases singular and plural masculine, feminine and neuter. Notice the similarities with the inflexion of the definite article.

		m.	f.	neut.
sing.	1st c.	o@	h@	o@
	2nd c.	ou%	h%	ou%
	3rd c.	w%	h%	w%
	4th c.	o@	h@	o@
pl.	1st c.	oi@	ai@	a@
	2nd c.	wf%	wf%	wf%
	3rd c.	oi%	ai%	oi%
	4th c.	ou@	a@	a@

The choice of the relative pronoun is determined by the word it refers to, with which it agrees in gender and number. However the case is determined by its function in the subordinate clause.

Let us take another look at the given examples. In both cases gender and number agree with the antecedent, the word referred to. As it refers back to *mister Gardener* we need a relative pronoun that is masculine and singular. The function in the clause determines its case.

Applied to the examples, this leads to the following choice:

example 1: 1st c. (subject) sing. m. therefore o@

example 2: 4th c. (direct object) sing. m. therefore o@

Note well! Sometimes the relative pronoun, independent from its function in the subordinate clause, has the case of the word it refers to. This is called *attractio relativi* ('attraction of the relative pronoun') or *perseveratio* ('maintaining [of the antecedent]').

The relative pronoun can also introduce a sentence that functions as subject of the main sentence. In that case it does not refer to a particular word.

Example: Who agrees with this plan, must raise his hand.

In Greek this is the same. Often such sentences begin with οὗ. The masculine singular in that case represents a neutral 'one' or 'who.'

In the homework section we give a few sentences with forms of the relative pronoun.

16.8 Homework

Translate the following sentences.

1. οὗ γεγραφα, γεγραφα
2. οὐκ οἶδα τοῦ ἀφ' ἧς προσώπου τούτου λέγετε
3. ἵδου ἐπεμψάμην ἀγγέλον μου πρόσωπός σου, ὅς κατασκευάσει τὴν ὁδὸν σου ἐμπροσθέν σου
4. ταῦτά ἐστιν ἡ ψυχὴ καὶ τὸ πνεῦμα καὶ τὸ σῶμα καὶ τὸ ζῆλον
5. ... ἐκ τῆς ἐπιτομῆς οὗ ἐπεμψάμην σε
6. καὶ μάρτυρα οὗ οὗτος ἐστὶν ὁ ἴδιός σου
7. αὐτὸς ἠρῶν ἐργάζεται καὶ ἐπιθυμῶν ἐπιδοῦναι
8. εἰ γὰρ ἐπίστευετε Μωϋσῆ, ἐπίστευετε ἀπ' ἐμοῦ
9. ... ἐπὶ τῆς στάσις φόνον πεποιθέντων
10. εἰ ἐκ τούτου κόσμου ἔστε, ὁ κόσμος ἀπ' ἐμοῦ

ἵδου see!, ἀποστείλω- I send (out), πρός (+ 2nd c.) for, πρόσωπον (neut.)- face, countenance, κατασκευάω- I prepare, I make ready, ὁδός (f.)- way, road, ἐμπροσθέν- (+ 2nd c.) in front of, ταῦτά- 1st c. pl. < ταῦτα, ἐθνος" (neut.)- nation, people, μάρτυρα- I witness, ἐπιδοῦναι (f.)- pity, gift στάσι" (f.)- revolt, rebellion, φόνο" (m.)- murder, ἴδιος"- own

16.9 New words

χρόνος" (m.)	- time
συναρπάσσω	- I catch, I take hold of, I seize forcibly
παρίστημι	- I place beside/near; (passive voice) I intrust, I commend
οὗ ἡ	- (relative pronoun) who, that
ἐπιθυμία (f.)	- desire, coveting
εἰ	- if
εἰ μὴ	- if not
αὐστηρόν, ἀ, ὄν	- harsh, strict
ἵδου	- see!
ἀποστείλω	- I send (out)
πρός	- (+ 2nd c.) for
πρόσωπον (neut.)	- face, countenance
κατασκευάω	- I prepare, I make ready
ὁδός (f.)	- way, road
ἐμπροσθέν	- (+ 2nd c.) in front of
ἐθνος" (neut.)	- nation, people
μάρτυρα	- I (bear) witness
ἐπιδοῦναι (f.)	- pity, gift
στάσι" (f.)	- revolt, rebellion
φόνο" (m.)	- murder
ἴδιος", ἀ, ὄν	- own

16.10 The background of the New Testament: Hebrew II

We show you two examples of Semitisms. The first one occurs in a quote from the Old Testament.

kaiVoiJneanisko ^s koi u ^o wh o ^o tasei" o ^o yontai kaiV oiJpresbuteroi u ^o wh ejupnio ⁱ " ejupniasqhv sontai	And your young men will see visions and your old men will dream dreams. (Acts 2. 17)	neanisko" (m.)- young man, o ^o tasei"- 4th c. pl. < o ^o tasi", o ^o yontai- 3rd p. pl. simp.future t. o ^o taw, presbutero" (m.)- older (man), e ⁿ upnion (neut.)- dream, ejupniasqhsontai- 3rd p. pl. simple future tense ejupniazw- I dream (this is a passive voice, but this form must be translated as an active voice; this will be explained later)
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You can see for yourself that twice a verb and a noun are used with the same root meaning (o^otaw, o^otasi", ejupnion, ejupniazw). This is a quote from Joel 2.

The phenomenon that a verb and noun are basically the same word and are combined in a sentence, is typical for the Hebrew language. This phenomenon was known also in Greek. The noun was then called an internal object. But the use of such an internal object did occur only seldom. In the New Testament, however, it occurs quite regularly. This is ascribed to Hebrew influences.

We cite another passage that stands alone from the Hebrew Old Testament.

kaiVpoimene" h ^s an ej th/cwra/th/aujth/ ajgraulouhte" kaiV ful as ^s onte" ful akaV th" nuktoV epiVthv poi ^m hn aujtw ^h	And there were shepherds in the same area, being in the field, keeping vigils at night over their flock. (Luke 2: 8)	poimene"- 1st c. pl. < poi ^m h ^w , cwra (f.)- area, ajgraul ew- I am in the field, ful as ^s sw- I keep watch/vigil, ful akh(vrl.)- watch, vigil, th" nuktoV- at night (2nd c. of time), poi ^m h (f.)- flock
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Again you can see a verb and a noun that have the same root meaning (ful as^ssw, ful akh^y).

NOTES:

