

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 (ἐ-) 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 λύω, 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

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| ἐλελύκη | I had loosened | ἐλελύκη- 1st p. s. pluperfect λύω- I loosen. |
| ἐλελύκης | you had loosened | ἐλελύκης- 2nd p. s. pluperfect λύω- I loosen. |
| πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν ... | For he had caught him many times. (Luke 8. 29) | πολλοῖς χρόνοις- 3rd c. denotes time, translate as an adverbial phrase, χρόνος (m.)- time, συνηρπάκει- 3rd p. s. pluperf. < συναρπάζω- I catch, I take hold of, I seize by force |
| ἐλελύκεμεν | we had loosened | ἐλελύκεμεν- 1st p. pl. pluperf. < λύω- I loosen |
| ἐλελύκετε | you had loosened | ἐλελύκετε- 2nd p. pl. pluperf. λύω- I loosen |
| ... παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν | ... they intrusted them to the Lord, in Whom they had believed. (Acts 14. 23) | παρέθεντο- 3rd p. pl. aor. passive voice παρατίθημι- I place beside/near, (passive voice) I intrust/ commend (this form will be dealt with later) ὃν- 4 th c. (after εἰς) sing. m. ὅς- (relative pronoun) who, that (see 16.7), πεπιστεύκεισαν- 3rd p. pl. pl. πιστεύω (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 (ἐ-)
- behind the root the endings are attached -κη, -κης, -κει(ν), -κεμεν, -κετε, -κεισαν

Examples:

λύω > root λυ- > λελυ- > ἐλελυ- > ἐλελύκη

τιμάω > root τιμα- > τετιμα- > ἐτετιμα- > ἐτετιμήκη (remember the vowel lengthening !)

ποιέω > root ποιε- > πεποιε- > ἐπεποιε- > ἐπεποιήκη (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.

ἀγαπάω > root ἀγαπα- > ἠγαπα- > ἠγαπήκη (perfect ἠγάπηκα)

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

βαπτίζω > root βαπτιζ- > βεβαπτιζ- > ἐβεβαπτιζ- > ἐβεβαπίκη

When the root ends in a π or β, the endings are put behind a φ instead of a κ.

βλέπω > root βλεπ- > βεβλεπ- > ἐβεβλεπ- > ἐβεβλέφη

When the root ends in a κ or γ, the endings are put behind a χ instead of a κ.

ἄγω > root ἄγ- > ἠγ- > ἠχη

16.4 The pluperfect of οἶδα

As we explained to you earlier the verb οἶδα does not have a simple present tense. The paradigm of οἶδα 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 οἶδα we translate as the simple past tense! Therefore we treat the past tense of οἶδα here, in the chapter of the pluperfect.

Study the following examples. Notice that οἶδα is an irregular verb!

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| τήν τε γὰρ ἐπιθυμίαν οὐκ ἦδειν εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις | For I would not know coveting if the law did not say, Thou shalt not covet. (Rom. 7. 7) | ἐπιθυμία (f.)-desire, coveting, ἦδειν- 1st p. s. plup. < οἶδα-I know, εἰ- if, εἰ μὴ- if not |
| ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἶμι | You knew that I am a harsh man. (Luke 19. 22) | ἦδεις- 2nd p. s. pluperfect < οἶδα-I know, αὐστηρὸς-harsh, strict |
| ... οὐκ ἦδει τίς ἐστίν ... | ... he did not know who He was ... (John 5. 13) | ἦδει- 3rd p. s. plup. < οἶδα- I know |

| | | |
|---|--|--|
| ἤδειμεν | we knew | ἤδειμεν- 1st p. pl. pluperfect < οἶδα- I know, This form does not occur in the New T. |
| οὔτε ἐμὲ οἶδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἄν ἤδειτε. | You know neither Me nor my Father. If you knew Me, you would also know My Father. (John 8. 19) | ἤδειτε- 2nd p. pl. plup. οἶδα- I know, καί- also, πατέρα- 4th c. s. < πατήρ, ἄν- gives a certain value to the verb, see 16.6 |
| ... ὅτι ἤδεισαν αὐτόν | ... because they knew Him (Mark 1. 34) | ἤδεισαν- 3rd p. pl. pluperfect οἶδα- I know |

16.5 Overview of the past tense of οἶδα

ἤδειν
ἤδεις
ἤδει
ἤδειμεν
ἤδειτε
ἤδεισαν

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

16.6 ἄν

The little word ἄν 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.

εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἄν ἤδειτε

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 εἰ and a past tense with ἄν in the main sentence. The past tense is always a simple past tense (as in the example), or an aorist.

The word ἄν 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 ἄν can express another meaning.

So, remember the following:

- ἄν is a particle that adds extra meaning to a word or sentence.
- (clause) εἰ + simple past tense./ aorist, (main sentence) ἄν + 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. | ὁς | ἥ | ὅ |
| | 2nd c. | οὖ | ἥς | οὖ |
| | 3rd c. | ᾧ | ἥ | ᾧ |
| | 4th c. | ὅν | ἥν | ὄ |
| pl. | 1st c. | οἳ | αἳ | ἃ |
| | 2nd c. | ᾧν | ᾧν | ᾧν |
| | 3rd c. | οἷς | αἷς | οἷς |
| | 4th c. | οὓς | ἄς | ἄ |

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 ὁς

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

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 ὅς. 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. ὁ γέγραφα, γέγραφα
2. οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε
3. ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελον μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθεν σου
4. τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν
5. ... ἐκ τῶν ἔθνῶν εἰς οὓς ἐγὼ ἀποστέλλω σε
6. καὶ μεμαρτύρηκα ὅτι οὗτος ἐστιν ὁ υἱὸς τοῦ θεοῦ
7. αὕτη ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει
8. εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί
9. ... ἐν τῇ στάσει φόνον πεποιήκεισαν
10. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφιλεῖ

ἰδοὺ- see!, ἀποστέλλω- I send (out), πρό- (+ 2nd c.) for, πρόσωπον (neut.)- face, countenance, κατασκευάω- I prepare, I make ready, ὁδός (f.)- way, road, ἔμπροσθεν- (+ 2nd c.) in front of, ῥήματα- 1st c. pl. < ῥῆμα, ἔθνος (neut.)- nation, people, μαρτυρέω- I witness, ἐλεημοσύνη (f.)- pity, gift στάσις (f.)- revolt, rebellion, φόνος (m.)- murder, ἴδιος- own

16.9 New words

| | |
|------------------|---|
| χρόνος (m.) | - time |
| συναρπάζω | - I catch, I take hold of, I seize forcibly |
| παρατίθημι | - I place beside/near; (passive voice) I intrust, I commend |
| ὅς, ἧ, ὅ | - (relative pronoun) who, that |
| ἐπιθυμία (f.) | - desire, coveting |
| εἰ | - if |
| εἰ μή | - if not |
| αὐστηρός, α, ον | - harsh, strict |
| ἰδοὺ | - see! |
| ἀποστέλλω | - I send (out) |
| πρό | - (+ 2nd c.) for |
| πρόσωπον (neut.) | - face, countenance |
| κατασκευάω | - I prepare, I make ready |
| ὁδός (f.) | - way, road |
| ἔμπροσθεν | - (+ 2nd c.) in front of |
| ἔθνος (neut.) | - nation, people |
| μαρτυρέω | - I (bear) witness |
| ἐλεημοσύνη (f.) | - pity, gift |
| στάσις (f.) | - revolt, rebellion |
| φόνος (m.) | - murder |
| ἴδιος, α, ον | - 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.

| | | |
|--|---|---|
| καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις ὄψονται καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθή- σονται | And your young men will see visions and your old men will dream dreams. (Acts 2. 17) | νεανίσκος (m.)- young man, ὄρασεις- 4th c. pl. < ὄρασις, ὄψονται- 3rd p. pl. simp.future t. ὄραω, πρεσβύτερος (m.)- older (man), ἐνύπνιον (neut.)- dream, ἐνυπνιασθήσονται- 3rd p. pl. simple future tense ἐνυπνιάζω- 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 (ὄραω, ὄρασις, ἐνύπνιον, ἐνυπνιάζω). 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.

| | | |
|--|--|---|
| καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν | And there were shepherds in the same area, being in the field, keeping vigils at night over their flock. (Luke 2: 8) | ποιμένες- 1st c. pl. < ποιμήν, χώρα (f.)- area, ἀγραλέω- I am in the field, φυλάσσω- I keep watch/vigil, φυλακή (vrl.)- watch, vigil, τῆς νυκτός- at night (2nd c. of time), ποίμνη (f.)- flock |
|--|--|---|

Again you can see a verb and a noun that have the same root meaning (φυλάσσω, φυλακή).

NOTES:

