

LESSON XVIII

18.1 Introduction

In this lesson we show you all the forms of the demonstrative pronoun οὗτος. This word agrees in gender, number and case with the word it belongs to. Under 18.4 the usages of οὗτος are explained. Then we give you rules for the forming of the simple present tense of contracting verbs.

18.2 Examples from the New Testament of forms of the demonstrative pronoun οὗτος

οὗτος ἐστὶν ὁ υἱός μου ὁ ἀγαπητός	This is my beloved Son. (Matt. 3. 17)	οὗτος- 1st c. sing. mas.
ἄθῳός εἰμι ἀπὸ τοῦ αἵματος τούτου	I am innocent of the blood of This [Man]. (Matt. 27.24)	ἄθῳος-innocent, αἵματος- 2nd c. sing. < αἷμα (neut.)- blood (word of the third declension; will be explained yet), τούτου- 2nd c. sing. m. < οὗτος
πόθεν τούτῳ ἡ σοφία αὕτη ...;	From where does He have this wisdom? (Matt. 13.54)	τούτῳ- 3rd c. sing. m. < οὗτος (add ἐστὶν in thought: 'whence (is) for Him this wisdom?', such a usage of the third case occurs often; This is called the <i>casus posses- ivus</i> (possessive case; case of possession), σοφία (f.)- wisdom, αὕτη-1st c. sing. fem. < οὗτος
ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον	I will destroy this temple made by hand . . . (Mark 14. 58)	καταλύω- I break down, I des- troy, ναός (m.)- temple, sanctuary, τοῦτον- 4th c. s. m. < οὗτος, χειροποίητος- made with hands (χεῖρ + ποιέω)
... τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας	... and the good seed, these are the sons of the kingdom. (Matt. 13.38)	σπέρμα (neut.)- seed, οὗτοι- 1st c. pl. m. < οὗτος

οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ ...	I not only ask about these, but also about those that believe in Me through their word... (John 17.20)	τούτων- 2nd c. pl. m. < οὗτος, ἐρωτῶ- 1st p. sing. s. pr. t. ἐρωτάω- I ask, I pray (contracting verb; will be dealt with later)
τί ποιήσωμεν τοῖς ἀνθρώ- ποις τούτοις;	What shall we do with/to these men? (Acts 4. 16)	τούτοις- 3rd c. pl. m. < οὗτος
πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς ...	Therefore everyone that hears these my words and does them, ... (Matt.7.24)	ὅστις-who(so)ever, τούτους- 4th c. pl. m. < οὗτος
πόθεν τούτῳ ἡ σοφία αὕτη ...;	From where does He have this wisdom? (Matt.13.54)	αὕτη- 1st c. sing. f. < οὗτος
τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι;	With what then shall I compare the people of this generation and what do they resemble? (Luke 7. 31)	τίνι- 3rd c. s. neut. < τί, ὁμοίω- (+ 3rd c.) I compare with, ταύτης- 2nd c. s. f. < οὗτος, ὅμοιος- similar
οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ	So will it be with this evil generation. (Matt. 12. 45)	ταύτη- 3rd c. sing. f. < οὗτος
οὐκ οἴδατε τὴν παραβολὴν ταύτην ... ;	Do you not know this parable ...? (Mark 4. 13)	ταύτην- 4th c. sing. f. < οὗτος
αὗται γὰρ εἰσὶν δύο διαθήκαι ...	For these are two covenants ... (Gal. 4.24)	αὗται- 1st c. pl. f. < οὗτος, διαθήκη (f.)- covenant
μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν	There is no other com- mandment greater than these. (Mark 12. 31)	μείζων- (+ 2nd c.) greater than, τούτων-2nd c. pl. f. < οὗτος
... ἐν ταύταις ταῖς ἡμέραις in these days ... (Luke 23. 7)	ταύταις- 3rd c. pl. f. < οὗτος

βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς;	Do you see these great buildings? (Mark 13: 2)	ταύτας- 4th c. sing. f. < οὗτος, μεγάλας- 4th c. pl. f. < μέγας, οἰκοδομή (f.)- building
... τοῦτό ἐστιν τὸ σῶμά μου	... this is My body. (Matt. 26. 26)	τοῦτο- 1st c. sing. neut. < οὗτος
... περὶ τοῦ ῥήματος τούτου	... about that word (Luke 9. 45)	ῥήματος- 2nd c. sing. < ῥήμα (word of the 3rd declension; to be dealt with later), τούτου- 2nd c. sing. neut. οὗτος
ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπεύρων καὶ ἄλλος ὁ θερίζων	For in this the word is true that one sows and another reaps. (John 4. 37)	τούτῳ- 3rd c. sing. neut. < οὗτος, ἄλλος...ἄλλος- lit. another ... another, (the) one... (the)(an)other,
διὰ τοῦτο λέγω ὑμῖν ...	Therefore I say to you ... (Matt. 6. 25)	τοῦτο- 4th c. sing. neut. v. οὗτος
τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἐστὶν ταῦτα	Of the twelve apostles the names are these. (Matt. 10.2)	ἀπόστολος (m.)- (lit.sent one) messenger; apostle, ὀνόματα- 1st c. pl. < ὄνομα, ταῦτα- 1st c. pl. neut. < οὗτος
οἶδεν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων	For your heavenly Father knows that you need all these things. (Matt. 6.32)	τούτων- 2nd c. pl. neut. < οὗτος
ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς	But in all these things we gain a surpassing victory through Him that has loved us. (Rom. 8. 37)	τούτοις- 3rd c. pl. neut. < οὗτος, ὑπερ- νικῶμεν- 1st p. pl. simp. pr. t. < ὑπερνικῶ- I gain a surpassing victory, I am vastly superior in conquering (ὑπερ- over +νικάω- I conquer), (contracting verb, to be explained later)

πάντα γὰρ ταῦτα τὰ
ἔθνη ἐπιζητοῦσιν

For all these things the
the nations seek.
(Matt. 6. 32)

ταῦτα- 4th c. pl. neut.
< οὔτος, ε' θ ν η
pl. < ἔθνος, N.B.
'nations' often has the
connotation of 'heathen',
ἐπιζητέω- I seek (for).

18.3 The inflexion of the demonstrative pronoun οὔτος

		m.	f.	neut.
sing.	1st c.	οὔτος	αὕτη	τούτο
	2nd c.	τούτου	ταύτης	τούτου
	3rd c.	τούτῳ	ταύτῃ	τούτῳ
	4th c.	τούτον	ταύτην	τούτο
pl.	1st c.	οὔτοι	αὗται	ταῦτα
	2nd c.	τούτων	τούτων	τούτων
	3rd c.	τούτοις	ταύταις	τούτοις
	4th c.	τούτους	ταύτας	ταῦτα

18.4 Usages of the demonstrative pronoun οὔτος

οὔτος can be used in two ways:

- as an adjective. The form of οὔτος belongs to another word and must be translated as 'this, that'

Example: ἐν ταύταις ταῖς ἡμέραις- in *these* days (Luke 23. 7)

- as a substantive. This is usually the case in the neuter. The form of οὔτος stands by itself and must be translated as 'these things.'

Example: πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν- For all *these things* the nations seek (Matt. 6. 32)

18.5 The forming of the simple present tense and the simple past tense of contracting verbs

In the previous lessons a few verbs occurred with roots ending in an α, ε, or ο, such as νικάω, ποιέω and πληρόω. Of these verbs the root's ending vowel contracts with the beginning vowel of the ending. This contraction takes place in all forms derived from the simple present tense. A few of these forms have already been explained, viz. the regular simple present tense, the regular simple past tense, the participle and the infinitive of the simple present tense. A few are to be explained yet such as the subjunctive, the optative ('wishing mood') and the imperative of the simple present tense. We give you the rules for contraction now. Study them carefully.

root ending in α: α + e- sound (ε, ει, η, η) > α
α + o- sound (ο, οι, ου, ω) > ω

root ending in ε: ε + ε > ει
ε + ο > ου
ε + long vowel or diphthong > ε is dropped

root ending in ο: ο + ε, ο, ου > ου
ο + η, ω > ω
ο + ει, η, οι > οι

The forms are constructed in this way:

- νικάω: root νικα-

- simple past tense endings: -ον, -ες, -ε(ν), -ομεν, -ετε, -ον

ἐ- νικα- ον	>	ἐνίκων
ἐ- νικα- ες	>	ἐνίκας
ἐ- νικα- ε	>	ἐνίκα
ἐ- νικα- ομεν	>	ἐνικῶμεν
ἐ- νικα- ετε	>	ἐνικᾶτε
ἐ- νικα- ον	>	ἐνίκων

- ποιέω: root ποιε-

- endings of the masculine singular participle simple pr. tense.: -ων, -οντος, -οντι, -οντα

ποιε- ων	>	ποιῶν
ποιε- οντος	>	ποιούντος
ποιε- οντι	>	ποιούντι
ποιε- οντα	>	ποιούντα

You see that the endings can still be recognized very well. From now on we will not even denote a contraction any more. If a new verb is in play, we will give only the meaning of the verb. For yourself you should then be able to conclude that a contraction has happened.

18.6 Homework

Translate the following sentences.

1. πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας
2. διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας
4. εἰ ἠγαπᾶτέ με ἐχάρητε ἅν
4. οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν
5. αὕτη ἡ ἀνάστασις ἡ πρώτη
6. ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον
7. ἔτοιμοι αἰεὶ πρὸς ἀπολογία πάντι τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος
8. οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς

ἐμπόρος (m.)- merchant, μαργαρίτη (f.)- pearl, ἐχάρητε- 2nd p. pl. aor. < χαίρω- I rejoice, translate as simple past tense., δένδρον (neut.)- tree, καρπός (m.)- fruit, σαπρός- bad, rotten, πρῶτος- first, γεγεννημένον- 1st c. sing. neut. participle perfect tense < γίνομαι, ἔτοιμος- ready, prepared, αἰεὶ- (adverb) always, ἀπολογία (f.) defence, αἰτέω- I ask, I request, ἐλπίδος- 2nd c. sing. < ἐλπίς (f.)- hope, πρωτοκαθεδρία (f.)- place of honor, first place, συναγωγή (f.)- synagogue

18.7 New words

ἀθῶος, ον	- innocent
αἷμα (neut.)	- blood

σοφία (f.)	- wisdom
καταλύω	- I break down, I destroy
ναός (m.)	- temple, sanctuary
χειροποίητος, ον	- made with hands, handmade
σπέρμα (neut.)	- seed
ἔρωτάω	- I ask
ὁμοιόω	- (+ 3rd c.) I compare with
ὅμοιος, α, ον	- similar
μείζων	- (+ 2nd c.) greater than
οἰκοδομή (f.)	- building
ἄλλος ... ἄλλος	- (the) one . . . (the) (an) other
ἀπόστολος (m.)	- messenger, apostle
ὑπερνικάω	- I gain a surpassing victory, I am vastly superior
ὑπέρ	- (+ 4th c.) over ...
νικάω	- I conquer
ἐπιζητέω	- I seek (out/for)
ἐμπόρος (m.)	- merchant
μαργαρίτη (f.)	- pearl
χαίρω	- I rejoice
δένδρον (neut.)	- tree
καρπός (m.)	- fruit
σαπρός, α, ον	- bad, rotten, evil
πρῶτος, η, ον	- first
ἔτοιμος, η, ον	- ready, prepared
ἀεί	- (adverb) always
ἀπολογία (f.)	- defence
αἰτέω	- I ask, I request
ἐλπίς (f.)	- hope
πρωτοκαθεδρία (f.)	- first place, place of honor
συναγωγή (f.)	- synagogue

18.8 The background of the New Testament: Latin II

In the fourteenth century a trend began in Italy with the purpose of reviving classical Latin. This trend became known as humanism. Not only people started learning Latin to be able to read classical authors, but they actually wrote prose and poetry in imitation of well-known classical writers. So letters were written like Cicero might have done and poetry was composed in the spirit of Ovidius and Horatius. The contents were often contemporary: a description of the city of Vienna or an ode to Italy as fatherland. Also pagan forms were used to express Christian themes. For instance paraphrases of the Psalms were made with classical rhythmic metres.

Often Latin was cultivated besides one's own mother tongue. Sometimes people considered Latin higher and more cultivated than the contemporary languages. However when they seriously attempted to reintroduce Latin in great parts of the then world, they totally failed.

As far as the revival of ancient Greek was concerned, that was even more doomed to failure. Greek authors such as the philosopher Aristotle were studied through commentaries

in Latin. The humanists had slogans such as *ad fontes* 'to the sources.' Their ideal was to study the literature of ancient times in the original languages. Therefore Greek teachers were invited to Italy to teach their ancient culture. But learning Greek proved to be an arduous task for many humanists. A few of their letters remain in which they describe their painful efforts. Almost nobody started writing Greek. But some scholars did translate great classical works into Latin. Also Greek literary forms were adapted to express Christian themes. So tragedies appeared in the classical spirit with a biblical figure as the main character.

With the interest in Greek authors people also became interested in the original Greek New Testament. The wellknown humanist and Christian Erasmus prepared an edition of the New Testament. Also he wrote paraphrases of the New Testament in Latin.

NOTES:

