

## LESSON VIII

**8.1 Introduction**

We continue with the simple past tense of verbs. This tense is formed by suffixing certain endings to the root. Also an *ej* is prefixed to the root, the so-called augment. When the root starts with a consonant, the augment is simply prefixed. This is shown in the examples given below.

**8.2 Examples from the New Testament with forms of the simple past tense**

N.B. We explain verb forms unless they are present tenses. For that tense has been treated already. In that case we only give the verb with its meaning. So in the first example you see the form *mnhmoneuete*. In the third column we give *mnhmoneuw*- I remember; for *mnhmoneuete* is a regular present tense (2nd p. pl.). Every time then we appeal to knowledge supposed to have been acquired already in previous lessons!

N.B. In many lessons we place the accents on Greek words. Only very seldom does this have any bearing on the grammatical meaning. Many years before the time of Christ these accents were important for pronunciation (a kind of singing tone; cf. Chinese). But Koinè in the time of the New Testament used already a system of emphasis or stress of certain syllables. It is just so that you get used to them, as they occur in Greek bibles.

<p>ouj mnhmoneuete ote eti w# proV ula" tauta e!egon ulih;</p>	<p>Do you not remember that while I was yet with you I said these things to you? (2 Thess. 2. 5)</p>	<p>mnhmoneuw- I remember, ote-that, eti- yet, wh- being (1st p. sing. m. ptc. pr. t. &lt; ejniv I am, the participle will be dealt with yet), proV- (+ 4th c.) with, tauta- these/those things, e!egon- 1st p. sing. p. pl. past t. &lt; legw- I say ( from the context you can tell which person is meant, 1st p. sing. or 3rd p. pl. [same form!])</p>
<p>ajnhv ajnhv legw soi, ote h^ newtero", ejzwme" seautw</p>	<p>Truly, truly I say to you: when you were younger, you girded yourself. (John. 21. 18)</p>	<p>ajnhv-truly, soi- (3rd c.) you, thee, newtero"-younger (comparative), ejzwme"- 2nd p. sing. past t.&lt; zwnuw- I gird, seautw-(4th c.) yourself, thyself</p>
<p>e!egen gaV ej eauth%</p>	<p>For she said in herself... (Matt. 9. 21)</p>	<p>e!egen- 3rd p. sing past t. &lt; legw- I say, ej- (+ 3rd c.) in, eauth%/3rd c. sing. f. &lt; eauth"- herself (Notice: this word only occurs in the 2nd case; no first case exists, eauth" is the 2nd case)</p>
<p>epleomen ej' Surian</p>	<p>We sailed to Syria. (Acts. 21. 3)</p>	<p>epleomen- 1st p. pl. past t. &lt; plew-I sail, ej'- (+ 4th c.) to, Surian- 4th c. &lt; Suria- Syria</p>

<p>ej etete pistin wJ kokkon sinapew", ej eyete ah..</p>	<p>If you had faith like a grain of musterd, you would say... (Luke 17. 6)</p>	<p>ej if, etw- I have, pistin- 4th c. sing &lt; pisti"- faith, wJ- like, kokkon- 4th c. sing. &lt; kokko"(m.)- seed, grain, sinapew"- 2nd c. sing.&lt; siwapi (neut.)- mustard plant, ej eyete- 2nd p. pl. past t. &lt; legw- I say, ah- gives the past tense the sense of what could be; translate with 'would'</p>
<p>oJ Farisaibi el egon toi" maqhtai"</p>	<p>The Pharisees said to the disciples-- (Matt. 9. 11)</p>	<p>oJ Farisaib"-the Pharisee, el egon- 3rd p. pl. past t. &lt; legw- I say, maqhtai"- 3rd c. pl. &lt; maqhthv(m.)- pupil, disciple</p>

The endings then of the simple past tense, are:

ej-on	ej-omen
ej-e"	ej-ete
ej-e(n)	ej-on

Notice that the 1st p. sing. and the 3rd p. pl. are exactly the same!

**8.3 Important forms: the simple past tense of legw**

We put the forms of the simple past tense of legw in order for you. These forms occur very often!

el egon	ej egomen
el ege"	ej eyete
el ege(n)	el egon

**8.4 The augment**

The augment then is a prefix, consisting of a single letter. The augment is prefixed in front of the root. You saw that in the case of the verb legw. The root leg- is prefixed with the augment (ejeg) and then suffixed with the endings of the simple past tense. In this way the forms of the simple past tense are formed in verbs that begin with a consonant.

What happens with the augment when a verb root commences with a vowel? As an example we take a verb that occurs many a time, the verb akouw- I hear. The root is akou-. The first person singular then is formed in this way ej akou- on. The e- contracts with the aj of the root and becomes h: hkouon. Also when a verb begins with another vowel, contraction takes place. Take a look at the examples below (all these verbs are used in the New Testament!):

- e +ej > hj, example: ejsqiw- I eat, 3rd p. pl. simple past tense: hsqion
- or: e +ej > ej, example: etw- I have, 3rd p. pl. simple past tense eitōn
- e +oj > wj, example: ojeidizw- I defame, 3rd p. pl. simple past tense wjeidizon

The i or u remains unaltered. The augment only effects that the i or u becomes long.

This far we only gave examples of verbs that consist of the root solely. However there are also composite verbs, consisting of root and a preposition. For instance take the verb  $\text{fer}\omega$ . It means 'I carry, I bring'. With a preposition it can become  $\text{ei}\beta\text{fer}\omega$ . As you saw among the examples under 8.2,  $\text{ei}\beta$  means 'to (the inside)'. The verb  $\text{ei}\beta\text{fer}\omega$  then takes on the meaning of 'I carry/ bring in(side)'. Now when we form the simple past tense of such a composite verb, we place the augment between the preposition prefix and the root. In this way:  
 $\text{ei}\beta\text{fer}\omega$ : root  $\text{ei}\beta$ -fer- >  $\text{ei}\beta$ -e-fer-on >  $\text{ei}\beta\text{eferon}$  (N.B. this particular form serves only as an example and does not occur in the New Testament).

When a preposition prefix ends in a vowel, the augment contracts with it. For instance take  $\text{apofe}\omega$ . The preposition  $\text{apo}$  means 'from' (denotes separation). The verb  $\text{apofe}\omega$  means 'I carry away/from'. The simple past tense is formed in this way:  
 $\text{apofe}\omega$ : root  $\text{apofer}$ - >  $\text{apo}$ -e-fer-on >  $\text{apo}$ -e-fer-on >  $\text{apeferon}$  (N.B. neither this form is used in the New Testament). Remember these rules well. It is important to recognise verbs in all their forms.

### 8.5 Personal pronouns: the inflexion of $\text{ej}\omega$ and $\text{su}$

Learn the following columns by heart.

1st c.	$\text{ej}\omega$	$\text{su}$
2nd c.	$(\text{e}^*)\text{mou}'$	$\text{sou}'$
3rd c.	$(\text{e})\text{moiv}$	$\text{soiv}$
4th c.	$(\text{e})\text{mev}$	$\text{sev}$

Take notice: An  $\text{ej}$  between parentheses denotes the fact that the  $\text{ej}$  sometimes is written and sometimes not. When forms occur without the  $\text{ej}$ , then they are without the accent. The various cases of  $\text{su}$  can also occur without the accent.

### 8.6 Reflective pronouns: the inflexion of $\text{ej}\eta\text{autou-}$ (of) myself, $\text{s(e)autou-}$ (of) yourself, $\text{e}\alpha\text{utou-}$ (of) oneself

We give you here the inflexion of reflective pronouns. These pronouns do not occur in the first case. We give you the masculine and female forms.

2nd c.	$\text{ej}\eta\text{autou}' / \text{ej}\eta\text{auth}''$	$\text{s(e)autou}' / \text{s(e)auth}''$	$\text{e}\alpha\text{utou}' / \text{e}\alpha\text{uth}''$
3rd c.	$\text{ej}\eta\text{autw}' / \text{ej}\eta\text{auth}'$	$\text{s(e)autw}' / \text{s(e)auth}'$	$\text{e}\alpha\text{utw}' / \text{e}\alpha\text{uth}'$
4th c.	$\text{ej}\eta\text{autow} / \text{ej}\eta\text{authw}$	$\text{s(e)autow} / \text{s(e)authw}$	$\text{e}\alpha\text{utow} / \text{e}\alpha\text{uthw}$

### 8.7 Homework

- Give the forms of the simple past tense of  $\text{zwnnu}\omega$ .
- Give the forms of the simple past tense of  $\text{apofe}\omega$ .
- Translate these sentences.
  - $\text{hsqion, epinon, hgonazon...}$  (3rd p. pl.)
  - $\text{e!egen gal' oJjwamh}''...$
  - $\text{kaiVhdew}'' \text{autou}' \text{hkouen.}$
  - $\text{oiJdeVotloi e!egon: ou\%'' eJstin oJprofhtw}'' \text{jhsou}''$
  - $\text{wJ profhtwn autow} \text{eiton.}$

6. ...episteu~~te~~ a# ejnoiv
7. kaiVoiIh~~stai~~v... wjeidizon au~~to~~v
8. wsautw" deVkaiVparte" eI egon.
9. ouk eite" ejkousian
10. kaiVap j ejnautou' poiw' ou~~plew~~

piw- I drink, ajorazw- I buy, hdew"- (adverb) gladly, otloi- 1st c. pl. < otlo" (m.)- crowd, ou~~to~~"- this, profh~~th~~" (m.)- prophet, wJ- (just) as (etw au~~to~~v wJ- I consider him to be a...), pisteuw- (+ 3rd c.) I believe in, Ih~~stai~~v 1st c. pl. < Ih~~sth~~v (m.)- miscreant, criminal, wsautw"- in the same way, just so, ejkousian- 4th c. sing. < ejkousia (f.)- power, right, poiew- I do, I make (The form in the tenth sentence is a contracted form. There is an accent on the omega. We will treat these contracting verbs much later on in the course.)

### 8.8 New words

mnhmoneuw	- I remember
o <del>ta</del>	- (conjunction) that
eti	- yet
wh	- being (1st c. sing. m. participle present tense < eiji- I am)
pro <del>v</del>	- (+ 4th c.) to, up to
tauta	- these things (1st and 4th c. pl.)
ajnhw	- truly, amen (< Hebrew: it is sure)
new", new <del>tero</del> "	- (adjective) new, (comparative) newer
zwnnuw	- I gird, I put on
plew	- I sail
eij'	- (+ 4th c.) to (the inside), into
Suria (f.)	- Syria
etw	- I have, I hold
pisti" (f.)	- faith
kokko" (m.)	- seed, grain
siwapi (neut.)	- mustard
ah	- (+ a verb form) would
Farisaib" (m.)	- Pharisee
maqht <del>v</del> (m.)	- pupil, student, disciple
ojeidizw	- I defame
ferw	- I carry, I bring
eij <del>ferw</del>	- I carry into
apofew	- I carry away/from
ejnautou'	- (of) myself
s(e)autou'	- (of) yourself, thyself
eautou'	- (of) oneself
piw	- I drink
ajorazw	- I buy
hdew"	- (adverb) gladly
otlo" (m.)	- crowd
ou <del>to</del> "	- this
profh <del>th</del> " (m.)	- prophet

wJ	- as, just as
etw aujtoŵ wJ	- I consider him to be...
pisteuŵ	- (+ 3rd c.) I believe in
lhsthŵ (m.)	- criminal, miscreant
wšautŵ"	- just so, in the same way/manner
ejkousiŵ (f.)	- power, right, might
poiew	- I do, I make

### 8.9 The background of the New Testament: Religion among Jewry I

In lessons 8- 13 we want to pay attention to religion and philosophy in the world of the New Testament. In lessons 8- 10 we discuss religious groups within Jewry, in lesson 11 Greek religion, in lesson 12 Roman religion and in lesson 13 philosophy.

In this lesson we broach the Jewish religion with its various facets that played a role in the time of the New Testament. In previous lessons we saw that the Romans have ruled over what they called Palestine for a long time. Under their rule, however, Jewish leaders did exert a certain influence of their own. An important Jewish administrative organization was the sanhedrin (toVsunevrion). This council was made up of seventy members. The highpriest (oJ ajcieriŵ) was in charge. He represented the Jewish people over against the Roman ruler and surveyed the religious solemnities in Jerusalem. Well-known highpriests from the New Testament are Hannas ( Anna": Luke 3. 2, Acts 4. 6), Caiaphas (Kaiapha": Matth. 26. 57, John 18. 13) and Ananias ( jAnaniŵ": Acts 23. 2, 24. 1).

The council consisted mainly of members from longstanding influential priestly families. This council is mentioned many a time in the New Testament. We only give a few scripture references: Matth. 5. 22 (the council as court of justice), Matth. 26. 59, Luke 22. 66 (Jesus before the council), Acts 4. 15 (Peter and John before the council), Acts 5. 21 (council deliberation), Acts 5. 27, 34, 41 (the apostles before the council).

The word sunevrion occurs in the New Testament twice in the plural sunevria: Matth. 10. 17 and Mark 13. 9). These usages in the plural are usually translated with 'council meetings.'

### NOTES: