

LESSON XV

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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 ε, 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.

λέγει αὐτῷ· ναὶ κύριε,
ἐγὼ **πεπίστευκα** ὅτι σὺ
εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
θεοῦ ὁ εἰς τὸν κόσμον
ἐρχόμενος

She says to Him: Yes
Lord, I believe that You
are the Christ, the Son of
God, Who comes into the
world. (John 11. 27)

πεπίστευκα- 1st p. sing.
perfect past tense <
πιστεύω, χριστός (m.)-
lit. anointed < (χρίω- I
anoint), Greek equivalent
of the Hebrew Messiah,
ἐρχόμενος- 1st c. sing. m.
participle s. present t.
ἔρχομαι- I go (verbs
ending in -μαι will be
dealt with much later)

λέγει αὐτῷ ὁ Ἰησοῦς,
Ὅτι **ἑώρακάς** με
πεπίστευκας;

Jesus says to him:
'Because you have seen
Me, you believe?' (John
20. 29)

ἑώρακας- 2nd p. sing. p.
perfect t. ὄραω- I see
(this verb is irregular!),
πεπίστευκας- 2nd p. sing.
perfect tense < πιστεύω

.. ὅτι οὐ **πεπίστευκεν**
εἰς τὴν μαρτυρίαν...

... because he has not be-
lieved in the testimony ...
(1 John 5. 10)

πεπίστευκεν- 3rd p. sing.
perfect t. < πιστεύω,
μαρτυρία (f.)- testimony

καὶ ἡμεῖς **πεπισ-
τεύκαμεν** ... ὅτι σὺ εἶ ὁ
ἅγιος τοῦ θεοῦ

And we believe...that
You are the Holy One of
God (John 6. 69)

πεπιστεύκαμεν- 1st p. pl.
p. p. t. < πιστεύω, ἅγιος-
used as a noun here by
adding the definite
article

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αὐτὸς γὰρ ὁ πατήρ
φιλεῖ ὑμᾶς, ὅτι ὑμεῖς
ἐμὲ πεφιλήκατε καὶ
ΠΕΠΙΣΤΕΥΚΑΤΕ ὅτι ἐγὼ
παρὰ τοῦ θεοῦ ἐξῆλθον

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)

πεφιληκατε- 2nd p. pl. p.
p. t. < φιλέω- I love,
πεπιστεύκατε- 2nd p. pl.
p. p. t. < πιστεύω, παρά-
(+ 2nd c.) from the
presence of, ἐξῆλθον- 3rd
p. sing. aor. < ἐξέρχομαι
(the aorist will be dealt
with yet; translate as a
simp. past t.)

ἄλλοι **κεκοπιάκασιν**

Others have labored.
(John 4. 38)

ἄλλοι- 1st c. pl. m. <
ἄλλος- other, κεκοπιά-
κασιν- 3rd p. pl. p. p. t. <
κοπιάω- I work (with dif-
ficulty), I labor

15.3 The endings of the perfect past tense of regular verbs

-κα
-κας
-κεν
-καμεν
-κατε
-κασι(ν)

15.4 The endings after a root ending in a dental

When a verb ends in a dental (δ, θ, ζ), the dental is dropped in front of the endings of the perfect past tense

βαπτίζω > root βαπτίζ- > perfect past tense βεβαπτικά

15.5 The endings after a root ending in π, β, κ, γ

When the root of a regular verb ends in a π or β, this end consonant is dropped. The endings begin with a φ instead of a κ.

Example: βλέπω > root βλεπ- > βεβλεπ- > βέβλεφα

When a root of a regular verb ends in a κ or γ, this end consonant is dropped. The endings begin with a χ instead of a κ.

Example: ἄγω > root ἄγ- > ἤγ- > ἤχα

15.6 Reduplication

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

πιστεύω > root πιστευ- with beginning consonant π > π-ε-πιστευ-κα > πεπίστευκα

κοπιάω > root κοπια- with beginning consonant κ > κ-ε-κοπια-κα > κεκοπίακα

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The letters θ, φ, χ are actually the aspirated letters τ, π and κ. When the root starts with an aspirated letter, then the prefix begins with the non-aspirated consonant.

θεραπεύω > root θεραπευ- with beginning consonant θ > τ-ε-θεραπευ-κα > τεθεράπευκα

φιλέω > root φιλε- with beginning consonant φ > π-ε-φιλη-κα > πεφίληκα

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: α and ε become η, ο becomes ω.

ἀγοράζω > root ἀγοραζ- > perfect past tense ἤγόρακα

ὀνομάζω (I name) > root ὀνομαζ- > perfect past tense ὠνόμακα

b) vowel lengthening of the ending root vowel

Perhaps you wondered why in the perfect past tense of φιλέω the vowel ε, in which the root ends, becomes an η. Also this is vowel lengthening. Every verb of which the root ends in an α, ε or ο, receives vowel lengthening in front of certain tense endings.

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

The vowel α becomes η, except when an ε, ι, ρ precedes.

τιμάω (I honor) > root τιμα- > (α becomes η) τετίμηκα

κοπιάω > root κοπια- > (α after ι becomes long) κεκοπίακα

The vowel ε becomes an η.

ποιέω > root ποιε- > (ε becomes η) πεποίηκα

The vowel ο becomes an ω.

πληρώω > root πληρο- > (ο becomes ω) πεπλήρωκα

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 -ος and is inflected as a noun of the second declension, -ος (λόγος).

The feminine adjective ends in -η or -α (after ε, ι, ρ) and is inflected as a noun of the first declension, -η (ἀρχή) or -α (ἡμέρα).

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

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

ἀγαθός, η, ον
ἅγιος, α, ον

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.

σὺ εἶ ὁ ἅγιος- You are the Holy One (ἅγιος is written in the first case masculine singular, because it belongs to σὺ)

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

ὁ μὲν νόμος ἅγιος- The law, now, is holy. (ἅγιος- 1st c. sing. m. qualifies νόμος- 1st c. sing.)

15.9 The determinative pronoun αὐτός

The determinative pronoun αὐτός is inflected as follows:

	m.	f.	neut.
sg. 1 st c.	αὐτός	αὐτή	αὐτό
2 nd c.	αὐτοῦ	αὐτῆς	αὐτοῦ
3 rd c.	αὐτῷ	αὐτῇ	αὐτῷ
4 th c.	αὐτόν	αὐτήν	αὐτό
pl. 1 st c.	αὐτοί	αὐταί	αὐτά
2 nd c.	αὐτῶν	αὐτῶν	αὐτῶν
3 rd c.	αὐτοῖς	αὐταῖς	αὐτοῖς
4 th c.	αὐτούς	αὐτάς	αὐτά

αὐτός is used in three ways:

1) not preceded directly by the article: 'self'

αὐτός γὰρ ὁ πατήρ φιλεῖ ὑμᾶς - For the Father Himself does love you (John 16. 27)

2) preceded immediately by the definite article: 'the same (thing)'

καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν - Also sinners do the same things (Luke 6. 33)

3) without the article: 'he, she, it' (personal pronoun of the third person)

καὶ λέγει αὐτῷ - And he says to Him (Matt. 4. 6)

In the homework section you will find different usages of αὐτός

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15.10 Homework

Translate the following sentences.

1. υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.
2. ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.
3. γινώσκετε τί πεποίηκα ὑμῖν;
4. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεὸν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς ...
5. μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
6. καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων
7. ... τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν ...
8. μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.
9. ... ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν
10. ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστὶν

γεννάω- I engender, λαλέω- I say, I speak, λύπη (f.)- sadness, pain, πληρώω- I fill, γινώσκω- I know, I understand, ἐν τούτῳ- herein, in this, in that, ἠγάπησεν- 3rd p. sing. aor. < ἀγαπάω (translate here as a perfect past tense), πραεῖς- 1st c. pl. m. < πραύς- (adjective) meek (because of the article used as a noun), κληρονομέω- I inherit, δεῦτε- (adverb) come here, come on!, ὀπίσω- (+ 2nd c.) behind, ἄνθρωπος (m.)- human, μέλη- 1st c. pl. < μέλος (neut.)- member (of a body), πράξιν- 4th c. sing. < πράξις (f.)- activity, μισέω- I hate, τε comes after a phrase, just like καὶ comes before; read therefore καὶ ἐν δεξιᾷ τοῦ θρόνου τοῦ θεοῦ κεκάθικεν, δεξιᾷ- 3rd c. sing. f. < δεξιός- (adjective) right (hand side)-, fill in after δεξιᾷ a: χειρὶ- 3rd c. sing. < χεῖρ (f.)- hand, καθίζω- I sit, am seated, Μωϋσεῖ- 3rd c. sing. < Μωϋσῆς, τοῦτον- 4th c. sing. m. < οὗτος, πόθεν- (introduces an indirect question) from where, whence

15.11 New words

χριστός (m.)	- Christ (lit. anointed)
χρίω	- I anoint
ἔρχομαι	- I go, I come
ὁράω	- I see
φιλέω	- I love, I feel friendship
παρά	- (+ 2 nd c.) from the presence of
ἄλλος, α, ον	- other
κοπιᾶω	- I labor, I work with difficulty
ὀνομάζω	- I name
τιμάω	- I honor
πληρώω	- I fill
μέν	- δε . . . μεν (on the one hand . . . on the other)
γεννάω	- I engender
λαλέω	- I speak
λύπη (f.)	- sadness, pain
πραύς, πραεῖα, πραύ	- meek
κληρονομέω	- I inherit
δεῦτε	- (adverb come on, come here!)

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ὀπίσω	- (+ 2 nd c.) behind
ἄνθρωπος (m.)	- human, man
μέλος (neut.)	- member (of body)
πρᾶξις (f.)	- activity
μισέω	- I hate
τε	- comes after a word/phrase, like καί comes before
δεξιός, α, ον	- right (hand side)
χείρ (f.)	- hand
καθίζω	- I sit, I am seated
πόθεν	- (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:

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