

## LESSON XVIII

## 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<br>ὁ ἀγαπητός                  | This is my beloved Son.<br>(Matt. 3. 17)                          | οὗτος- 1 <sup>st</sup> c. sing. mas.   |
| ἄθῳός εἰμι ἀπὸ<br>τοῦαἵματος τούτου                   | I am innocent of the blood<br>of This [Man]. (Matt.<br>27.24)     | ἄθῳος-innocent, αἵ-<br>ματος- 2 <sup>nd</sup> c. sing. < αἷμα<br>(neut.)- blood (noun of<br>the third declension; will<br>be explained yet),<br>τούτου- 2 <sup>nd</sup> c. sing. m. <<br>οὗτος   |
| πόθεν τούτῳ ἡ σοφία<br>αὕτη ...;                      | From where does He have<br>this wisdom? (Matt.<br>13.54)          | τουτῷ- 3 <sup>rd</sup> c. sing. m. <<br>οὗτος (add ἐστὶν in<br>thought: ) 'whence (is) for<br>Him this wisdom?', such a<br>usage of the third case<br>occurs often; this is called<br>the <i>casus possessivus</i><br>(case of possession),<br>σοφία (f.)-wisdom, αὕτη-<br>1 <sup>st</sup> c. sing. fem. < οὗτος |
| ἐγὼ καταλύσω τὸν ναὸν<br>τούτον τὸν χειρο-<br>ποίητον | I will destroy this temple<br>made by hand . . . (Mark<br>14. 58) | καταλύω- I break down, I<br>destroy, ναός (m.)-<br>temple, sanctuary,<br>τούτον- 4 <sup>th</sup> c. s. m.<<br>οὗτος, χειροποίητος-<br>made with hands (χεῖρ +<br>ποιέω)  |

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... τὸ δὲ καλὸν σπέρμα,  
**οὗτοι** εἰσιν οἱ υἱοὶ τῆς  
βασιλείας

... and the good seed,  
these are the sons of the  
kingdom. (Matt.  
13.38)

σπέρμα (neut.)- seed,  
οὗτοι- 1<sup>st</sup> c. pl. m. <  
οὗτος

οὐ περὶ **τούτων** δὲ  
ἔρωτω 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- 2<sup>nd</sup> c. pl. m. <  
οὗτος, ἔρωτῶ- 1<sup>st</sup> p.  
sing. s. pr. t. ἔρωτάω- I  
ask, I pray (contracting  
verb; will be dealt with  
later)

τί ποιήσωμεν τοῖς  
ἀνθρώποις **τούτοις**;

What shall we do with/to  
these men? (Acts 4. 16)

τούτοις- 3<sup>rd</sup> 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- 4<sup>th</sup> c. pl. m. <  
οὗτος

πόθεν τούτῳ ἡ σοφία  
**αὐτῆ**...;

From where does He have  
this wisdom? (Matt.  
13.54)

αὐτῆ- 1<sup>st</sup> 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- 3<sup>rd</sup> c. s. neut. < τί,  
ὁμοιώω- (+ 3<sup>rd</sup> c.) I  
compare with, ταύτης-  
2<sup>nd</sup> c. s. f. < οὗτος,  
ὅμοιος- similar

οὕτως ἔσται καὶ τῇ  
γενεᾷ **ταύτῃ** τῇ πονηρᾷ

So it will be with this

ταύτῃ- 3<sup>rd</sup> c. sing. f. <  
οὗτος

οὐκ οἶδατε τὴν  
παραβολὴν **ταύτην** ... ;

Do you not know this  
parable ...? (Mark 4. 13)

ταύτην- 4<sup>th</sup> c. sing. f. <  
οὗτος

**αὗται** γάρ εἰσιν δύο  
διαθήκαι ...

For these are two  
covenants ... (Gal. 4.24)

αὗται- 1<sup>st</sup> c. pl. f. <  
οὗτος, διαθήκη (f.)-  
covenant

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μείζων **τούτων** ἄλλη  
ἐντολή οὐκ ἔστιν

There is no other com-  
mandment greater than  
these. (Mark 12. 31)

μείζων- (+ 2<sup>nd</sup> c.) greater  
than, τούτων- 2<sup>nd</sup> c. pl. f.  
< οὗτος

... ἐν **ταύταις** ταῖς  
ἡμέραις ...

... in these days ... (Luke  
23. 7)

ταύταις- 3<sup>rd</sup> c. pl. f. <  
οὗτος

βλέπεις **ταύτας** τὰς  
μεγάλας οἰκοδομάς;

Do you see these great  
buildings? (Mark 13: 2)

ταύτας- 4<sup>th</sup> c. sing. f. <  
οὗτος, μεγάλας- 4<sup>th</sup> c.  
pl. f. < μέγας, οἰκοδομή  
(f.)- building

... **τοῦτό** ἐστὶν τὸ σῶμά  
μου

... this is My body. (Matt.  
26. 26)

τοῦτο- 1<sup>st</sup> c. sing. neut.<  
οὗτος

... περὶ τοῦ ῥήματος  
**τούτου**

... about that word (Luke  
9. 45)

ῥήματος- 2<sup>nd</sup> c. sing. <  
ῥήμα (word of the 3<sup>rd</sup>  
declension; to be dealt  
with later), τούτου- 2<sup>nd</sup>  
c. sing. neut. οὗτος

ἐν γὰρ **τούτῳ** ὁ  
λόγος ἐστὶν ἀληθινὸς  
ὅτι ἄλλος ἐστὶν ὁ  
σπείρων καὶ ἄλλος ὁ  
θερίζων

For in this the word is  
true that one sows and  
another reaps (John 4.  
37)

τούτῳ- 3<sup>rd</sup> 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- 4<sup>th</sup> c. sing. neut.  
[λιτ. ον αχχουντ οφ  
τηατ] ^ οὗτος

τῶν δὲ δώδεκα ἀπο-  
στόλων τὰ ὀνόματα  
ἐστὶν **ταῦτα**

Of the twelve apostles the  
names are these. (Matt.  
10.2)

ἀπόστολος (m.)- (lit.sent  
one <ἀποστελλω) mes-  
senger; apostle, ὀνόματα-  
1<sup>st</sup> c. pl. < ὄνομα, ταῦτα-  
1<sup>st</sup> c. pl. neut. < οὗτος

οἶδεν γὰρ ὁ πατὴρ ὑμῶν  
ὁ οὐράνιος ὅτι χρῆζετε  
**τούτων** ἀπάντων

For your heavenly Father  
knows that you need all  
these things. (Matt. 6.32)

τούτων- 2<sup>nd</sup> c. pl. neut.

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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- 3<sup>rd</sup> c. pl. neut. <  
οὗτος, ὑπερνικῶμεν- 1<sup>st</sup>  
p. pl. simp. pr. t. <  
ὑπερνικῶ- I gain a  
surpassing victory, I am  
vastly superior in  
conquering, I am a super  
hero (ὑπερ- over  
+νικάω- I conquer), (con-  
tracting verb, to be ex-  
plained later)

πάντα γὰρ **ταῦτα** τὰ  
ἔθνη ἐπιζητοῦσιν

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

ταῦτα- 4<sup>th</sup> c. pl. neut. <  
οὗτος, ἔθνη pl. < ἔθνος,  
N.B. 'nations' often  
has the connotation of  
'heathen', ἐπιζητέω- I  
seek (for).

### 18.3 The inflexion of the demonstrative pronoun οὗτος

|                        | m.      | f.      | neut.   |
|------------------------|---------|---------|---------|
| sg. 1 <sup>st</sup> c. | οὗτος   | αὕτη    | τούτο   |
| 2 <sup>nd</sup> c.     | τούτου  | ταύτης  | τούτου  |
| 3 <sup>rd</sup> c.     | τούτῳ   | ταύτῃ   | τούτῳ   |
| 4 <sup>th</sup> c.     | τούτον  | ταύτην  | τούτο   |
| pl. 1 <sup>st</sup> c. | οὗτοι   | αὗται   | ταῦτα   |
| 2 <sup>nd</sup> c.     | τούτων  | τούτων  | τούτων  |
| 3 <sup>rd</sup> c.     | τούτοις | ταύταις | τούτοις |
| 4 <sup>th</sup> c.     | τούτους | ταύτας  | ταῦτα   |

### 18.4 Usages of the demonstrative pronoun οὗτος

οὗτος can be used in two ways:

- as an adjective. The form of οὗτος 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 οὗτος 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)

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**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, -εξ, -ε(ν), -ομεν, -ετε, -ον

|               |   |          |
|---------------|---|----------|
| ἐ- νικα- ον   | > | ἐνίκων   |
| ἐ- νικα- εξ   | > | ἐνίκας   |
| ἐ- νικα- ε    | > | ἐνικά    |
| 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.

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**18.6 Homework**

Translate the following sentences.

1. πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοῦς 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 ἀπολογίαὶν παντὶ 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- 2<sup>nd</sup> p. pl. aor. < χαίρω- I rejoice, translate as simple past tense., δένδρον (neut.)- tree, καρπός (m.)- fruit, σαπρός- bad, rotten, πρῶτος- first, γεγεννημένον- 1<sup>st</sup> c. sing. neut. participle perfect tense < γίνομαι, ἔτοιμος- ready, prepared, αἰεὶ- (adverb) always, ἀπολογία (f.) defense, αἰτέω- I ask, I request, ἐλπίδος- 2<sup>nd</sup> 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  |
| ἐρωτάω           | - I ask   |
| ὁμοιῶ            | - (+ 3 <sup>rd</sup> c.) I compare with             |
| ὅμοιος, α, ον    | - similar   |
| μείζων           | - (+ 2 <sup>nd</sup> 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             | - (+ 4 <sup>th</sup> c.) over ...                   |
| νικάω            | - I conquer   |
| ἐπιζητέω         | - I seek (out/for)                                  |
| ἐμπόρος (m.)     | - merchant  |
| μαργαρίτη (f.)   | - pearl   |
| χαίρω            | - I rejoice   |

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|                    |                               |
|--------------------|-------------------------------|
| δένδρον (neut.)    | - tree                        |
| καρπός (m.)        | - fruit                       |
| σαπρός, α, ον      | - bad, rotten, evil           |
| πρῶτος, η, ον      | - first                       |
| έτοιμος, η, ον     | - ready, prepared             |
| ἀεί                | - (adverb) always             |
| ἀπολογία (f.)      | - defence                     |
| αἰτέω              | - I ask, I request            |
| έλπίς (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:**

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