

## LESSON XIX

## LESSON XIX

**19.1 Introduction**

In this lesson we devote space to the explanation of the aorist, mentioned already several times. The aorist is a past tense, like the simple past tense. But there is a difference. More about that under 19.6.

First we give you examples of the so-called sigmatic aorist. The other two *aoristi* are the thematic aorist and the root aorist. These will be dealt with later. The sigmatic aorist is called this way, because the endings begin with a sigma. In front of the root the prefix is put, the mark of past tenses. Study the following examples carefully.

**19.2 Examples from the New Testament with forms of the sigmatic aorist**

<i>ἐπίστευσα</i> , διὸ ἐλάλησα	I have believed, therefore I have spoken (2 Cor. 4:13)	ἐπίστευσα- 1 <sup>st</sup> p. sing. aor. < πιστεύω, διό- (copulative) therefore, ἐλάλησα- 1 <sup>st</sup> p. sing. aor. < λαλέω (vowel leng- thening!, see under 19.4)
... ἀνθ' ὧν οὐκ ἐπί- στευσας τοῖς λόγοις μου ...	... because of the fact that you have not believed my words... (Luke 1. 20)	ἀντί- (+ 2 <sup>nd</sup> c.) because of, ἐπίστευσας- 2 <sup>nd</sup> p. sing. aor. < πιστεύω
<i>ἐπίστευσεν</i> ὁ ἄνθρω- πος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς ...	The man believed the word that Jesus spoke to him... (John 4. 50)	ἐπίστευσεν- 3 <sup>rd</sup> p. sing. aor. < πιστεύω, εἶπεν- 3 <sup>rd</sup> p. sing. aor. < λέγω (irregular aor., to be explained later)
... καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν <i>ἐπιστεύσαμεν</i> ...	... also we have believed in Christ Jesus... (Gal. 2. 16)	ἐπιστεύσαμεν- 1 <sup>st</sup> p. pl. aor. < πιστεύω
διὰ τί οὖν οὐκ <i>ἐπιστεύσατε</i> αὐτῷ;	Why then did you not believe him? (Matt. 21. 25)	ἐπιστεύσατε- 2 <sup>nd</sup> p. pl. aor. < πιστεύω
... καὶ <i>ἐπίστευσαν</i> εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ	... and His disciples believed in Him. (John 2. 11)	ἐπίστευσαν- 3 <sup>rd</sup> p. pl. aor. < πιστεύω

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**19.3 Overview of how the sigmatic aorist is formed**

The root of the verb is again the point of departure. In front of the root the augment is attached. Behind the root the endings are put.

- σα
- σας
- σε(ν)
- σαμεν
- σατε
- σαν

The participle of the sigmatic aorist is formed as follows: behind the root the endings of the present tense participle are put, with this difference that the vowel ο (masculine and neuter) and ου (feminine) are exchanged for the mark of the aorist -σα-.

Exception is only the 1<sup>st</sup> c. sing. m. : present tense ptc. ending -ων, aorist ending -σας.

A participle never takes an augment.

		m.	f.	neut.
sing	1 <sup>st</sup> c.	- <i>σας</i>	- <i>σασα</i>	- <i>σαν</i>
	2 <sup>nd</sup> c.	- <i>σαντος</i>	- <i>σασης</i>	- <i>σαντος</i>
	3 <sup>rd</sup> c.	- <i>σαντι</i>	- <i>σαση</i>	- <i>σαντι</i>
	4 <sup>th</sup> c.	- <i>σαντα</i>	- <i>σασαν</i>	- <i>σαν</i>
pl.	1 <sup>st</sup> c.	- <i>σαντες</i>	- <i>σασαι</i>	- <i>σαντα</i>
	2 <sup>nd</sup> c.	- <i>σαντων</i>	- <i>σασων</i>	- <i>σαντων</i>
	3 <sup>rd</sup> c.	- <i>σασιν</i>	- <i>σασαις</i>	- <i>σασιν</i>
	4 <sup>th</sup> c.	- <i>σαντας</i>	- <i>σασας</i>	- <i>σαντα</i>

Example:

πιστεύω· 1<sup>st</sup> c. pl. f. ptc. simple pr. tense : πιστεύουσαι

1<sup>st</sup> c. pl. f. ptc. aor. : πιστεύσασαι

ἀκούω· 3<sup>rd</sup> c. sg. m. ptc. s. pr. tense: ἀκούοντι

3<sup>rd</sup> c. sg. m. ptc. aor. : ἀκούσαντι

The infinitive of the aorist is formed with the ending -σαι behind the root.

Example:

πιστεύω· infinitive s. pr. tense: πιστεύειν

infinitive aorist. : πιστεῦσαι

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**19.4 The sigmatic aorist of verbs with roots ending in a vowel**

When the root ends in a vowel, then the vowel before the ending of the sigmatic aorist is lengthened.

ᾶ· η (behind ε, ι, ρ it remains an α!)

ἔ· η

ὄ· ω

Examples:

ἀγαπάω· root ἀγαπα· ἠγάπησα

κοπιάω· root κοπια· ἐκοπίασα

ποιέω· root ποιε· ἐποίησα

πληρόω· root πληρο· ἐπλήρωσα

**19.5 The sigmatic aorist of verbs with roots ending in a labial, guttural or dental**

When the root ends in a labial (π, β, φ,), the labial contracts with the σ to become ψ.

Example:

βλέπω· root βλεπ· ἔβλεψα

When the root ends in a guttural (κ, γ, χ), the guttural contracts with the σ to become ξ.

Example:

ἀνοίγω· root ἀνοιγ· ἤνοιξα

When the root ends in a dental (δ, ζ, θ), the dental is dropped in front of the σ.

Example:

βαπτίζω· root βαπτιζ· ἐβάπτισα

**19.6 Translation of forms of the aorist**

The aorist is a past tense, just like the simple past tense. Yet there is a difference. The simple past tense in Greek describes a continual or ongoing act, but the aorist denotes a one time act. So, the simple past tense denotes duration. The aorist simply a bygone act. The aorist therefore can be translated as a perfect tense. You read that already in several examples. Another possibility is to translate the aorist ingressively, as denoting the commencement of an act. For instance ... καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν ... can be translated as 'also we have come to believe in Christ Jesus'. For the aorist denotes a point in time and the simple past tense a line. A perfect example is the use of the aorist for the Greek verb 'to die.' In the simple past tense it means 'he was dying' and in the aorist 'he expired.'

The participle of the aorist has the same usages as the simple present tense participle. When the aorist participle is used as a predicate, translate with the copulative 'after,' as the participle describes an act that has been completed before the main act takes place. Again then this shows that the aorist represents a point in time. The participle of the simple present tense, however, that introduces a subordinate clause; must be translated with 'while' or 'during,' as it denotes an act that takes place beside the act of the main verb.

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The aorist infinitive must often be translated with the same meaning as the one of the simple present tense. Only in a few cases there is a difference. In due time we will explain the various usages of the infinitive.

**19.7 τις, τίς, τι, τί**

Now we would like to share with you the complete inflexion of the words **τις** and **τι**. In addition we discuss the usages.

As we noted earlier, the accent determines the difference in translation. Forms with the accent on the first syllable are always interrogatives, forms without the accent or with the accent on the second syllable are indefinite pronouns. **τις, τίς** is used for the masculine and the feminine, **τι, τί** for the neuter.

We give you the full inflexion.

		m./f.	neut.	m./f.	neut.
sing	1 <sup>st</sup> c.	τις	τι	τίς	τί
	2 <sup>nd</sup> c.	τινος	τινος	τινος	τινος
	3 <sup>rd</sup> c.	τινι	τινι	τινι	τινι
	4 <sup>th</sup> c.	τινα	τι	τινα	τί
		m./f.	neut.	m./f.	neut.
pl.	1 <sup>st</sup> c.	τινες	τινα	τινες	τινα
	2 <sup>nd</sup> c.	τινων	τινων	τινων	τινων
	3 <sup>rd</sup> c.	τισιν	τισιν	τισιν	τισιν
	4 <sup>th</sup> c.	τινας	τινα	τινας	τινα

Usages:

a) **τις, τι** - indefinite pronoun

- as an adjective. The indefinite pronoun belongs to a substantive and agrees in gender, number and case with that substantive. Translation: 'some' 'one' 'somebody' 'certain.'

Example: κριτής **τις** ἦν ἐν **τινι** πόλει... - There was a judge in a certain town...(Luke 18. 2)

- as a substantive. The indefinite pronoun is used all by itself. Translation: masculine/ female 'somebody,' (plural) 'some,' neuter 'something' 'some things.'

Example: **τινές** ἐξ αὐτῶν εἶπον ... - Some of them said ... (Luke 11. 15)

b) **τίς, τί**- interrogative

- as an adjective. The interrogative belongs to a substantive and agrees in gender, number and case with that word. Translation: 'who' 'which?'

Example: **τίνα** μισθὸν ἔχετε; - What reward do you have? (Matt. 5. 46)

- as a substantive. The interrogative is used by itself. Translation: masculine/ feminine 'who?', neuter 'what?'

Example: **τίνος** ἡ εἰκὼν αὐτῆ καὶ ἡ ἐπιγραφή;- Whose is this image and superscription? (Matt. 22. 20)

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**19.8 Homework**

Translate the following sentences.

1. καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας ...
2. τίνα σεαυτὸν ποιεῖς;
3. ἔκρυσα τὸ τάλαντόν σου ἐν τῇ γῆ
4. ... πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν ...
5. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ
6. ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν
7. ἀξιούμεν δὲ παρὰ σου ἀκοῦσαι ἃ φρονεῖς ...
8. καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεὸν βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκῆνην αὐτοῦ ...
9. καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν
10. τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἢ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν

βλασφημέω- I blaspheme, πληγή (f.)- plague, κρύπτω- I hide, ἦλθεν- 3<sup>rd</sup> p. sing. aor. < ἔρχομαι, δικαιοσύνη (f.)- righteousness, χρεῖαν ἔχω- (+ 2<sup>nd</sup> c.) I need something/ somebody, μαρτύρων- 2<sup>nd</sup> c. pl. < μάρτυς, ἴδε- see!, νῦν- now, βλασφημία (f.)- blasphemy, ἀξιόω- I consider worthy/ best, φρονέω- I think, ἀνατρέπω- I turn upside down, I throw down, I destroy, ἁμαρτία (f.)- sin, αἷματι- 3<sup>rd</sup> c. sing. < αἷμα, ἱερεῖς- 4<sup>th</sup> c. pl. < ἱερεὺς (m.)- priest, κράτος (neut.)- power, αἰῶνας- 4<sup>th</sup> c. pl. < αἰών (m.)- age, αἰώνων- 2<sup>nd</sup> c. pl. < αἰών

**19.9 New Words**

ἀντί	- (+ 2 <sup>nd</sup> c.) on account of, because of
μισθός (m.)	- wages, reward
εἰκῶν (f.)	- image
ἐπιγραφή (f.)	- superscription
βλασφημέω	- I blaspheme
πληγή (f.)	- plague
κρύπτω	- I hide
δικαιοσύνη (f.)	- righteousness
χρεῖαν ἔχω	- (+ 2 <sup>nd</sup> c.) I need something/ somebody
ἴδε	- see!
βλασφημία (f.)	- blasphemy
ἀξιόω	- I consider worthy/best
φρονέω	- I think
ἀνατρέπω	- I turn upside down, I throw down, I destroy
ἁμαρτία (f.)	- sin
ἱερεὺς (m.)	- priest
κράτος (neut.)	- power
αἰών (m.)	- age

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**19.10 The background of the New Testament: Greek I**

In the previous lesson you read something about the renewed interest in Greek literature in the fifteenth and sixteenth centuries. In this lesson and the next we would like to give you a bird's-eye-view of the development of the Greek language.

When scholars speak about the Greek of the fifth century B.C., they mean the Attic dialect. Besides Attic there are three more ancient dialects: Ionic, Aeolic and Doric. Each dialect was spoken in a specific territory of the Greek world. Attic, for instance, was spoken mainly in Athens and surroundings and Ionic on the islands of the Aegean Sea and on the coast of Asia Minor. Most extent literature of that period is in Attic, but also of the other dialects works hail down to us.

About 400 B.C. Koinè (κοινός means 'general, common') began to develop, a language with Attic as its base and a few Ionic characteristics. After Alexander the Great conquered a great part of the Mediterranean area, Koinè became the language of those regions. The Septuagint (Greek translation of the Old Testament) and the New Testament are written in this language.

Despite this common vehicle with certain characteristics, each book of the New Testament has more or less its own kind of Greek. The Greek of certain writers differs more from Attic than that of others.

Actually one could argue that the Greek of the New Testament is unique with its own grammar and choice of words. In church Latin words took on new meanings to fit them into the spiritual context. So also Greek words in the New Testament were used differently. The Greek word σωτήρ (savior) is used for Christ as Savior of the world. Therefore it does not occur in the plural in the New Testament. The verb σώζω (I save) is used in the first place in the context of eternal salvation by God. The general meaning of helping out, 'saving' becomes secondary.

**NOTES:**

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