

## LESSON VIII

## 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  $\xi$ - 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  $\mu\eta\mu\omicron\nu\epsilon\upsilon\epsilon\tau\epsilon$ . In the third column we give  $\mu\eta\mu\omicron\nu\epsilon\upsilon\omega$ - I remember; for  $\mu\eta\mu\omicron\nu\epsilon\upsilon\epsilon\tau\epsilon$  is a regular present tense (2<sup>nd</sup> 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 that you get used to them, as they occur in Greek bibles.

οὐ μνημονεύετε ὅτι ἔτι  
ὄν πρὸς ὑμᾶς ταῦτα  
ἔλεγον ὑμῖν;

Do you not remember that  
while I was yet with you I  
said these things to you?  
(2 Thess. 2. 5)

$\mu\eta\mu\omicron\nu\epsilon\upsilon\omega$ - I remember,  
 $\acute{\omicron}\tau\iota$ -that,  $\acute{\xi}\tau\iota$ - yet,  $\acute{\omicron}\nu$ -  
being (1<sup>st</sup> p. sing. m. ptc.  
pr. t. < εἰμί- I am, the  
participle will be dealt  
with yet),  $\pi\rho\acute{\omicron}\varsigma$ - (+ 4<sup>th</sup> c.)  
with,  $\tau\alpha\upsilon\tau\alpha$ - these/those  
things,  $\acute{\xi}\lambda\epsilon\gamma\omicron\nu$ - 1<sup>st</sup> p. sing.  
+ 3<sup>rd</sup> p. pl. past t. < λέγω-  
I say ( from the context  
you can tell which person  
is meant, 1<sup>st</sup> p. sing. or 3<sup>rd</sup>  
p. pl. [same form!])

ἀμὴν ἀμὴν λέγω σοι,  
ὅτε ἦς νεώτερος,  
ἐζώννυσες σεαυτόν

Truly, truly I say to you:  
when you were younger,  
you girded yourself. (John  
21. 18)

$\acute{\alpha}\mu\eta\grave{\nu}$ -truly, σοι- (3<sup>rd</sup> c.)  
you, thee, νεώτερος-  
younger (comparative),  
 $\acute{\xi}\zeta\omega\nu\nu\epsilon\varsigma$ - 2<sup>nd</sup> p. sing.  
past t.< ζωννύω- I gird,  
 $\sigma\epsilon\alpha\upsilon\tau\acute{\omicron}\nu$ -(4<sup>th</sup> c.) yourself,  
thyslf

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<i>ἔλεγεν</i> γὰρ ἐν ἑαυτῇ...	For she said in herself... (Matt. 9. 21)	<i>ἔλεγεν</i> - 3 <sup>rd</sup> p. sing past t. < λέγω- I say, ἐν- (+ 3 <sup>rd</sup> c.) in, ἑαυτῇ- 3 <sup>rd</sup> c. sing. f. < ἑαυτῆς- herself (Notice: this word does not occur in the 1 <sup>st</sup> case; no first case exists, ἑαυτῆς is the 2 <sup>nd</sup> case)
<i>ἐπλέομεν</i> εἰς Συρίαν	We sailed to Syria. (Acts 21. 3)	<i>ἐπλέομεν</i> - 1 <sup>st</sup> p. pl. past t. < πλεω-I sail, εἰς- (+ 4 <sup>th</sup> c.) to, Συρίαν- 4 <sup>th</sup> c. < Συρία- Syria
εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, <i>ἐλέγετε</i> ἂν...	If you had faith like a grain of musterd, you would say... (Luke 17. 6)	εἰ- if, ἔχω- I have, πίστιν- 4 <sup>th</sup> c. sing < πίστις- faith, ὡς- like, κόκκον- 4 <sup>th</sup> c. sing. < κόκκος(m.)- seed, grain, σινάπεως- 2 <sup>nd</sup> c. sing.< σίναπι (neut.)- mustard plant, ἐλέγετε- 2 <sup>nd</sup> p. pl. past t. < λέγω- I say, ἂν- gives the past tense the sense of what could be; translate with 'would'
οἱ Φαρισαῖοι <i>ἔλεγον</i> τοῖς μαθηταῖς	The Pharisees said to the disciples- (Matt. 9. 11)	ὁ Φαρισαῖος- the Pharisee, ἔλεγον- 3 <sup>rd</sup> p. pl. past t. < λέγω- I say, μαθηταῖς- 3 <sup>rd</sup> c. pl. < μαθητῆς(m.)-pupil, disciple

The endings then of the simple past tense, are:

ἐ--ον	ἐ--ομεν
ἐ--ες	ἐ--ετε
ἐ--ε[ν]	ἐ--ον

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

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

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

ἔλεγον	ἐλέγομεν
ἔλεγες	ἐλέγετε
ἔλεγεν[ν]	ἔλεγον

**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 λέγω. The root λεγ- is prefixed with the augment (ἐλεγ) 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 ἀκούω- I hear. The root is ἀκου-. The first person singular then is formed in this way ἐ- ακου- ον. The ε- contracts with the ἀ- of the root and becomes η: ἤκουον. 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!):

ε + ἐ- > ἦ-, example: ἐσθίω- I eat, 3<sup>rd</sup> p. pl. simple past tense: ἤσθιον  
 or: ε + ἐ- > εἶ-, example: ἔχω- I have, 3<sup>rd</sup> p. pl. simple past tense εἶχον  
 ε + ὀ- > ὤ-, example: ὀνειδίζω- I defame, 3<sup>rd</sup> p. pl. simple past tense ὠνειδίζον  
 The ι or υ remains unaltered. The augment only effects that the ι or υ becomes long.

This far we only gave examples of verbs that consist solely of the root. However there are also composite verbs, consisting of root and a preposition. For instance take the verb φέρω. It means 'I carry, I bring'. With a preposition it can become εἰσφέρω. As you saw among the examples under 8.2, εἰς means 'to (the inside)'. The verb εἰσφέρω 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:

εἰσφέρω: root εἰσ-φερ- > εἰσ-ε-φερ-ον > εἰσέφερον (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 ἀποφέρω. The preposition ἀπο means 'from' (denotes separation). The verb ἀποφέρω means 'I carry away/from'.

The simple past tense is formed in this way:

ἀποφέρω: root ἀποφερ- > ἀπο-ε-φερ-ον > ἀπέφερον (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.

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**8.5 Personal pronouns: the inflexion of ἐγώ and σὺ**

Learn the following columns by heart.

1 <sup>st</sup> c.	ἐγώ	σύ
2 <sup>nd</sup> c.	(ἐ)μοῦ	σοῦ
3 <sup>rd</sup> c.	(ἐ)μοί	σοί
4 <sup>th</sup> c.	(ἐ)μέ	σέ

Take notice: An ἐ- between parentheses denotes the fact that the ἐ- sometimes is written and sometimes not. When forms occur without the ἐ-, then they are without the accent. The various cases of σὺ can also occur without the accent.

**8.6 Reflective pronouns: the inflexion of ἐμαυτοῦ- (of) myself, σ(ε)αυτοῦ- (of) yourself, ἑαυτοῦ- (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.

2 <sup>nd</sup> c.	ἐμαυτοῦ / ἐμαυτῆς	σ(ε)αυτοῦ / σ(ε)αυτῆς	ἑαυτοῦ / ἑαυτῆς
3 <sup>rd</sup> c.	ἐμαυτῶ / ἐμαυτῇ	σ(ε)αυτῶ / σ(ε)αυτῇ	ἑαυτῶ / ἑαυτῇ
4 <sup>th</sup> c.	ἐμαυτόν / ἐμαυτήν	σ(ε)αυτόν / σ(ε)αυτήν	ἑαυτόν / ἑαυτήν

**8.7 Homework**

a) Give the forms of the simple past tense of ζωννύω.

b) Give the forms of the simple past tense of ἀποφέρω.

c) Translate these sentences.

- ἦσθιον, ἔπινον, ἠγόραζον... (3<sup>rd</sup> p. pl.)
- ἔλεγεν γὰρ ὁ Ἰωάννης...
- καὶ ἠδέως αὐτοῦ ἤκουεν.
- οἱ δὲ ὄχλοι ἔλεγον· οὗτος ἐστὶν ὁ προφήτης Ἰησοῦς
- ὡς προφήτην αὐτὸν εἶχον.
- ...ἐπιστεύετε ἂν ἐμοί.
- καὶ οἱ λησταί ... ὠνείδιζον αὐτόν.
- ὡσαύτως δὲ καὶ πάντες ἔλεγον.
- οὐκ εἶχες ἐξουσίαν
- καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν

πίνω- I drink, ἀγοράζω- I buy, ἠδέως- (adverb) gladly, ὄχλοι- 1<sup>st</sup> c. pl. < ὄχλος (m.)- crowd, οὗτος- this, προφήτης (m.)- prophet, ὡς- (just) as (ἔχω αὐτὸν ὡς- I consider him to be a...), πιστεύω- (+ 3<sup>rd</sup> c.) I believe in, λησταί- 1<sup>st</sup> c. pl. < ληστής (m.)- miscreant, criminal, ὡσαύτως- in the same way, just so, ἐξουσίαν- 4<sup>th</sup> c. sing. < ἐξουσία (f.)- power, right,

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ποιέω- 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**

μνημονεύω	- I remember
ὅτι	- (conjunction) that
ἔτι	- yet
ὄν	- being (1 <sup>st</sup> c. sing. m. participle present tense < εἶμι- I am)
πρός	- (+ 4 <sup>th</sup> c.) to, up to
ταῦτα	- these things (1 <sup>st</sup> and 4 <sup>th</sup> c. pl.)
ἀμήν	- truly, amen (< Hebrew: it is sure)
νέος, νεώτερος	- (adjective) new, (comparative) newer
ζωννύω	- I gird, I put on
πλέω	- I sail
εἰς	- (+ 4 <sup>th</sup> c.) to (the inside), into
Συρία (f.)	- Syria
ἔχω	- I have, I hold
πίστις (f.)	- faith
κόκκος (m.)	- seed, grain
σίναπι (neut.)	- mustard
ἄν	- (+ a verb form) would
Φαρισαῖος (m.)	- Pharisee
μαθητής (m.)	- pupil, student, disciple
ὄνειδίζω	- I defame
φέρω	- I carry, I bring
εἰσφέρω	- I carry into
ἀποφέρω	- I carry away/from
ἐμαυτοῦ	- (of) myself
σ(ε)αυτοῦ	- (of) yourself, thyself
ἐαυτοῦ	- (of) oneself
πίνω	- I drink
ἀγοράζω	- I buy
ἠδέως	- (adverb) gladly
ὄχλος (m.)	- crowd
οὗτος	- this
προφήτης (m.)	- prophet
ὡς	- as, just as
ἔχω αὐτὸν ὡς	- I consider him to be...
πιστεύω	- (+ 3 <sup>rd</sup> c.) I believe in
ληστής (m.)	- criminal, miscreant
ὡσαύτως	- just so, in the same way/manner
ἐξουσία (f.)	- power, right, might, authority
ποιέω	- I do, I make

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**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 (τὸ συνέδριον). This council was made up of seventy members. The high priest (ὁ ἀρχιερεὺς) was in charge. He represented the Jewish people over against the Roman ruler and surveyed the religious solemnities in Jerusalem. Well-known high priests from the New Testament are Hannas (Ἰωνᾶς: Luke 3. 2, Acts 4. 6), Caiaphas (Καϊάφας: Matth. 26. 57, John 18. 13) and Ananias (Ἀνανίας: 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 συνέδριον occurs in the New Testament twice in the plural συνέδρια: Matth. 10. 17 and Mark 13. 9). These usages in the plural are usually translated with ‘council meetings.’

**NOTES:**