

Lesson 20

The Aorist Tense

οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἔζησεν.

This my son was dead and has come to life. Luke 15:24

146. The Aorist Tense. The third principal part of the Greek verb is the aorist tense. The aorist generally corresponds to the simple past, or preterit, in English. It denotes linear action without regard to progress. The present infinitive, λύειν denotes linear action, to loose, to be loosing. The aorist infinitive λῦσαι to loose, denotes point of unmodified action. The word aorist means “unlimited.” The time element enters only in the indicative mood. The aorist with the imperfect signifies point action in past time. This is to be contrasted with the imperfect, the linear past tense. ἐδούλευον, I was serving; ἐδούλευσα, I served.

The action implied in an aorist may actually have been continuous, repeated, interrupted, etc. But the aorist treats the action as a point, simply as having taken place. ἔζησεν, he lived.

The regular aorist is usually shown by its context to refer to:

A beginning act (Ingressive or Inchoative Aorist)

ἐσίγησεν πᾶν πλῆθος, All the multitude became silent. Acts 15:12

A resultant act (Effective or Culminative Aorist)

ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, when I departed from Macedonia

An action as a whole (Constantive Aorist)

ὅς διῆλθεν εὐεργετῶν, who went about doing good. Acts 10:58

147. Types of Aorist. As in English past there is more than one way to form the Greek aorist. We may say walk, walked – forming the simple past by adding a regular ending to the present stem. Or we may say go, went, am, was; or sit, sat – forming the past by a change of stem. The regular formations are called the weak verbs. The term in Greek which is analogous to regular English past is 1st Aorist (weak); that to the irregular is the 2nd Aorist (strong).

148. The 1st Aorist Indicative Active of λύω.

<u>Singular</u>		<u>Plural</u>	
1. ἔλυσα ¹	<u>I loosed</u>	ἐλύσαμεν	<u>We loosed</u>
2. ἔλλυσας	<u>You loosed</u>	ἐλύσατε	<u>You “all” loosed</u>
3. ἔλυσε	<u>He loosed</u>	ἔλυσαν	<u>They loosed</u>

1st Aorist Infinitive, Active λῦσαι

¹Tense sign: σα. Endings: Secondary. v however has dropped and third singular has ε probably by analogy with imperfect. In the indicative (only) the augment is present.

149. 1st Aorist Indicative Middle (Not passive also) of λύω.

<u>Singular</u>		<u>Plural</u>
1. ἐλυσάμην ¹	<u>I loosed for myself</u>	ἐλυσάμεθα <u>We loosed for ourselves.</u>
2. ἐλύσω ²	<u>You loosed for yourself</u>	ἐλύσασθε <u>You “all” loosed for yourselves</u>
3. ἐλύσατο	<u>He loosed for himself (etc.)</u>	ἐλύσαντο <u>They loosed for themselves</u>

1st Aorist Infinitive, Middle λύσασθαι

150. 1st Aorist of εω, αω, οω – Verbs. These verbs (called Contracts because they contract in the present system) usually lengthen the short vowel before the tense sign:

ε > η e.g. προσκυνέω (ῶ), <u>I worship</u> ,	προσεκύνησα,	<u>I worshipped</u>
α > η e.g. ἐρωτάω (ῶ), <u>I ask</u>	ἠρώτησα,	<u>I asked</u>
ο > ω e.g. σταυρόω (ῶ), <u>I crucify</u>	ἔσταύρωσα,	<u>I crucified</u>

Infinitives: προσκυνῆσαι, ἐρωτῆσαι, σταυρῶσαι

Practice: Write out in full, with translation, the aorist of φανερόω (I make manifest), ποιέω (I do), γεννάω (I beget).

151. 1st Aorists of Consonant Stems. Verbs whose stems end in a mute or stop are affected by the sigma of the tense sign in the same way as in the future tense.

<u>Labial mutes</u> , π, β, φ + σ > ψ (γράφω, <u>I write</u>)	ἔγραψα ἔγραψας ἔγραψε	ἐγράψαμεν ἐγράψατε ἔγραψαν
<u>Palatal mutes</u> κ, γ, χ + σ > ξ (ἄρχω, <u>I rule, begin</u>)	ἠρξάμην ἠρξω ἠρξατο	ἠρξάμεθα ἠρξασθε ἠρξαντο
<u>Lingual mutes</u> τ, δ, θ, (ζ) + σ > σ (βαπτίζω, <u>I baptize</u>)	ἐβάπτισα ἐβάπτισας ἐβάπτισε	ἐβαπτίσαμεν ἐβαπτίσατε ἐβάπτισαν

¹See footnote on the preceding page.

² ἐλεύσασο > ἐλύσαο > ἐλύσω

152. Indirect Discourse. Verbs of saying, thinking, believing, and the like which imply mental process in their meaning are often used in indirect quotations. This construction varies widely.

Direct discourse: ὁ ἄνθρωπος Γαλιλαῖος; Is the man a Galilean?

Indirect discourse: ἐπηρώτησε εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν,
He asked whether the man was a Galilean Luke 23:6

Direct discourse: λημψόμεθα πλεῖον. We shall receive more.

Indirect discourse: ἐνόμισαν ὅτι λήμψονται πλεῖον, they though that they would receive more. Matthew 20:10

Note: (a) When the meaning of sentence demands it, the person of the original sentence is changed to fit the statement; e.g., English, “I am going”; He said that he was going.

(b) Note however that while the English changed the tense of the statement (am going, was going), the Greek retains the tense of the original statement (after past or secondary verbs) even when in English we would change the tense in translation; e.g., λημψόμεθα (we shall receive), λήμψονται (they would receive). Greek also generally retains the mood of the original statement, though there are some exceptions (Acts 17:27; 20:16; 27:12)

Such constructions may also take a participle (Section 297) or infinitive construction (Section 171).

153. The Aorist Infinitive. The infinitive does not have time significance (except in indirect discourse). The present infinitive denotes linear action, the aorist, point action.

οὐ δύναται ἀμαρτάνειν, He cannot (continually) sin.

οὐ δύναται ἀμαρτεῖν, He cannot (commit an act of) sin.

(The aorist infinitive is Second Aorist. See p. 57)

154. Vocabulary.

ἀνοίγω,	<u>I open</u>	μεγάλη,	<u>great</u> (feminine adjective)
ἄρχω,	<u>I rule, reign</u> ; middle <u>I begin</u>	ναός, οὐ, ὁ	<u>temple</u>
βροντή, ἦς, ἡ,	<u>thunder</u>	ὅτε,	<u>when</u>
εἰ,	<u>if</u> (in indirect discourse)	οὔτε,	<u>neither</u>
εὐαγγελίζω,	<u>I preach, bring glad tidings, announce, evangelize</u>	προσεύχομαι,	<u>I pray</u>
καὶ . . . καὶ,	<u>both. . . and</u>	σαλπίζω,	<u>I sound a trumpet</u>
κράζω,	<u>I cry out</u> (Aorist ἔκραξα)	σταυρόω,	<u>I crucify</u>
		φυλή, ἦς,	<u>tribe</u>

I. Text A.

σύ εἶ ἄξιος ἀνοῖξαι τὸ βιβλίον ὅτι ἠγόρασας τῷ θεῷ ἐκ πάσης (every) φυλῆς καὶ γλώσσης καὶ ἐποίησας αὐτοὺς τῷ θεῷ βασιλείαν. ὁ κύριος ἤρξατο, ἀνοῖξαι τὸ βιβλίον καὶ ἤκουσα μεγάλης (great) φωνῆς. οἱ ἑπτὰ ἄγγελοι ἠτοίμασαν σαλπῖσαι. ὁ πρῶτος ἄγγελος ἐσάλπισεν. οἱ ἄνθρωποι οὐ πετενόησαν ἐκ τῶν ἔργων οὔτε προσεκύνησαν τῷ ἄρνιῳ. ὁ ἄλλος ἄγγελος ἔκραξε φωνῇ μεγάλῃ καὶ ὅτε ἔκραξε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. ὅτε αἱ ἑπτὰ βρονταὶ ἐλάλησαν ὁ Ἰωάννης ἤμελλε γράφειν. φωνὴ δὲ ἔλεγεν αὐτῷ μὴ γράφειν. ὁ ἄγγελος λέγει ὅτι χρόνος οὐκέτι ἔσται ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

II. Text B.

1. βαπτίζειν, βαπτίζεσθαι, βάπτισαι, βαπτίσασθαι, βαπτίσετε, ἐβαπτίσα
2. ὁ Ἰησοῦς ἤρξατο καὶ ποιῆσαι καὶ διδάξαι.
3. οἱ δὲ ἔκραξαν ὅτι τὸ παιδίον ἀποθνήσκει.
4. δεῖ προσκυνῆσαι θεῷ καὶ ποιῆσαι τὸν λόγον αὐτοῦ.
5. τέκνον, τί (why) ἐποίησας ἡμῖν οὕτως; ἐξητοῦέν σε.
6. ἠρώτησαν αὐτὸν σῶσαι τὸν δοῦλον αὐτοῦ.
7. Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ.
8. καὶ ἠρώτησε τὸν κύριον εἰ θεραπεύσει αὐτό.
9. ἠδε ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.
(The verb in this sentence takes the accusative object of the person against whom the sin is committed.)
10. δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ.
11. οὗτος γὰρ ἐνήστευσε καὶ προσηύξατο.

III. Translate.

1. He was going up into the temple to pray.
2. They asked him if he was preaching and baptizing.
3. He began to heal the people there.
4. He was coming not to destroy but to fulfill the law.
5. I manifested thy glory.
6. They were afraid to ask him again.
7. And Isaac begat Jacob.
8. You shall not begin to commit adultery.
9. They lived with (σὺν) Christ.
10. There they crucified the Lord.

Corrected 3/02/6