

## LESSON XII

**12.1 Introduction**

In the previous lesson we have told you about the first declension. We explained that words ending in -h are grouped under the first declension. In this lesson we will show words ending in -a. They are also grouped under the first declension. In the plural their endings are exactly like those ending in -h. In the singular the endings differ.

Also we show you words of the first declension ending in -h" and -a". These words also differ in their endings in the singular. Take a look at the following examples.

In these examples you see at first all forms (singular and plural) of the word *huleva*. This word is feminine and means 'day.' It is used often to denote time, usually in combination with a preposition. After that we show all the forms of the words *profhvth*" (prophet) and *neaniv*" (young man).

N.B. We like to point out again that we assume that knowledge taught in previous lessons is known by you. This means that in the examples forms already explained will not be dealt with again.

**12.2 Examples from the New Testament with words of the first declension ending in -a, -h" and -a"**

kaiVhuleva hñ paraskeuh"--	And it was the day of preparation (for the Sabbath). (Luke 23. 54)	huleva - 1st c. sing., paraskeuh"- 2nd c. sing. < paraskeuhv(f.)- preparation
... aj j ekeinh" th" huleva"...	... from that day on... (Matt. 22. 46)	ekeinh"- 2nd c. sing. f. < ekeiho"- that (notice that a demonstrative pronoun takes on gender, number & case of the word it belongs to), huleva"- 2nd c.
... eji ekeinh/th/huleva/	... on that day... (Matt. 7. 22)	ekeinh/3rd c. sing. f. < ekeiho"- that, huleva/3rd c. sing.
... oq ouk oitdate thv hulevan oujeV thv w@an	... for you do not know the day, nor the hour. (Matt. 25. 13)	oq- for, because, oitdate- 2nd p. pl. < oida- I know (see 12.5), hulevan- 4th c. sing., oujeVnor (see 12.4), w@an- 4th c. sing. < w@a (f.)- hour
... oq hth hulevai trei" prosmewousin moi...	... because they remain already three days with me (Mark 8. 2)	hth-already, trei"-three (is not inflected, see lesson 14), prosmeww- I remain with

apoVdeVtwh hōlerwh jwānōu tou' baptistou' e@' arti	From the days of John the Baptist till now . . . (Matt. 11. 12)	hōlerwh- 2nd c. pl., jwānōu- 2nd c. sing. < jwānh"- John, baptistou'- 2nd c. sing. < baptisthV (m.)- baptist, a'ti- (adverb) now
ejeneto deVeĵ tai" hōlerai" ekeivai" ejhl qen dogma...	And it happened in those days that a decree went out... (Luke 2. 1)	ejeneto- 3rd p. sing.s. past t.< ginōmai- I become (impersonal, often with the meaning of 'to happen'; this form is for later) hōlerai"- 3rd c. pl., ekeivai"- 3rd c. pl. f. < ekeiho"- that (one), ejhl qen- 3rd p. sing. aor. < ejēvcomai- I go out (this form will be discussed later), dogma (neut.)- decree
oidate o@ metaVduō hōlerai" toVpasca ginetai	You know that after two days it is Passover (Matt. 26. 2)	metav(+ 4th c.) after, hōlerai"- 4th c. pl., pasca (neut.)- Passover, ginetai- 3rd p. sing. s. pres. t.< ginōmai- I am, I become
o@ profhtĥ" hĥ	... that he was a prophet (Mark 11. 32)	profhtĥ"- 1st c. sing.
... toVshmeibn jwna' tou' profhtou	... the sign of Jonah the prophet. (Matt. 12. 39)	jwna'- 2nd c. < jwna"- Jonah, profhtou- 2nd c. sing.
... ej tw/Hsaiā/tw/ profhtĥ/.	... in (the book of) Isaiah the prophet... (Mark 1. 2)	Hsaiā/3rd c. sing. < Hsaiā"- Isaiah, profhtĥ/3rd c. sing.
pante" gaV wJ pro- fhtĥn etousin toV jwānhn	For all consider John to be a prophet. (Matt. 21. 26)	jwānhn- 4th c. sing. < jwānh"- John, eĥousin-3rd p.pl.s.pres.tense < eĥw-I have (here: I consider, think)
ou%o" gaV ejstin oJ nomō" kaiVoij profhtai	For that is the law and the prophets. (Matt. 7. 12)	profhtai- 1st c. pl.
... aiJgrafaiVtwh profhtwh	... the Scriptures of the prophets. (Matt. 26. 56)	grafhv(f)- Scripture, writing (often the plural denotes the O. T. and also all Scriptures that were written so far!), profhtwh- 2nd c. pl.

... ej tw/nomw/ Mwusew" kaiVtoi" profhtai"...	... in the law of Moses and the prophets... (Luke 24. 44)	nomw/ 3rd c. sing. < nomo" (m.)- law, Mwusew" - 2nd c. < Mwush" - Moses, profhtai" - 3rd c. pl.
etousin Mwusea kaiV touV profhta"	They have Moses and the prophets. (Luke 16. 29)	Mwusea- 4th c. < Mwush"- Moses, profhta" - 4th c. pl.
... ti" neania" ojomati Eutuco"...	... a young man with the name Eutychus ... (Acts 20. 9)	neania"- 1st c. sing., ojomati- 3rd c. s. < othoma (neut.)- name (the 3rd case here denotes 'a means with which', so-called 3rd <i>casus instrumentalis</i> : 'with the name, named'), Eutuco" - lit. good luck (eu^good, tuchvlot (in negative and positive sense)
... paraVtouV poda" neaniou...	... at the feet of a young man... (Acts 7. 58)	parav (+ 4th c.) at, close by, poda" - 4th c. pl. < pouv- foot (this is a word of the 3rd declension. This declension will be explained later), neaniou- 2nd c. sing.
neania/	to/for a/the young man	neania/ 3rd c. sing., this form does not occur in the New Testament
... touV neanian touton apage...	... lead this young man away... (Acts. 23. 17)	neanian- 4th c. sing., touton- 4th c. sing. m. < ouvo"- this, apage- 2nd p. sing. imperative aor. < apaw- I lead away (this form will be explained later)
neaniai	young men	neaniai- 1st c. pl., this form does not occur in the New Testament
neaniwh	of the young men	neaniwh- 2nd c. pl., this form does not occur in the New Testament
neaniai"	to/for (the) young men	neaniai"- 3rd c. pl., this form does not occur in the New Testament

neaniã"	young men	neaniã" - 4th c. pl., this form does not occur in the New Testament (Notice this form is the same as the 1st c. sing!)
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**12.3 Overview of the inflexion of nouns of the first declension ending in -a, -h" and -a"**  
 (N.B. Learn to recognise these forms as well as possible by reading the examples given in the sentences over and over again. If you have the time, the energy and the motivation learn the following columns by heart).

huleva	hulevai	profhtv"	profhtai	neaniã"	neaniãi
huleva"	hulerwh	profhtou	profhtwh	neaniou	neaniwh
huleva/	hulevai"	profhtv/	profhtvai"	neaniã/	neaniãi"
hulevan	huleva"	profhtvn	profhtva"	neaniãn	neaniã"

You can notice that in the word huleva the -a is preceded by a -r. The endings such as you see in the column of huleva, are only used in words that have an -e, i, or r as ending. Other words ending in -a end in -h" and -h/n the 2nd and 3rd c. sing./An example of this is given in the homework. In repetition lesson 14 we repeat all rows again with the rules that go with them.

Take a good look at this:

- h" usually 2nd c. (of words ending in -h and in -a without preceding e, i, r), but sometimes 1st c. (of words ending in -h")
- a" 2nd c. sing. and 4th c. pl. (of words ending in -a)/ 1st c. sing. and 4th c. pl. (of words ending in -a")
- The plural is always -ai, -vn, -ai", -a"!

**12.4 The fifth case of words of the first declension ending in -a, -h" en -a"**

The fifth case singular of words ending in -a is equal to the first case singular.  
 The fifth case singular of words ending in -h" and -a" ends in an -a.  
 Example: neaniã" > 5th c. sing. neaniã  
 The fifth case plural is in all cases equal to the first case plural.

**12.5 Double negations**

- When more than one negation occur in a sentence the following rules apply:
- if the 2nd negation is a combination (ouj+ ...), then the negations corroborate each other
- if the 2nd negation is not a combination, then the negations annul each other

**12.6 The verb oida**

The verb oida does not exist in the simple present tense. The form oida is actually a perfect tense. But oida is translated as 'I know'. The conjugation of oida is irregular. So you should learn these columns well!

oida	oidamen
oisqa	oidate
oid(e)n	oidasi(n)

When a *n* is given between parentheses, this means that forms with and without the end -*n* occur; respectively before vowels and consonants.

N.B. In classical Greek the plural forms are as follows:

is̄men  
is̄te  
is̄asi(n)

In the New Testament the forms *is̄te* and *is̄asi(n)* are used a few times (*is̄te* twice, *is̄asi(n)* once). The form *is̄men* does not occur in the New Testament.

### 12.7 Homework

a) Give all cases singular of *ἰωαννης* "οἰ βαπτισθη"

b) Inflect *οἰκια* (home) completely (that is, give all cases singular and plural)

c) Translate the following sentences.

- δοξα εἰς υψιστοι* " *qew/kaiVepiVgh* " *eijhnh* *ej* *ajqrwpoi* " *eujlokia* ".
- οἰ γεοϑ* *th* " *doxh* ".
- oujeVSolomwV* *ej* *pash/th/doxh/auj* *tou* ' ...
- soiVdws* *thV* *ekousian* *tauthn* *apasan* *kaiVthV* *doxan* *auj* *wh*.
- uj* *speirousin* *oujeVqerizousin* *oujeVsunagousin* *ej* " *apoghka* ".
- oiden* *gaV* *oJpathV* *uwh* *oJouranio* " *o* *rhzete* *toutwn* *apantwn*.
- kaiVlampi* *pasin* *toi* " *ej* *th/oikia* /
- kaiVekeiho* " *oiden* *o* *ajhqh* ' *legei*.
- ej* *tautai* " *deVtai* " *hulezai* " *kathlqon* *apoVJerosolumwn* *profhtai* *ej* " *jAntioveian*.
- ajnhV* *legw* *uwh*, *ouk* *oida* *uwa* ".

*doxa*- glory, honor, magnificence, *ej* *uysitoi* " - in the highest (heavens), *epiV* (+ 2nd c.) on, *eijhnh* (f.)- peace, *eujlokia* (f.)- goodwill, desire, *SolomwV*- Solomon, *dws*- 1st p. sing. simple future tense < *diwmi*- I give, *tauthn*- 4th c. sing. f. < *ou* " - that, *apasan*-< *pa* " plus *a-intensivans* ('a that strengthens the meaning'), *speirw*- I sow, *qerizw*- I reap, I harvest, *apoghka* (f.)- granary, storehouse, *ouranio* " - (adjective) heavenly, celestial, *rhzw*- I need, *lampw*- I shine, *ekeiho* " - (used as a noun) he, *ajhqh* ' - true things, the truth, *kathlqon*- 3rd p. pl. aor. < *katercomai*- I descend, I journey from a higher place to a lower place (the aorist will be explained later; you can translate with a simple past tense), *Jerosolumwn*- 2nd c. < *Jerosoluma*- Jerusalem, *jAntioveia*- Antioch>

### 12.8 New words

<i>huleza</i> (f.)	- day
<i>paraskeuh</i> (f.)	- preparation
<i>o</i>	- for, because (causal)
<i>oida</i>	- I know
<i>w</i> (f.)	- hour/short time
<i>hdh</i>	- (adverb) already
<i>trei</i> "	- three (is not inflected)

prosmeww	- I remain with
baptisthṽ (m.)	- Baptist
artti	- (adverb) now, at this moment
ginomai	- I become (impersonal 'it happens')
ejercomai	- I go out
dogma (neut.)	- decree
metav	- (+ 4th c.) after
pasca (neut.)	- Passover
jwna"	- Jonah (2nd c. jwna)
Ḥsaiḗ"	- Isaiah (is inflected as neaniḗ")
jwamh"	- John (is inflected as profhtḥ")
graph(f.)	- Scripture (in the plural often to denote the O.T. or all books and letters known at the time)
Mwush"	- Moses (2nd c. Mwusew", 4th c. Mwuseḗ)
neaniḗ" (m.)	- young man
ohoma (neut.)	- name
Eutuco"	- Eutychus (lit. good luck)
pouṽ (m.)	- foot
parav	- (+ 4th c.) with, close by
apagw	- I lead away
oikia	- house
doxa	- glory, honor, magnificence
ej uḡyistoi"	- in the highest (heavens)
epiv	- (+ 2nd c.) on
eijhnh (f.)	- peace
eujlokia (f.)	- goodwill, desire
Solomw	- Solomon
didwmi	- I give
apḗ"	- each, every one
speizw	- I sow
qerizw	- I reap, I harvest
apothkh (f.)	- granary, storehouse
oujaniw"	- (adjective) heavenly, celestial
crhzw	- I need, I use
lampw	- I shine
katexcomai	- I descend, I journey from a higher to a lower place
Jerosoluma	- Jerusalem
jAntioḗia	- Antioch>

### 12.9 The background of the New Testament: The Roman Religion

The Roman religion is very similar to the one of the Greeks. Also they knew several gods and goddesses. For each god or goddess a Greek equivalent can be pointed out. The supreme deity of the Romans was Jupiter (the Greek Zeus). The messenger of the gods, Hermes, with the Romans was called Mercurius and the goddess Artemis was called Diana. Each god or goddess had his or her area of sway. So Mercurius was the patron of merchants and travelers.

He usually was depicted with a staff in his hand and winged sandals on his feet. The goddess Diana held sway over hunting. She was depicted with bow and arrow.

When an important military campaign was organized, priests observed the flight of birds to determine whether or not the signs were auspicious. Also sacrifices were offered, particularly to the god of war—Mars. After a successful battle processions marched alongside temples to express gratitude to the gods. Often the gods of conquered nations were assigned temples at Rome. The idea behind it was that the gods had been taken from those nations and had become property of the Romans.

Besides the gods the Romans also venerated abstract concepts as divine. They honored the city of Rome as the goddess Roma. Also there were altars for virtues such as justice (Justitia). Even certain locations—for instance fountains in the forest—were considered sacred.

Every Roman had an area at home where he venerated statuettes of gods and goddesses. These were called *penates* and were considered to be the patrons of the home and the family. After the introduction of the cult of Caesar the Romans added to the *penates* the *genius* (guardian spirit) of the emperor. Often before the meal people would throw a few crumbs of bread into the fire as food for the household gods, or they would sprinkle some drops of wine at the feet of the statuettes.

### NOTES: