

LESSON XIV**14.1 Introduction**

In this lesson we recapitulate the material from lessons 8 - 13. Further we give an overview of cardinal and ordinal numbers. It is not necessary that you learn all these numerals by heart. But it is very advisable at least to learn to recognise them. So pay special attention to whether or not they are inflected.

14.2 Repetition of lesson 8: the simple past tense of regular verbs

The simple past tense is formed by prefixing an augment to the root and by suffixing the respective endings. We give the columns singular and plural of *legw* with the endings written in italics.

elegon	ejegomen
elege''	ejegete
elege(n)	elegon

When the root begins with a vowel, then the augment contracts with that vowel:

e +aj > hj, example: a~~k~~ouw- I hear, 1st p. sing./3rd p.pl. simple past tense. h~~k~~ouon

e +ej > hj, example: e~~s~~qiw- I eat, 1st p. sing./3rd p. pl. simple past tense. h~~s~~qion

or: e +ej > eĵ, example: e~~t~~w- I have, 1st p. sing./3rd p. pl. simple past tense eiton

e +oj > wj, example: o~~j~~heidizw- I defame, 1st p. sing./3rd p. pl. simple past tense w~~j~~heidizon

An *i* or a *u* remain unaltered, but through contraction they do become long.

When the root begins with a preposition, then the augment comes between the preposition and the root:

prosfeww: root proser- > pros-e-fer-on > proseferon

If such a prefixed preposition ends in a vowel, then it contracts with the augment:

apofeww: root apofer- > apo-e-fer-on > apeferon

14.3 Repetition of lesson 8: personal pronouns

1st c.	eĵwv	suv
2nd c.	(e)j m ou'	sou'
3rd c.	(e)j m oiv	soiv
4th c.	(e)j m ev	sev

14.4 Repetition of lesson 8: reflexive pronouns

2nd c.	eĵnautou' / eĵnauth''	s(e)autou' / s(e)auth''	eautou' / eauth''
3rd c.	eĵnautw'// eĵnauth'/	s(e)autw'// s(e)auth'/	eautw'// eauth'/
4th c.	eĵnautow / eĵnauthw	s(e)autow / s(e)authw	eautow / eauthw

14.5 Repetition of lesson 9: the simple future tense of eijniv

ešomai	ešomeqa
ešh/	ešesqe
eštai	ešontai

14.6 Repetition lesson 9: the infinitive simple present and future tense of eijniv

eirñai
esesqai

The infinitive often occurs in a construction in which the fourth case is followed by the infinitive. This construction is to be translated with a clause beginning with ‘that.’ Within this construction the subject is in the fourth case and the verb is the infinitive. The infinitive is to be translated as a predicate in which the form of the person is the same tense as the infinitive.

Example: kalow ejstin hola" wðe eirñai

hola" wðe eirñai : hola" becomes the subject of eirñai

eirñai is a simple present tense and so the verb person of the predicate must also be in the simple present tense.

Translation: It is good that we are here.

14.7 Repetition of lesson 9: influence of position on the way prepositions are written

When a preposition ending in a vowel is followed by a word beginning with a vowel, the end vowel of the preposition is dropped. A so-called apostrophe (‘upper comma’) is put between the preposition and the following word.

Example: apoVejñautou' > ap jeñautou'

When a preposition is followed by a word with a spiritus asper on the vowel (it starts with an h-sound), the remaining consonant of the preposition is aspired.

metavejñou' > met j ejñou': the end vowel of the preposition is dropped

metav uolwh > meq j uolwh : the end vowel of the preposition is dropped and the remaining consonant is aspired: the t (t) becomes a q (th). Also a p (p) can be aspired, it becomes a f (ph):

apoVuolwh > af j uolwh

14.8 Repetition of lesson 10: the simple future tense endings of regular verbs

-sw	-somen
-sei"	-sete
-sei	-sousin

14.9 Repetition of lesson 10: the simple future tense of verbs ending in labials, dentals or gutturals

dentals (t, d, q, z) : dental is dropped before the -s- Example: baptizw > baptisw

labials (p, b, f) : labial + -s- > -y- Example: pempw > pemyw

gutturals (k, g, c) : guttural + -s- > -x- Example: proagw > proaxw

14.10 Repetition of lessons 11 and 12: the inflexion of the first declension

Words of the first declension ending in -h are inflected as follows:

ajchv	ajcaiv
ajch"	ajcwh
ajch/	ajcai"
ajchv	ajcaŵ

Words of the first declension ending in -a are inflected as follows:

doxa	doxai
doxh"	doxwh
doxh/	doxai"
doxan	doxa"

Words of the first declension ending in -a (with an e, i, r in front of the alpha) are inflected as follows:

hulewa	hulerai
hulewa"	hulerwh
hulewa/	hulerai"
hulewan	hulewa"

Words of the first declension ending in -h" are inflected as follows:

profhtv"	profhtai
profhtou	profhtwh
profhtv/	profhtai"
profhtvn	profhtva"

Words of the first declension ending in -a" are inflected as follows:

neaniw"	neaniwi
neaniou	neaniwh
neaniw/	neaniwi"
neaniwn	neaniw"

14.11 Repetition of lessons 11 and 12: the fifth case of words of the first declension

The fifth case singular of words ending in -h and -a is equal to the first case singular.

The fifth case singular of words ending in -h" and -a" ends in an -a.

Example: neaniw" > 5th c. sing. neaniw

The fifth case plural is equal to the first case plural in all other cases.

14.12 Repetition of lesson 12: double negations

When more than one negation occur in a sentence, the following rules apply:

- when the second negation is a combination (ou*+ ...), then they corroborate each other
- when the second negation is not a combination, then they cancel each other

14.13 Repetition of lesson 12: the verb oida

oída	oída men
oísq̃a	oída te
oída(n)	oída si (n)

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

ísmen
íste
í sa i(n)

In the New Testament the forms íste and í~~sa~~i(n) are used a few times (íste twice, í~~sa~~i(n) once). The form ísmen does not occur in the New Testament.

14.14 Repetition of lesson 13: the inflexion of the second declension

Words of the second declension ending in -o" are inflected as follows:

logo"	logoi
logou	logwn
logw/	logoi"
logon	logou"

Words of the first declension ending in -on are inflected as follows:

ergon	erga
ergou	ergwn
ergw/	ergoi"
ergon	erga

14.15 Congruence of verb person and subject.

Normally verb person and subject agree. That is to say, a subject in the singular goes with a verb person in the singular and a subject in the plural goes with a verb person in the plural. An exception to this rule is a neuter plural. Then the verb person is in the singular.

14.16 Overview of ordinal and cardinal numerals

Cardinals			Ordinals	
a v	1	ei% mia, ed		prwto", --h, --on
b'	2	duo		deutero", --a, --on
g v	3	trei", tria		trito", --h, --on
d v	4	tessare", tessara		tewarto", --h, --on
e v	5	per te		per pto "
" v	6	ex@ (" , end sigma)		ek@to"
z v	7	ep tav		ek@lomo"
h v	8	oktwv		oktdoo"
q v	9	en ne		ehato"
i'	10	deka		dekato"

ia'	11	eddeka	eddekato"
ib v	12	dwdeka, dekaduo	dwdekato"
ig v	13	dekatrei"	trito" kaiVdekato" (does not occur)
id v	14	dekatessare"	tevarto" kaiVdekato"
ie v	15	dekapente	pentekaidekato"
i" v	16	deka ex	
iz v	17	deka epta	
ih v	18	deka oiktw, deka kai oiktw	
iq v	19	deka ejnea (does not occur)	
k v	20	eikosi(n)	
l v	30	triakonta	
m v	40	tessarakonta, tesserakonta	
n v	50	penthkonta	penthkostov
x v	60	exhkonta	
o v	70	eβdomhkonta	
p v	80	ogdohkonta	
φ v	90	ejhkonta	
r v	100	ekaton	
s v	200	diakosioi, --ai, --a	
t v	300	triakosioi, --ai, --a	
u v	400	tetrakosioi, --ai, --a	
f v	500	pentakosioi	
c v	600	exakosioi	
y v	700	eptakosioi	
w v	800	oiktakosioi	
λ v	900	ejhakosioi	
,a	1000	ciVioi	
,b	2000	disciVioi	
,g	3000	trisciVioi	
,d	4000	tetrakisciVioi	
,e	5000	pentakisciVioi, ciliade" pente (lit. five multiples of thousand, five thousandfold)	
,"	6000	exakisciVioi	
,z	7000	eptakisciVioi, ciliade" epta	
,h	8000	oiktakisciVioi	
,i	10 000	muzioi, --ai, --a, deka ciliade"	
,ib	12 000	dwdeka ciliade"	
,k	20 000	eikosi ciliade"	
,n	50 000	muriade" pente	
	100 000 000	muriade" muriadwn	

Adverbs: ~~apax~~ (once), diV (twice), triV (thrice), tetraki" (four times), pentaki" (five times), eptaki" (seven times), eβdomhkontaki" (seventy times).

The φ is called the koppa and is the symbol for 90, the λ is called the parakusma and is the symbol for 900. These symbols do not occur in the N.T.

The first cardinals are inflected as follows:

	m.	f.	neut.
1st c.	ei%	miǵ	eh
2nd c.	edoṽ	mia"	edoṽ
3rd c.	ediv	mia/	ediv
4th c.	e@	miǵn	e@

m./f./neut.

1st c.	duoṽ
2nd c.	duoih
3rd c.	duoih
4th c.	duoṽ

m./f. neut.

1st c.	trei"	triǵ
2nd c.	triwh	triwh
3rd c.	trisi(n)	trisi(n)
4th c.	trei"	triǵ

m./f. neut.

1st c.	tessare"	tessara
2nd c.	tessarwn	tessarwn
3rd c.	tessarsi(n)	tessarsi(n)
4th c.	tessara"	tessara

Take a good look at all these numerals and their inflexions. Take your time to familiarize yourself with them. As you could have noticed, Greek letters have a numerical value. So in Revelation 13.18 you can read in the Greek cx" v (that is 666) or ełakosioi ełhkonta eł. Jesus, by the way, is 888= JHSOUS not Jhsou", for the most ancient manuscripts were written in capitals, the so-called majuscules (later uncials; of about the fourth century)!

14.17 The background of the New Testament: Summary

We summarize in short the information from the previous lessons.

The Jewish council was comprised of 70 members, supervised by the high priest. He was the main representative of the Jewish nation over against the local Roman leader and was in charge of religious solemnities in Jerusalem.

Important groups within the Jewish nation were:

a) the Pharisees (Farisaibi). They formed a seceded group. Besides the written laws they also accepted oral traditions.

b) the Sadducees (Saddoukaibi). They accepted only the written laws and mainly the Mosaic law. They denied the resurrection and did not believe in angels and spirits. The Pharisees did affirm both of these. When these matters became the subject of discussion, controversy and discord broke out (see e.g. Acts 23.6).

c) the Scribes (grammatei"). They possessed great knowledge of the Old Testament and the Mosaic laws. They passed their knowledge on to students.

All three groups are regularly exposed in the New Testament for their hypocrisy.

The Greek religion, just as the Roman one, was characterized by the service and worship of many gods. The gods were represented in human form and also pictured so in their acts. The service of the gods consisted particularly of rituals (the offering of sacrifices, oblations and the utterance of standard prayers). In addition to these characteristics, in which both religions were very similar, the Romans also venerated the household gods and the guardian spirit of the emperor.

Important philosophical trends were those of Plato, the Stoics and of Epicurus. Plato's inquiry centered around the question as to the real nature of things. The Stoics searched for human happiness in a disengagement from earthly matters. Epicurus sought this in a balance between positive and negative feelings, pain and pleasure. If an act would only yield temporary pleasure over against possible longterm negative consequences, then one should abstain.

NOTES: