

LESSON XII

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12.1 Introduction

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

Also we show you words of the first declension ending in -ης and -ας. 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 *ἡμέρα*. 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 *προφήτης* (prophet) and *νεανίας* (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 -α, -ης and -ας

καὶ *ἡμέρα* ἦν παρα-
σκευῆς--

And it was the day of
preparation (for the
Sabbath). (Luke 23. 54)

ἡμέρα - 1st c. sing.,
παρασκευῆς- 2nd c. sing.
< *παρασκευή* (f.)-
preparation

... ἀπ’ ἐκείνης τῆς
ἡμέρας...

... from that day on...
(Matt. 22. 46)

ἐκείνης- 2nd c. sing. f. <
ἐκεῖνος- that (notice that
a demonstrative pronoun
& case of the word it
belongs to), *ἡμέρας*- 2nd
c.

... ἐν ἐκείνῃ τῇ *ἡμέρᾳ*

... on that day... (Matt. 7.
22)

ἐκείνῃ- 3rd c. sing. f. <
ἐκεῖνος- that, *ἡμέρᾳ*- 3rd
c. sing.

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... ὅτι οὐκ οἴδατε τὴν
ἡμέραν οὐδὲ τὴν ὥραν

... for you do not know
the day, nor the hour.
(Matt. 25. 13)

ὅτι- for, because, οἴδατε-
2nd p. pl. < οἶδα- I know
(see 12.5), ἡμέραν- 4th c.
sing., οὐδὲ- nor (see
12.4), ὥραν- 4th c. sing. <
ώρα (f.)- hour

... ὅτι ἤδη *ἡμέραι* τρεῖς
προσμένουσιν μοι...

... because they remain
already three days with
me (Mark 8. 2)

ἤδη-already, τρεῖς-three
(is not inflected, see
lesson 14), προσμένω- I
remain with

ἀπὸ δὲ τῶν *ἡμερῶν*
Ἰωάννου τοῦ βαπτιστοῦ
ἕως ἄρτι

From the days of John the
Baptist till now. . . (Matt.
11. 12)

ἡμερῶν- 2nd c. pl.,
Ἰωάννου- 2nd c. sing. <
Ἰωάννης- John, βαπ-
τιστοῦ- 2nd c. sing. <
βαπτιστής (m.)- baptist,
ἄρτι- (adverb) now

ἐγένετο δὲ ἐν ταῖς
ἡμέραις ἐκείναις
ἐξῆλθεν δόγμα...

And it happened in those
days that a decree went
out... (Luke 2. 1)

ἐγένετο- 3rd p. sing.s.
past t.< γίνομαι- I
become (impersonal,
often with the meaning of
'to happen'; this form is
for later) ἡμέραις- 3rd c.
pl., ἐκείναις- 3rd c. pl. f.
< ἐκεῖνος- that (one),
ἐξῆλθεν- 3rd p. sing.
aorist < ἐξέρχομαι- I go
out (this form will be
discussed later), δόγμα
(neut.)- decree

οἴδατε ὅτι μετὰ δύο
ἡμέρας τὸ πάσχα
γίνεται

You know that after two
days it is Passover. (Matt.
26. 2)

μετά- (+ 4th c.) after,
ἡμέρας- 4th c. pl., πάσχα
(neut.)-Passover,
γίνεται- 3rd p. sing. s.
pres. t.< γίνομαι- I am, I
become

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ὅτι <i>προφήτης</i> ἦν	... that he was a prophet (Mark 11. 32)	προφήτης- 1 st c. sing. ὅτι in this case 'that'
... τὸ σημεῖον Ἰωνᾶ τοῦ <i>προφήτου</i>	... the sign of Jonah the prophet. (Matt. 12. 39)	Ἰωνᾶ- 2 nd c. < Ἰωνᾶς- Jonah, προφήτου- 2 nd c. sing.
... ἐν τῷ Ἡσαΐα τῷ <i>προφήτῃ</i> in (the book of) Isaiah the prophet... (Mark 1. 2)	Ἡσαΐα 3 rd c. sing. < Ἡσαΐας- Isaiah, προ- φήτῃ- 3 rd c. sing.
πάντες γὰρ ὡς <i>προ- φήτην</i> ἔχουσιν τὸν Ἰωάννην	For all consider John to be a prophet. (Matt. 21. 26)	Ἰωάννην- 4 th c. sing. < Ἰωάννης- John, ἔχουσιν- 3 rd p.pl.s.pres.tense < ἔχω-I have (here: I consider, think)
οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ <i>προφήται</i>	For that is the law and the prophets. (Matt. 7. 12)	προφήται- 1 st c. pl.
... αἱ γραφαὶ τῶν <i>προφητῶν</i>	... the Scriptures of the prophets. (Matt. 26. 56)	γραφή (f.)- Scripture, writing (often the plural denotes the O. T. and also all Scriptures that were written so far!), προφητῶν- 2 nd c. pl.
... ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς <i>προφήταις</i> in the law of Moses and the prophets... (Luke 24. 44)	νόμῳ- 3 rd c. sing.< νόμος (m.)- law, Μωϋσέως- 2 nd c. < Μωϋσῆς- Moses, προφήταις- 3 rd c. pl.
ἔχουσιν Μωϋσέα καὶ τοὺς <i>προφήτας</i>	They have Moses and the prophets. (Luke 16. 29)	Μωϋσέα- 4 th c. < Μωϋσῆς- Moses, προφήτας- 4 th c. pl.

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... τις <i>νεανίας</i> ὀνόματι Εὐτυχος...	... a young man with the name Eutychus ... (Acts 20. 9)	<i>νεανίας</i> - 1 st c. sing., <i>ὀνόματι</i> - 3 rd c. s. < <i>ὄνομα</i> (neut.)- name (the 3 rd case here denotes 'a means with which', so- called 3 rd <i>casus</i> <i>instrumentalis</i> : 'with the name, named'), Εὐτυχος- lit. good luck (εὖ- good, τυχή- lot; in negative and positive sense)
... παρὰ τοὺς πόδας <i>νεανίου</i> at the feet of a young man... (Acts 7. 58)	<i>παρά</i> - (+ 4 th c.) at, close by, πόδας- 4 th c. pl. < πούς- foot (this is a word of the 3 rd declension. This declension will be explained later), <i>νεανίου</i> - 2 nd c. sing.
<i>νεανία</i>	to/for a/the young man	<i>νεανία</i> - 3 rd c. sing., this form does not occur in the New Testament
... τὸν <i>νεανίαν</i> τοῦτον ἀπάγαγε...	... lead this young man away... (Acts. 23. 17)	<i>νεανίαν</i> - 4 th c. sing., τοῦτον- 4 th c. sing. m. < οὗτος- this, ἀπάγαγε- 2 nd p. sing. imperative aorist < ἀπάγω- I lead away (this form will be explained later)
<i>νεανίαι</i>	young men	<i>νεανίαι</i> - 1 st c. pl., this form does not occur in the New Testament
<i>νεανιῶν</i>	of the young men	<i>νεανιῶν</i> - 2 nd c. pl., this form does not occur in the New Testament

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<i>νεανίας</i>	to/for (the) young men	νεανίας- 3 rd c. pl., this form does not occur in the N.T.
<i>νεανίας</i>	young men	νεανίας- 4 th c. pl., this form does not occur in the New Testament (Notice this form is the same as the 1 st c. sing!)

12.3 Overview of the inflexion of nouns of the first declension ending in -α, -ης and -ας

(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).

ἡμέρα	ἡμέραι	προφήτης	προφήται	νεανίας	νεανία
ἡμέρας	ἡμερῶν	προφήτου	προφητῶν	νεανίου	νεανιῶν
ἡμέρα	ἡμέραις	προφήτη	προφήταις	νεανία	νεανίαις
ἡμέραν	ἡμέρας	προφήτην	προφήτας	νεανίαν	νεανίας

You can notice that in the word ἡμέρα the -α is preceded by a -ρ. The endings such as you see in the column of ἡμέρα, are only used in words that have an -ε, ι, or ρ as ending. Other words ending in -α end in -ης and -η in 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:

-ης usually 2nd c. (of words ending in -η and in -α without preceding ε, ι, ρ), but sometimes 1st c. (of words ending in -ης)

-ας 2nd c. sing. and 4th c. pl. (of words ending in -α)/ 1st c. sing. and 4th c. pl. (of words ending in -ας)

The plural is always -αι, -ων, -αις, -ας!

12.4 The fifth case of words of the first declension ending in -α, -ης en -ας

The fifth case singular of words ending in -α is equal to the first case singular.

The fifth case singular of words ending in -ης and -ας ends in an -α.

Example: νεανίας > 5th c. sing. νεανία

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 (οὐ+ ...), then the negations corroborate each other
- if the 2nd negation is not a combination, then the negations annul each other

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12.6 The verb οἶδα

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

οἶδα	οἶδαμεν
οἶσθα	οἶδατε
οἶδε(ν)	οἶδασι(ν)

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

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

ἴσμεν
ἴστε
ἴσασι(ν)

In the New Testament the forms ἴστε and ἴσασι(ν) are used a few times (ἴστε twice, ἴσασι(ν) once). The form ἴσμεν does not occur in the New Testament.

12.7 Homework

- Give all cases singular of Ἰωάννης ὁ βαπτιστής
- Inflect οἰκία (home) completely (that is, give all cases singular and plural)
- Translate the following sentences.

- δόξα* ἐν ὑψίστοις θεῶ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.
- ὁ θεὸς τῆς *δόξης*.
- οὐδὲ Σολομών ἐν πάσῃ τῇ *δόξῃ* αὐτοῦ ...
- σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν *δόξαν* αὐτῶν.
- οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας.
- οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι *χρηίζετε* τούτων ἀπάντων.
- καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.
- καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει.
- ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν.
- ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

δόξα- glory, honor, magnificence, ἐν ὑψίστοις - in the highest (heavens), ἐπί- (+ 2nd c.) on, εἰρήνη (f.)- peace, εὐδοκία (f.)- goodwill, desire, Σολομών- Solomon, δώσω- 1st p. sing. simple future tense < δίδωμι- I give, ταύτην- 4th c. sing. f. < οὗτος- that, ἅπασαν-< πᾶς plus *α-intensivans* ('α that strengthens the meaning'), σπείρω- I sow, θερίζω- I reap, I harvest, ἀποθήκη (f.)- granary, storehouse, οὐράνιος- (adjective) heavenly, celestial, *χρηίζω-*

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I need, λάμπω- I shine, ἐκεῖνος- (used as a noun) he, ἀληθῆ- true things, the truth, κατήλθον- 3rd p. pl. aor. < κατέρχομαι- 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), Ἱεροσολύμων- 2nd c. < Ἱεροσόλυμα- Jerusalem, Ἀντιόχεια- Antioch

12.8 New words

ἡμέρα (f.)	- day
παρασκευή (f.)	- preparation
ὅτι	- for, because (causal)
οἶδα	- I know
ὥρα (f.)	- hour/short time
ἤδη	- (adverb) already
τρεῖς	- three (is not inflected)
προσμένω	- I remain with
βαπτιστής (m.)	- Baptist
ἄρτι	- (adverb) now, at this moment
γίνομαι	- I become (impersonal 'it happens')
ἐξέρχομαι	- I go out
δόγμα (neut.)	- decree
μετά	- (+ 4 th c.) after
πάσχα (neut.)	- Passover
Ἰωνᾶς	- Jonah (2 nd c. Ἰωνᾶ)
Ἡσαΐας	- Isaiah (is inflected as νεανίας)
Ἰωάννης	- John (is inflected as προφήτης)
γραφή (f.)	- Scripture (in the plural often to denote the O.T. or all books and letters known at the time)
Μωϋσῆς	- Moses (2 nd c. Μωϋσέως, 4 th c. Μωϋσέα)
νεανίας (m.)	- young man
ὄνομα (neut.)	- name
Εὐτυχος	- Eutychus (lit. good luck)
πούς (m.)	- foot
παρά	- (+ 4 th c.) with, close by
ἀπάγω	- I lead away
οἰκία	- house
δόξα	- glory, honor, magnificence
ἐν ὑψίστοις	- in the highest (heavens)
ἐπί	- (+ 2 nd c.) on
εἰρήνη (f.)	- peace
εὐδοκία (f.)	- goodwill, desire
Σολομών	- Solomon
δίδωμι	- I give
ἅπας	- each, every one
σπείρω	- I sow
θερίζω	- I reap, I harvest
ἀποθήκη (f.)	- granary, storehouse

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οὐράνιος	- (adjective) heavenly, celestial
χρήζω	- I need, I use
λάμπω	- I shine
κατέρχομαι	- I descend, I journey from a higher to a lower place
Ἱεροσόλυμα	- Jerusalem
Ἀντιόχεια	- 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: