

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 λέγω with the endings written in italics.

ἔλεγον	ἐλέγομεν
ἔλεγες	ἐλέγετε
ἔλεγε(ν)	ἔλεγον

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

ε + ἄ- > ἦ-, example: ἀκούω- I hear, 1st p. sing./ 3rd p.pl. simple past tense. ἤκουον
 ε + ἐ- > ἦ-, example: ἐσθίω- I eat, 1st p. sing./ 3rd p. pl. simple past tense. ἤσθιον
 or: ε + ἐ- > εἶ-, example: ἔχω- I have, 1st p. sing./ 3rd p. pl. simple past tense εἶχον
 ε + ὀ- > ὦ-, example: ὀνειδίζω- I defame, 1st p. sing./ 3rd p. pl. simple past tense ὠνειδίζον
 An ι or a υ 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:

προσφέρω: root προσφερ- > προσ-ε-φερ-ον > προσέφερον

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

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

14.3 Repetition of lesson 8: personal pronouns

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

14.4 Repetition of lesson 8: reflexive pronouns

2nd c.	ἐμαυτοῦ / ἐμαυτῆς	σ(ε)αυτοῦ / σ(ε)αυτῆς	ἐαυτοῦ / ἐαυτῆς
3rd c.	ἐμαυτῶ / ἐμαυτῇ	σ(ε)αυτῶ / σ(ε)αυτῇ	ἐαυτῶ / ἐαυτῇ
4th c.	ἐμαυτόν / ἐμαυτήν	σ(ε)αυτόν / σ(ε)αυτήν	ἐαυτόν / ἐαυτήν

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

ἔσομαι	ἔσόμεθα
ἔσῃ	ἔσεσθε
ἔσται	ἔσονται

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

εἶναι
ἔσεσθαι

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: καλόν ἐστὶν ἡμᾶς ὧδε εἶναι

ἡμᾶς ὧδε εἶναι : ἡμᾶς becomes the subject of εἶναι

εἶναι 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: ἀπὸ ἐμαυτοῦ > ἀπ’ ἐμαυτοῦ

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 aspirated.

μετὰ ἐμοῦ > μετ’ ἐμοῦ : the end vowel of the preposition is dropped

μετὰ ὁμῶν > μεθ’ ὁμῶν : the end vowel of the preposition is dropped and the remaining consonant is aspirated: the τ (t) becomes a θ (th). Also a π (p) can be aspirated, it becomes a φ (ph):

ἀπὸ ὁμῶν > ἀφ’ ὁμῶν

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

-σω	-σομεν
-σεις	-σετε
-σει	-σουσιν

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

dentals (τ, δ, θ, ζ) : dental is dropped before the -σ- Example: βαπτίζω > βαπτίσω

labials (π, β, φ) : labial + -σ- > -ψ- Example: πέμπω > πέμψω

gutturals (κ, γ, χ) : guttural + -σ- > -ξ- Example: προάγω > προάξω

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

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

ἀρχή	ἀρχαί
ἀρχῆς	ἀρχῶν
ἀρχῆ	ἀρχαῖς
ἀρχήν	ἀρχάς

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

δόξα	δόξαι
δόξης	δοξῶν
δόξη	δόξαις
δόξαν	δόξας

Words of the first declension ending in -α (with an ε, ι, ρ in front of the alpha) are inflected as follows:

ἡμέρα	ἡμέραι
ἡμέρας	ἡμερῶν
ἡμέρα	ἡμέραις
ἡμέραν	ἡμέρας

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

προφήτης	προφήται
προφήτου	προφητῶν
προφήτη	προφήταις
προφήτην	προφήτας

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

νεανίας	νεανία
νεανίου	νεανιῶν
νεανία	νεανίαις
νεανίαν	νεανίας

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 **-η** and **-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 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 (**οὐ+ ...**), 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 οἶδα

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

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

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.

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

Words of the second declension ending in **-ος** are inflected as follows:

λόγος	λόγοι
λόγου	λόγων
λόγω	λόγοις
λόγον	λόγους

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

ἔργον	ἔργα
ἔργου	ἔργων
ἔργῳ	ἔργοις
ἔργον	ἔργα

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	
α'	1	εἷς, μια, ἓν	πρῶτος, --η, --ον
β'	2	δύο	δεύτερος, --α, --ον
γ'	3	τρεις, τρια	τρίτος, --η, --ον
δ'	4	τέσσαρες, τεσσαρα	τέταρτος, --η, --ον
ε'	5	πέντε	πέμπτος
ς'	6	ἕξ (ς, end sigma)	ἕκτος
ζ'	7	ἑπτά	ἕβδομος
η'	8	ὀκτώ	ὀγδοος
θ'	9	ἐννέα	ἐνατος
ι'	10	δέκα	δέκατος
ια'	11	ἐνδεκα	ἐνδέκατος
ιβ'	12	δώδεκα, δεκαδυο	δωδέκατος
ιγ'	13	δεκατρις	τρίτος καὶ δέκατος (does not occur)
ιδ'	14	δεκατεσσαρες	τέταρτος καὶ δέκατος
ιε'	15	δεκαπεντε	πεντεκαιδέκατος
ις'	16	δεκα ἕξ	
ιζ'	17	δεκα ἑπτα	
ιη'	18	δεκα ὀκτω, δεκα και ὀκτω	
ιθ'	19	δεκα ἐννεα (does not occur)	
κ'	20	εἴκοσι[ν]	
λ'	30	τριάκοντα	
μ'	40	τεσσαράκοντα, τεσσεράκοντα	
ν'	50	πεντήκοντα πενηκοστός	
ξ'	60	ἑξήκοντα	
ο'	70	ἑβδομήκοντα	
π'	80	ὀγδοήκοντα	
φ	90	ἐνενήκοντα (κοππα; ancient symbol)	
ρ'	100	ἑκατόν	
σ'	200	διακόσιοι, --αι, --α	
τ'	300	τριακόσιοι, --αι, --α	
υ'	400	τετρακόσιοι, --αι, --α	

φ´	500	πεντακόσιοι
χ´	600	ἑξακόσιοι
ψ´	700	ἑπτακόσιοι
ω´	800	ὀκτακόσιοι
Ϟ	900	ἑνακόσιοι (παρακυμα; ancient symbol, written in different ways)
,α	1000	χίλιοι
,β	2000	δισχίλιοι
,γ	3000	τρισχίλιοι
,δ	4000	τετρακισχίλιοι
,ε	5000	πεντακισχίλιοι, χιλιαδες πεντε (lit. five multiples of thousand, five thousandfold)
,ς	6000	ἑξακισχίλιοι
,z	7000	ἑπτακισχίλιοι, χιλιαδες ἑπτα
,η	8000	ὀκτακισχίλιοι
,ι	10 000	μύριοι, --αι, --α, δεκα χιλιαδες
,ιβ	12 000	δώδεκα χιλιαδες
,κ	20 000	εἴκοσι χιλιαδες
,ν	50 000	μυριαδες πεντε
	100 000 000	μυριαδες μυριαδων

Adverbs: ἅπαξ (once), δῖς (twice), τρίς (thrice), τετράκις (four times), πεντάκις (five times), ἑπτάκις (seven times), ἑβδομηκοντάκις (seventy times).

The first cardinals are inflected as follows:

	m.	f.	neut.
1 st c.	εἷς	μία	ἓν
2 nd c.	ένός	μιᾶς	ένός
3 rd c.	ένί	μιᾷ	ένί
4 th c.	ένα	μίαν	έν

	m./f./neut.
1 st c.	δύο
2 nd c.	δυσῶν
3 rd c.	δυσῶν
4 th c.	δύο

	m./f	neut.
1 st c.	τρεις	τρία
2 nd c.	τριων	τριων
3 rd c.	τρισι(ν)	τρισι(ν)
4 th c.	τρεις	τρία

	m./f.	neut.
1 st c.	τέσσαρες	τέσσαρα
2 nd c.	τεσσαρων	τεσσαρων
3 rd c.	τέσσαρσι(ν)	τέσσαρσι(ν)
4 th c.	τέσσαρας	τέσσαρα

Take a good look at all these numerals and their inflexions. Take your time to familiarise 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 χξς´ (that is 666) or ἑξακοσιοι ἑξηκοντα ἕξ. Jesus, by the way, is 888= ἸΗΣΟΥΣ not Ἰησους, for the most ancient manuscripts were written in capitals, the so-called majuscules.

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

b) the Sadducees (Σαδδουκαῖοι). 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 (γραμματεῖς). 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: