

Chapter 12

Second Declension Feminine Nouns First Declension Masculine Nouns Indeclinable Nouns

NOTE : This Chapter may be postponed until later in the course.

12.1 We have already met the largest groups of Nouns in New Testament Greek.

In chapter 4 we met nouns which end in **-ος** and which are grammatically Masculine.

In chapter 6 we met nouns which end in **-ον** and which are grammatically Neuter.

In chapters 8 and 9 we met nouns which end in **-η** or **-α** and which are grammatically Feminine. Before proceeding with this chapter, please go back and review the endings for these nouns, and the way the Definite Article is declined with them.

We now meet three much smaller groups of nouns which reverse the normal pattern of " **-ο** signals masculine or neuter", and " **-η** or **-α** signals feminine", and then a group of words derived from foreign languages, mainly Hebrew, which do not decline at all.

12.2 Second Declension Feminine Nouns end in **-ος** but are grammatically feminine. There are very few of these nouns. The most frequently occurring are given in Vocabulary 12.10

NOTE that a feminine noun takes a feminine form of the Definite Article or of an Adjective.

e.g. ἡ πιστη παρθενος - the faithful virgin

The basic pattern for a Second Declension Feminine Noun can be demonstrated by ἡ παρθενος

| | Singular | Plural |
|------------|--------------|----------------|
| Nominative | ἡ παρθενος | αἱ παρθενοι |
| Accusative | την παρθενον | τας παρθενους |
| Genitive | της παρθενου | των παρθενων |
| Dative | τη παρθενω | ταις παρθενοις |

Practice - until you can read and translate easily

- | | |
|---|--|
| 1. ὁ ἄγγελος Γαβριηλ λεγει τη παρθενω. | The angel Gabriel speaks to the virgin. |
| 2. αἱ παρθενοι αἱ σοφαι ζητουσιν την βασιλειαν του θεου. | The wise virgins seek the Kingdom of God. |
| 3. ὁ Ἰωαννης ἦν ἐν τη ἐρημω. | John was in the desert |
| 4. ἡ ὁδος ἐκ της Αἰγυπτου δια της ἐρημου ἦν. | The way out of Egypt was through the desert |
| 5. τα παιδια περιπατουσιν ἐν τη τριβω προς τους ἀγρους. | The children walk in the path to the fields. |
| 6. αἱ ὁδοι μου οὐχ αἱ ὁδοι σου εισιν, λεγει ὁ κυριος. | My ways are not your ways, says the Lord. |
| 7. ὁ Ἰωσηφ ἦν ἐν τη γη Αἰγυπτου. | Joseph was in the land of Egypt. |
| 8. δικαιοι και ἀληθινοι αἱ ὁδοι σου, κυριε ὁ θεος. | Righteous and true (are) your ways, Lord God. |
| 9. ὁ Λουκας βλεπει τας παρθενους ἐν τη τριβω ; | Does Luke see the virgins on the path? |
| 10. ὁ Ἰησους θεραπευει τας νοσους ὑμων. | Jesus heals your diseases. |

12.3 First Declension Masculine Nouns ending in -ας or -ης

The Greek **-ας** ending was the way the Greeks heard the Hebrew "yahu" (Our God) ending of names which have come into English as, for example, Isaiah, Jeremiah.

First Declension Masculine Nouns ending in **-ας** include a group of men's names, and the word for a young man, **νεανιας**. Words in this group whose stems end in **-ε, -ι, or -ρ** all decline like **νεανιας** and have a genitive singular ending in **-ου**. Words ending in other letters have a Genitive singular ending in **-α** which was a feature of the Doric dialect, and so is known as a Doric Genitive.

First Declension Masculine Nouns ending in **-ης** include some men's names, and a group of names of occupations or professions, e.g. **προφητης**, a prophet.

Both **-ας** and **-ης** groups have Vocative Singulars ending in **-α**

| | | | | |
|----------|----------|----------------|---------------|------------|
| Singular | Nom. | ὁ προφητης | ὁ νεανιας | ὁ Ἰουδας |
| | Voc. | προφητα | νεανια | Ἰουδα |
| | Acc. | τον προφητην | τον νεανιαν | τον Ἰουδαν |
| | Gen. | του προφητου | του νεανιου | του Ἰουδα |
| | Dat. | τω προφητη | τω νεανια | τω Ἰουδα |
| Plural | Nom./Voc | οἱ προφηται | οἱ νεανιαι | |
| | Acc. | τους προφητας | τους νεανιας | |
| | Gen. | των προφητων | των νεανιων | |
| | Dat. | τοις προφηταις | τοις νεανιαις | |

Practice - until you can read and translate easily

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|--|---|
| 1. προφητα, λεγεις τους λογους του θεου ; | Prophet, do you speak the words of God? |
| 2. οἱ νεανιαι ἀκουουσιν τους λογους του προφητου. | The youths hear the words of the prophet. |
| 3. ἀναγινωσκομεν το βιβλιον του Λουκα. | We are reading Luke's book. |
| 4. οἱ ψευσαι οὐ λεγουσιν την ἀληθειαν. | The liars are not telling the truth. |
| 5. ὁ Βαραββας ληστης ἦν. | Barabbas was a robber. |
| 6. ὁ κριτης οὐκ ἀγαπα τους ὀφειλετας. | The judge does not love the debtors. |
| 7. οἱ ὑποκριται και οἱ ψευσαι υἱοι του Σατανα εἰσιν. | The hypocrites and the liars are sons of Satan. |
| 8. οἱ μαθηται περιπατουσιν ἐν ταις ὁδοις της δικαιοσυνης και ειρηνης . | The disciples walk in the paths of righteousness and peace. |
| 9. οἱ στρατιωται οἱ Ῥωμαιοι ζητουσιν τον τελωνην ; | Are the Roman soldiers seeking the tax-collector? |
| 10. ὁ Ἰωαννης ὁ βαπτιστης ἐν τη ἐρημῳ ἦν. | John the Baptist was in the desert. |

12.4 The names of Jerusalem

There are two versions of the name Jerusalem (life is like that).

However, they are so similar to the English form that you will not mistake them for anything else.

Both forms may be used with, or without, the Definite Article.

The Hebrew form is Ἱερουσαλημ, with a smooth breathing, and is pronounced "year-oo-sa-LAME".

Ἱερουσαλημ is indeclinable, although it is treated as grammatically feminine.

The Greek form is Ἱεροσολυμα, with a rough breathing, and is pronounced "here-oh-SOL-um-ah".

Ἱεροσολυμα can be grammatically either neuter plural or feminine singular.

Matthew, Mark, and John use the Greek form more frequently.

Paul and Luke use both the Greek and the Hebrew forms.

It may seem strange that a city should be thought of as plural, but Thyatira, **Θυατειρα**, is also neuter plural, and Athens and Colossae are treated as feminine plural : **Ἀθηναι, Κολοσσαι**.

Practice - until you can read and translate easily

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|--|--|
| 1. Ἱεροσόλυμα καὶ ἡ Ἰουδαία ἀκούουσιν τῷ βαπτιστῇ. | Jerusalem and Judea listen to the Baptizer. |
| 2. ὁ προφήτης περιπατεῖ ἐν τοῖς Ἱεροσολυμοῖς. | The prophet is walking in Jerusalem. |
| 3. οἱ Φαρισαῖοι ἐκβάλλουσιν τοὺς μαθητὰς ἐκ τῶν Ἱεροσολυμῶν. | The Pharisees throw the disciples out of Jerusalem. |
| 4. οἱ Λευῖται ζητοῦσιν τὸ ἱερόν ἐν τῇ Ἱερουσαλῆμ. | The Levites seek the Temple in Jerusalem. |
| 5. οἱ στρατιῶται σταυροῦσιν τὸν Ἰησοῦν ἐν Ἱερουσαλῆμ. | The soldiers crucify Jesus in Jerusalem. |
| 6. ἡ Ἱερουσαλῆμ ἁγία ἐστίν. | Jerusalem is holy. |
| 7. αἱ παρθένοι τῆς Ἱερουσαλῆμ κλαίουσιν ἐν ταῖς ὁδοῖς αὐτῆς. | The virgins of Jerusalem are weeping in her streets. |
| 8. ἡ συναγωγή τῶν Λευιτῶν ἐν τῇ Ἱεροσολυμᾷ ἦν. | The synagogue of the Levites was in Jerusalem. |
| 9. Ἱερουσαλῆμ, οὐ λαμβάνεις τοὺς προφῆτας. | Jerusalem, you do not accept the prophets. |
| 10. περιπατῶ ἐν τῇ ὁδῷ πρὸς τὴν Ἱερουσαλῆμ. | I am walking on the road to Jerusalem. |

12.5 Indeclinable Nouns and other words

The Greek New Testament includes some names and other words taken directly from Aramaic, for which there was no convenient Declension. These words are left undeclined, but if there is a Definite Article or an Adjective with such a word, the Article and/or Adjective is declined to fit the grammatical function of the word in the sentence.

Practice - until you can read and translate easily

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|---|---|
| 1. Δαυὶδ βλέπει τὸν κλεπτὴν. | David sees the thief. |
| 2. ἡ παρθένος βλέπει τὸν Δαυὶδ ; | Does the virgin see David? |
| 3. οἱ υἱοὶ τοῦ Ἰσραὴλ ἐν τῇ ἐρήμῳ ἦσαν. | The sons/children of Israel were in the desert. |
| 4. ἀναγινώσκομεν τὸ βιβλίον τοῦ προφήτου Δανιήλ. | We are reading the Book of the prophet Daniel. |
| 5. ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ θεὸς ἅγιος ἐστίν. | Truly, truly, I say to you "God is holy". |
| 6. οὐαὶ ὑμῖν, Ἱερουσόλυμα. | Woe to you, Jerusalem! |
| 7. ἐν ταῖς ἡμέραις τοῦ Νῶε οἱ ἄνθρωποι ἀδίκαιοι ἦσαν. | In the days of Noah (the) men were unrighteous. |
| 8. ὁ Ἀνδρέας καὶ ὁ Κηφᾶς ἐν τῇ Καφαρναοῦμ ἦσαν ; | Were Andrew and Cephas in Capernaum? |
| 9. τὸ μνημεῖον τοῦ Δαυὶδ ἐν τῇ Ἱεροσολυμᾷ ἦν. | The tomb of David was in Jerusalem. |
| 10. οἱ ἔργαται ποιοῦσιν τὸ μνημεῖον τοῦ Ἰουδά. | The workmen make the tomb of Judah/Judas. |

12.6 Sentences for reading and translation

1. αὐτὸς ὁ κύριος βλέπει τοὺς κριτὰς.
2. ὁ Ἰησοῦς λέγει τῷ Σατανᾷ ἐν τῇ ἐρήμῳ.
3. ὁ θεὸς καλεῖ τοὺς υἱοὺς τοῦ Ἰσραὴλ ἐκ τῆς Αἰγύπτου.
4. οἱ Λευῖται ζητοῦσιν τὸν Ἰωάννην τὸν βαπτιστὴν ἐν τῇ ἐρήμῳ ;
5. οἱ Ἰουδαῖοι οὐκ ἀγαπῶσιν τοὺς Σαμαριτᾶς.
6. ὁ Ἰωάννης τὸν Ἰησοῦν ἐν τῷ Ἰορδάνῃ βαπτίζει.
7. οἱ νεανῖαι ἐν ταῖς ὁδοῖς τοῦ κυρίου περιπατοῦσιν.
8. ὁ τελωνῆς ψευστῆς ἐστίν καὶ οἱ στρατιῶται ζητοῦσιν αὐτόν.
9. οἱ προφῆται τοῦ Ἰσραὴλ πιστοὶ καὶ ἅγιοι ἦσαν.
10. Μιχαὴλ ὁ ἄγγελος λέγει τῷ Δανιήλ τῷ προφήτῃ.

12.7 Writing Practice : Write the Greek, while saying aloud (Matt. 6:9-13)

| | |
|---|---|
| πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, | Our Father, the (one) in the heavens, |
| ἁγιασθητω το ὄνομα σου, | let your name be sanctified, |
| ἐλθετω ἡ βασιλεια σου, | let your kingdom come, |
| γενηθητω το θελημα σου, | let your will / wish happen (come to pass), |
| ὡς ἐν οὐρανῳ και ἐπι γης. | just as in heaven (so) also on earth. |
| τον ἄρτον ἡμῶν τον ἐπιουσιον | Our bread of / for the day |
| δος ἡμιν σημερον· | give to us today; |
| και ἀφες ἡμιν τα ὀφειληματα ἡμῶν | and remit/forgive (to) us our debts/guilt, |
| ὡς και ἡμεις ἀφηκαμεν τοις ὀφειλεταις ἡμῶν· | just as we have forgiven our debtors: |
| και μη εἰσενεγκης ἡμας εἰς πειρασμον, | and don't bring us into a testing (time), |

μη is another word for "no, not". εἰσενεγκης is a part of a verb meaning "to bring, to carry" that we will meet later. Used with μη it is a way of saying "Don't start to bring/carry into"

12.8 Re-read Matthew 1:1-16

Notice the use of the Definite Article. Some names decline, others do not.

12.9 New Testament Passage for reading and translation : Matthew 3:1-3, 5-6

In your Greek New Testament, read the passage aloud several times until you can read it without long pauses or stumbling. Then use the translation helps and Vocabulary 11.10 to translate it.

The passage uses the "Historical Present" - although they are describing an event which took place in the past, some of the verbs are in the present tense to make the account more vivid to the reader.

| | | |
|-----------------|------------------------------|---|
| ἐκείναις | those | (feminine, dative plural - describing ἡμεραις) |
| παραγινεται | (he) comes, appears, happens | |
| κηρυσσων | preaching | (masculine nominative singular participle of κηρυσσω - I proclaim) |
| λεγων | saying | (masculine nominative singular participle of λεγω - I say) |
| μετανοειτε | repent ! | (a second person plural Imperative of μετανοιω - I repent) |
| ἤγγικεν | (it) has come near. | (the Perfect of ἐγγιζω - "I approach, draw near") |
| οὗτος | this | (masculine, nominative singular, describing ὁ ῥηθεις) |
| ὁ ῥηθεις | "the thing said" | |
| λεγοντος | saying | (masculine genitive singular participle of λεγω - I say) |
| βωντος | shouting, bawling | (from βοαω - I shout, bawl - originally referring to a calf bawling for its mother. βους - ox, cow. hence "bovine") |
| ἐτοιμασατε | prepare ! | (a second person plural Imperative of ἐτοιμαζω - I prepare) |
| εὐθειας | straight | (feminine accusative plural) |
| ποιειτε | make ! | (a second person plural Imperative of ποιω - I do, act, make) |
| ἐξεπορευετο | (he/she/it) went out | (a past tense of ἐκπορευομαι - I go out) |
| | | (although the form of the verb is third person singular, it refers to the neuter plural Ἱεροσόλυμα.) |
| πασα | each, every | (feminine nominative singular of πας, πασα, παν - each, every, all) |
| ἐβαπτιζοντο | (they) were baptized | (a past passive form of βαπτιζω - I baptize) |
| ὁ ποταμος | river | (a hippopotamus is a river-horse, ἵππος - horse. |
| | | Mesopotamia is the land "between, in the middle of" - μεσοσς - the Rivers Tigris and Euphrates.) |
| ἐξομολογουμενοι | confessing | (masculine nominative plural participle of |
| | | ἐξομολογεω - "I agree, consent". In the form used in the text - "admit, confess") |

12.10 Vocabulary to learn

| | | |
|---------------|-------------------------------------|---|
| ἡ βίβλος | book, scroll, parchment | |
| ἡ ἔρημος | desert, wilderness | (the word "hermit" is derived from an older English word "eremite", denoting someone who lived in the desert.) |
| ἡ ὁδός | way, road | (the Exodus was "The way out") |
| ἡ νόσος | disease, sickness | |
| ἡ παρθένος | virgin | (The Parthenon was dedicated to Athena, the virgin daughter of Zeus, who was the patron goddess of Athens) |
| ἡ περίχωρος | surrounding region | (from περι - "around", and χώρα - "region") |
| ἡ τρίβος | path | |
| ὁ βαπτιστής | baptizer, Baptist | |
| ὁ ἐργάτης | worker | |
| ὁ κλέπτης | thief | (a thief is one who steals secretly) |
| ὁ κριτής | judge | |
| ὁ Λευίτης | Levite | |
| ὁ ληστής | robber | (a robber is one who steals violently) |
| ὁ μαθητής | disciple, student | |
| ὁ ὀφειλέτης | debtor, offender, one who is guilty | (from ὀφείλω - I owe, am obligated) |
| ὁ προφήτης | prophet | |
| ὁ στρατιώτης | soldier | ("strategy" is how one uses one's army - ἡ στρατιὰ - and soldiers.) |
| ὁ τελώνης | tax-collector | |
| ὁ ὑποκριτής | hypocrite | |
| ὁ ψεύστης | liar | (hence all the English words beginning "pseudo-") |
| ὁ νεανίας | youth, young man | |
| το πάσχα | Passover | (does not decline) |
| ὑπ', ὑφ', ὑπό | by, under | (takes Genitive) |

12.11 Names for reference : These include names occurring 10 or more times in the New Testament. A few Third Declension and other names will be given later.

τα Ἱεροσόλυμα, ἡ Ἱερουσαλήμ Jerusalem

Feminine, Second Declension

| | | |
|--------------------|---------------------|------------------|
| ἡ Αἴγυπτος Egypt | ἡ Δαμασκός Damascus | ἡ Ἔφεσος Ephesus |
| ἡ Κόρινθος Corinth | ἡ Τύρος Tyre | |

Masculine, First Declension

| | | |
|------------------------------|----------------|---------------------|
| ὁ Εὐφράτης Euphrates (river) | Ἡρώδης Herod | ὁ Ἰορδάνης Jordan |
| Ἰωάννης John | Λευίτης Levite | Σαμαρίτης Samaritan |
| Ἀνανίας Ananias | Ἀνδρέας Andrew | Ἐζεκίας Hezekiah |
| Ζαχαρίας Zechariah | Ἡλίας Elijah | Ἡσαΐας Isaiah |
| Μεσσίας Messiah | | |

Masculine, First Declension, with a Doric Genitive

| | | |
|-------------------|-----------------|---------------------|
| Ἀγρίππας Agrippa | Ἀντιπᾶς Antipas | Βαρναβᾶς Barnabas |
| Βαραββᾶς Barrabas | Θωμᾶς Thomas | Ἰούδας Judah, Judas |
| Κηφᾶς Cephas | Λουκᾶς Luke | Σατανᾶς Satan |

Masculine, Second Declension

Ζεβεδαῖος Zebedee
Φῆστος Festus

Ναζωραῖος Nazarene

Ῥωμαῖος Roman

Feminine, First Declension

Ἀντιόχεια Antioch
Βηθανία Bethany
Ἰουδαία Judeah
Σαμάρεια Samaria

Ἀσία Asia (Turkey)
Γαλιλαία Galilee
Μαγδαληνή Magdalene

Ἀχαΐα Achaia
Ἰόππη Joppa (Jaffa)
Μακεδονία Macedonia

Adjective

Γαλιλαῖος, -α, -ον Galilean

Indeclinable

Ἀβραάμ Abraham
Ἰσραήλ Israel
ἡ Καφαρναούμ Capernaum
Ναθαναήλ Nathaniel
Συμεών Simeon (*Aramaic form of Simon*)

Δανιήλ Daniel
Ἰσαάκ Isaak
Λευί Levi
Νῶε Noah

Δαβίδ David
Ἰωσήφ Joseph
Μιχαήλ Michael
ἡ Σιών Zion

Ἀλληλουῖά Alleluia (*Let us praise JAH - God*)
οὐαί Woe !

ἀμήν Amen, true, yeah !

ῥαββί (my) Master, Teacher