

LESSON XIII

13.1 Introduction

In this lesson we treat of the second declension. The second declension consists mainly of words ending in -ο" or in -ον. In the examples below we show you all the cases singular and plural. The fifth case, as usually, is dealt with separately (see 13.3).

As example of words ending in -ο", we use the word λογο". This word can take on many meanings. The main meaning is 'word, mind, reason.' As you probably know, it is also used to denote the Person of Christ (for instance in John 1. 1,2). Also it is used to refer to the Word of God as a written work.

As example of words ending in -ον, we use the word εἶργον. This word means, 'deed, work.' Take care to notice the endings in all the examples given.

13.2 Examples from the New Testament with words of the second declension

εἰτω δεῦο λογο" οὐὐὐη ναιῖναιῖ ου#ου!	Let your speaking be: Yes, yes, no, no. (Matt. 5. 37)	εἰτω-let him/her/it be (this form is explained later), λογο" (m.)- (spoken) word, ναιῖ yes, ου! not, no
ὁὐει" δεῖνθ/προσευχ/ καὶῖνθ/διακονῖα/του' λογου προσκατε- ρῖσomen	But we will persevere in prayer and in the service of the word (Acts 6. 4)	προσευχ(f.)- prayer, διακονῖα (f.)- service, λογου- 2nd c. sing., προσκατερῖσomen- 1st p. pl. s.fut.t.< προσκατερεῖ- (+3rd c.)I persevere, (verbs ending in -ew will be explained later)
προφῖνθ" δυνατοῖ εἰ ... λογω/εἰναντιον θεου' καὶῖπαντοῖ του' λαου'	A prophet powerful in ... word over against God and all the nation ... (Luke 24. 19)	λογω/ 3rd c. sing., εἰναντιον- (+ 2nd c.)over against, λαου'- 2nd c. sing.< λαοῖ (m.)- nation
... καὶῖαιρει τοῖ λογον ...	... and he takes the Word away... (Mark 4. 15)	αιῖρω- I lift up, I take away λογον- 4th c. sing.
οὐὐει οὐῖ λογοὐ αἰῖ ῖνοὐῖτου' θεου' εἰῖσιν	These are the truthful words of God. (Rev. 19. 9)	οὐὐει- 1st c. pl. m. < οὐὐει"- this, λογοὐ- 1st c. pl., αἰῖῖνοὐῖ- 1st c. pl. m. < αἰῖῖνοῖ"- truthful, θεου'- 2nd c. sing. < θεοῖ- God
... εἰῖ βιβῖλω/λογων Ἰῖσαιου του' προφῖνθου ...	... in the book of the words of the prophet Isaiah ... (Luke 3. 4)	βιβῖλω/ 3rd c. sing. < βιβῖλο" (m.)- book, λογων- 2nd c. pl.

... kaiVeipauwazon epiVtoi" logoi" th" cavito"	... and they were amazed about the words of grace. (Luke 4. 22)	qaumazw- I am amazed, epiV(+ 3rd c.) over, about, logoi"-3rd c.pl. cavito"- 2nd c. sing. < cavi" (f.)- grace (this is a word of the 3rd declension. This declension will be explained later)
... metaVtouV logou" toutou" ...	... after these words ... (Luke 9. 28)	logou"- 4th c. pl., toutou"- 4th c. pl. m. < ouvo"- this
touto eġtin toV ergon tou' qeou'	This is the work of God ... (John 6. 29)	ergon- 1st c. sing.
... kalou' ergou epiqumei'	... he desires a good work. (1 Tim. 3. 1)	kalou'- 2nd c. sing. m. < kalov'- good, beautiful, ergou- 2nd c. sing., epiqumew- I desire
... logw/kaiV ergw/...	... in word and deed ... (Rom. 15. 18)	ergw/3rd c. sing.
... ote ergon ejgazomai ejwVej tai" hmerai" uoiwh ...	... for I do a work in your days ... (Acts 13. 41)	ejgazomai- I work (verbs ending in - omai will be explained later) Notice that neuter words have the same first and fourth case sing.
hñ gaV aujtwh ponhraVtaVerga	For their works were evil. (John 3. 19)	ponhrav 1st c. pl. neut. < ponhrov'- evil, bad, erga- 1st c. pl., see 13.4 for explanation as to why the verb here is 3rd p. sing.
... pl hth" ergwn ajaqwh ...	... full of good works ... (Acts 9. 36)	pl hth"- 1st c. sing. < pl hth"- (adjective) full, ajaqwh- 2nd c. pl. neut. < ajaqov'- good, ergwn- 2nd c. pl.
... hñ deVdunatoV ej logoi" kaiVergoi" ajtou'	... and he was powerful in his words and deeds. (Acts 7. 22)	ergoi"- 3rd c. pl.
... toVtevo" eġtai kataVtaVerga aujtwh	... the end will be ac- cording to their works. (2 Cor. 11. 15)	tevo" (neut.)- end, kataV (+ 4th c.) after, according to, erga- 4th c. pl. Notice that with neuter words the 1st c.pl. is the same as the 4th c.pl.

13.3 Overview of the inflexion of words of the second declension ending in -ο" and -ον.

We give here the complete inflexion of the words *λογο"* and *εργον*. The endings are again written in italics. Other words ending in -ο" and -ον are also inflected by having these bold endings put after the root.

λογο"	λογοι	εργον	εργα
λογου	λογων	εργου	εργων
λογω/	λογοι"	εργω/	εργοι"
λογον	λογου"	εργον	εργα

13.4 Congruence of person and subject.

Normally person and subject are the same, that is they agree. Let me explain. A subject in singular has a person in singular and a plural subject has a plural verb person. An exception to this rule is when the subject is a neuter plural. Then the verb person is singular. You saw this already in one of the examples, namely:

ηρ' γαλ' αυτην ποηραυταυεργα

The subject is a word in neuter plural (*εργα*). The verb person is singular (*ηρ'*). Take note of this when you translate.

13.5 Homework

a) Give the full inflexion of the following words (under b).

b) Fill in the right form of the simple present tense of *ειμι*

1. ημει"
2. ταυεργα
3. οJλογο" ...
4. ταυτελα ...

c) Translate the following sentences.

1. *καυπροσεφερον αυτην/ παιδια.*
2. *ουκ εκπειρασει" κυριον του γεου σου.*
3. ... οη εη εκουσια/ ηρ' οJλογο" αυτου.
4. *αυτουτοπνευμα summarturei' tw/ pneumati ημω οη εσμεν τεκνα γεου.*
5. *καυτουτο ουκ εκ ημω, γεου' τοδωρον.*
6. *αγαψησει" κυριον του γεου σου εη οη/ th/ καρδια/ σου καυει η οη/ th/ yuch/ σου καυει η οη/ th/ dianoia/ σου.*
7. *οιδαυσου ταυεργα καυθημ αγαπην καυθημ πιστην ...*
8. *οJstrathgoV του ιδρου'*
9. *Petro" δευκαυJωαμη" αηεβαινον ειη' τοιδερω ...*
10. *ρωο" εστιν του γεου.*

προσερω- I carry towards, I bring towards, *παιδιον* (neut.)- little child, *εκπειραρω-* I test, I tempt, *αυτου* 1st c. sing. neut. < *αυτου-* self, *summarturew-* (+ 3rd c.) I witness together with, *πνευματι-* 3rd c. sing. < *πνευμα-* spirit, Spirit, ghost, *δωρον* (neut.)- gift, *αγαψησει"-* 2nd p. sing. simple future tense < *αγαπω-* I love (with godly love), *οη/* 3rd c. sing. f. < *οη"-* entire,

dianoia (f.)- intelligence, mind, understanding, strathgoŷ tou' iðrou- chief of temple security/guard (strathgoŷ (m.)- chief, leader, iðron (neut.)- temple, sanctuary), aĵabaiww- I ascend, I journey from a lower to a higher place, qrowo" (m.)- throne

13.6 New words

naiv	- yes
ou!	- no
proseuchv(f.)	- prayer
diakonia (f.)	- service
proskarterew	- (+ 3rd c.) I persevere
eĵantion	- (+ 2nd c.) over against
aiŷw	- I lift up, I take away
biβlo" (m.)	- book
qaumazw	- I am amazed
eĵiv	- (+ 3rd c.) over, about
cavi" (f.)	- grace
kal oŷ	- (adjective) good, beautiful
eĵiqumew	- I desire
eĵgazomai	- I work
ponhroŷ	- (adjective) evil, bad
pl hŷh"	- (adjective) full
tevo" (neut.)	- end
katav	- (+ 4th c.) after, according to
prosfeww	- I carry to(wards), I bring to(wards)
paidion (neut.)	- little child
eĵpeirazw	- I test, I tempt
auĵtoŷ	- self
summarturew	- (+ 3rd c.) I witness together with
dwron (neut.)	- gift, donation
dianoia (f.)	- intelligence, mind, understanding, thought(s)
strathgoŷ (m.)	- chief, leader
iðron (neut.)	- temple, sanctuary
aĵabaiww	- I ascend, I journey from a lower to a higher region
qrowo" (m.)	- throne

13.7 The background of the New Testament: Philosophy

At the end of this series we would like to share something on philosophy. The development of philosophy took place in stages. In the beginning philosophers were mainly occupied with questions about the origin of the world. Also they investigated all kinds of phenomena in the universe. This kind of philosophy is called natural philosophy. Thales of Milete is considered to be the founder of this way of thinking. Later philosophers philosophized about abstract matters. This development particularly was started by Socrates (470- 399 B.C.). He posed questions about the real being of things (to ŷh lit. what is). His student Plato wrote many books about Socrates' questions, such as 'what is truth?,' 'what is justice?' and similar things. Plato had ambitions about an ideal state in which philosophers

were in charge. Only they could be good administrators, since their study of philosophy had taught them to search for the higher things.

An important trend under Roman intelligentsia was the Stoic philosophy. This stood for a sober lifestyle. One should adhere to earthly things as little as possible. The misfortune of many was taught to be due to their longing too much for mundane matters. A politician, for instance, would suffer less from the loss of his career if he were to attach less value to honor.

The highest goal for a Stoic was to reach a state of mind in which the soul was totally liberated from outside influences. The Stoic philosophers are mentioned in Acts 17. 18. Also the followers of Epicurus are present there. This philosopher maintained that a human being would be happy when there are more positive than negative feelings in his/her soul. A criterium for human acts should test whether a certain deed would result in more joy than sorrow. Acts that make for long-term joy are preferable. In contradistinction to what is often claimed, Epicurus did not approve of all pleasure. If a certain pleasure in the end is the cause of painful consequences then he taught people not to choose temporary enjoyment.

NOTES: