

LESSON XXIV

24.1 Introduction

In this lesson we give you examples of substantives of the third declension. The inflexion of the words vary from the ones of the first and second declensions. In the case of the third declension it is important to know the second case singular (*genitivus singularis*). For in that case you can find the root. For instance: *ej pi*" (hope); *ej pido*"; root *ej pid*- Behind the root the various inflexions of the different cases are ended.

24.2 Examples from the N.T. of inflexions of substantives of the third declension

<i>kai gar ejan ajhl on fwnhn sal pigx dw/</i>	For also, when a trumpet gives an unclear sound— (1 Cor. 14. 8a)	<i>ajhl o</i> "-unclear, <i>hJ sal pigx</i> the trumpet, <i>dw/</i> subjunctive mood aor. < <i>didwmi</i>
<i>kai apostelei tou" ajgelou" autou meta sal piggo" megal h"</i>	And he will send his angels with a great trumpet. (Mat. 24. 31a)	<i>apostel lw-I</i> send, <i>apostel w-I</i> will send (irregular),
<i>ej th/ejscath/sal piggi</i>	With (lit. in) the last trumpet--(1 Cor. 15. 52b)	<i>ejscato</i> "-last
<i>oJajgelo" oJejwn thn sal pigga</i>	The angel that has the trumpet— (cf. Rev. 9. 14b)	
<i>epta sal pigge"</i>	Seven trumpets—	
<i>kai oiJeptha ajgeloi oiJ ejonte" ta" epta sal pigga" htoimasan autou"</i>	And the seven angels that had the seven trumpets, prepared them. (Rev. 8. 6)	<i>etoimazw</i> -to prepare, make ready
<i>tauta autou lalounto" autoi", ijou ajcwn eiJ ejqwn prosekunei autw/</i>	While he spoke these things to them, look a leader came and worshipped Him. (Mat. 9. 18a)	<i>lalount</i> .- <i>genitivus absolutus</i> , translate with 'while', 'because' 'although' dep. on the context, <i>proskunew-I</i> worship (lit. I kneel, <i>ajcwn</i> -leader
<i>kai ejqwn oJhsou" eiJ thn oikian tou ajconto"</i>	And Jesus, after He entered the house of the leader— (Mat. 9. 23a)	
<i>oiJde Farisaioi ejegon, En tw/ajconti twn daimoniwn ejballei ta daimonia</i>	But the Pharisees said: "He casts out demons through the ruler of the demons." (Mat.9. 34)	

ǃArconta tou laou sou ouk eǃei" kakw"	Thou shalt not speak evil of the leader of thy people. (Acts 23. 5b)	lao"-people, eǃw-future t. < l egw, kakw"-badly (adverb)
Oiǃate oiǃi oiǃarconte" twn eǃnwn katakuri- euosin auǃtwn	You know that the rulers of the nations lord it over them. (Mat. 20. 25b)	katakurieuw-I play lord over (plus 2nd c.)
mh ti" ek twn arcontwn episteusen eiǃ' auǃton hj ek twn Farisaiwn;	Nobody from the leaders has come to believe in him, or from the Pharisees, is it not? (John 7. 48)	mh-no[t] (expecting a denial), hjor
sun toi" arcosin auǃtwn	With their rulers– (Acts 14. 5b)	
ton Paulon eiǃkusan eiǃ' thn aroran epi tou" arconta"	They dragged Paul onto the market to the rulers. (cf Acts 16. 19)	eǃkw-I drag, eiǃkusa (aor.) arora-market (area)

Again we give you a paradigm of the inflexions of these two words of the third declension.

sal pigx	sal pigge"	arcwñ	arconte"
sal piggo"	sal piggnwñ	arconto"	arcontwn
sal piggi	sal pigxi(n)	arconti	arcosin
sal pigga	sal pigga"	arconta	arconta"

24.3 Etymology

eǃw	–	‘I’; cf. Lat. ‘ego’
eǃniko"	–	‘heathen’; cf. Eng. ‘ethnic’
eǃno"	–	‘race, nation, people, heathen’; cf. ‘ethnology’
eǃo"	–	‘custom’; cf. Eng. ‘ethos’
eǃdwl on	–	‘image, idol, false god’;
eǃkw	–	‘yield’
eǃkwn	–	‘image, figure,’; cf. ‘icon’
eǃrhñh	–	‘peace’; cf. girl’s name ‘Irene’
eiǃ, mia, ed	–	‘one’; cf. various languages: ‘one’, ‘ein’, ‘un’, ‘een’, ‘uno’, etc.
ek	–	‘out’; vgl. Lat. ‘ex’
ekkl hsia	–	‘assembly, church’; cf. Fr. ‘église’, Sp. name ‘Iglesias’; < <i>ekkaleo</i> ‘I call out’
ekstasi"	–	‘extacy, wonderment’; cf. ‘xtc’
eǃko"	–	‘boil’; cf. Lat. ‘ulcus’, Eng. ‘ulcer’
eǃno"	–	‘mine’; cf. Lat. ‘meus’, etc.
eǃporion	–	‘market’; cf. Lat. ‘emporium’, Eng. ‘empire’
eǃj	–	‘in’; cf. Lat. ‘in’, German ‘im’, etc.

eĵergeia	–	‘operation, activity, operation power’; cf. ‘energy’
eĵ	–	‘six’; cf. Lat. ‘sex’, (the spiritus asper often was a sigma), Eng. ‘six’, German ‘sechs’, etc.
episkopo"	–	‘overseer,’ < <i>episkopeo</i> ‘I watch attentively’; cf. Lat. ‘episcopus’, Eng. ‘bishop’
epistolh	–	‘letter’; cf. Eng. ‘epistle’, D. ‘epistel’
epifaneaia	–	‘appearing’; cf. Eng. ‘epiphany’
eĵo"	–	‘word’; cf. ‘epos’
eĵsqh"	–	‘clothing, vestment’; cf. Lat. ‘vestis’; Eng. D. ‘vest’
eĵsqiw	–	‘I eat’; cf. Lat. ‘edere’, Eng. ‘to eat’, German ‘essen’
eĵpera	–	‘evening’; cf. Lat. ‘vesper’
eĵscato"	–	‘last’; cf. ‘eschatology’
eĵwterō"	–	‘inner’; cf. ‘esoteric’
eujĝgelion	–	‘good message, gospel’; German ‘Evangelium’
eujĝgelisth"	–	‘somebody that announces a good message, evangelist’
eujĝenh"	–	‘noble’, (lit. ‘well born’); cf. boy’s name ‘Eugene’
eujĝaristia	–	‘thankfulness’; cf. Eng. ‘eucharist’, D. ‘eucharistie’

24.4 Homework

a. Give the inflexions singular and plural of the following words.

stoma (2nd c. stomato") mouth, iĵqu" (iĵquo") fish, pou" (podo") foot.

b. Translate the following sentences.

1. Vidou. o`paij mou oĥ ĥrē,tisa(o`agaphtoj mou eij oĥ eudokhsen ĥ`yuch, mou)
2. kai. hgeiren keraj swthriaj ĥmiĥ en oikw| Daid paidoj autou)
3. o`qeoĵ VAbraam kai. VIsaak kai Vlakwb(o`qeoĵ twĥ paterwĥ ĥmwĥ(edoxasen ton paida autou/ Vĥsouĥ)
4. Tote -Hrwĥĥj aneiĥ en pantaj touĵ paidaj touĵ en Bhqleem)
5. Pater ĥmwĥ o`en toiĵ ouranoiĵ)
6. ouw kata. thn diaqĥkĥn(ĥĥ epoiĥsa toiĵ patrasin)
7. kai. eĥomai umiĥ eij patera kai. uineiĵ esesqe, moi eij uiouĵ kai. qugateraj(legei kurioĵ pantokratwr)
8. kai. ewelqouŝa eiĥen th|mhtri. auiĥĵ)
9. kai. ewqontej eij thn oikian eiĥon to. paidion meta. Mariaj thĵ mhtroj autou(kai. pesontej prosekunhsan autwĵ)
- 10) ouc outoj estin o` tou/ tektonoj uiōjē ouc ĥ mhthr autou/ legetai Mariam kai. oi` adel foi. autou/ Vlakwboĵ kai. Vlwsh.f kai. Simwn kai. Vloudajē

pai" (paido")	-child, servant
aiĵetizw	-I choose
agaphto"	-beloved
eujĵokew	-I find favor in
eĵeirw (ĥgeira, aor.)	
to kera"(ato")	-the horn

swthria	-salvation
doxazw	-I glorify
ajairew	-I kill (lit. take up [the life of]), aor. ajeil on
diaqkh	-testament
qugathr	-daughter
pantokratwr	-almighty
paidion	-little child
piptw-e*peson	-I fall./fell (aor.)
proskunew	-I worship
tektwn	-carpenter

24.5 New Words

ajhl o"	-unclear
sal pigx	-trumpet
ajpostel lw,	-I send
ejscato"	-last
eioimazw	-I prepare, make ready
ajcwn	-ruler, leader
proskunew	-I worship/adore
katakurieuw	-I lord it over
eJkw, eiJkusa	-I drag(ged)
ajgora	-market (area)
pai" (paido")	-child, servant
aijetizw	-I choose
ajgaphto"	-beloved
eujokew	-I find favor in
ejeirw, hjeira	-I raise, raised
to kera" (kerato")	-the horn
swthria	-salvation
doxazw	-I glorify
ajairew, ajeil on	(pronounce as: an- <u>hai</u> -re-oo, an- <u>hei</u> -lon) < aja + aijeiw-I kill(ed) (lit. I lift up [the life of])
ijqu" (ijquo")	-fish
pou" (podo")	-foot

24.6 The Background of the New Testament: The Manuscripts I

A certain Stephanus published a Greek text of the New Testament in 1550 later called the *Textus Receptus* ('accepted text'). This text became the basis of the King James translation and also of the one by Luther and the Dutch *Statenvertaling*. It would take several centuries before one dared one's hand at an edited publication. For this was frowned upon as levity.

The role the Dead Sea Scrolls played for the Old Testament, a fourth century manuscript, discovered by a German scholar named Tischendorf, played for the New Testament. This *codex* (manuscript) contained the entire New Testament and was found by him accidentally during his

third visit of the Cloister of St. Catharine on mount Sinai. Later other parts of the New Testament were discovered that were far older, some going back to as far as 50 years after the autographa!

Today we can avail ourselves of some 5000 manuscripts containing the entire New Testament or parts. These show that the later manuscripts on which the King James translation is based, were copied very faithfully. Moreover they confirm each other's authenticity.

Most scholars today prefer the ancient texts. There are those however that reason that these texts—mostly from the dry regions of Egypt, where the papyrus they were written on was preserved well—are a local tradition. They prefer the so-called *Majority text*, based on the idea that the text that occurs most often must go back to the oldest and best (non-extant) texts. But however this may be, what matters is that it has been proved that simple Egyptian farmers from the second century possessed the same New Testament as scholars today!

NOTES: