

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: ἔλπις (hope); ἐλπίδος; root ἐλπίδ- 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

και γαρ ἔαν ἀδηλον φωνην σαλπιγξ δω	For also, when a trumpet gives an unclear sound– (1 Cor. 14. 8a)	ἄδηλος -unclear, ἡ σαλπιγξ the trumpet, δω-subjunctive mood aor. < διδωμι
και ἀποστελει τους ἄγγελους αὐτου μετα σαλπιγγος μεγαλης	And he will send his angels with a great trumpet. (Mat. 24. 31a)	ἀποστελλω-I send, ἀποστελω-I will send (irregular),
ἐν τη ἔσχατη σαλπιγγι	With (lit. in) the last trumpet--(1 Cor. 15. 52b)	ἔσχατος -last
ὁ ἄγγελος ὁ ἔχων την σαλπιγγα	The angel that has the trumpet– (cf. Rev. 9. 14b)	
ἑπτα σαλπιγγες	Seven trumpets–	
και οἱ ἑπτα ἄγγελοι οἱ ἔχοντες τας ἑπτα σαλπιγγας ἠτοιμασαν αὐτους	And the seven angels that had the seven trumpets, prepared them. (Rev. 8. 6)	ἑτοιμαζω -to prepare, make ready
ταυτα αὐτου λαλουντος αὐτοις, ἰδου ἀρχων εἰς ἐλθων προσεκυνει αὐτω	While he spoke these things to them, look a leader came and worshipped Him. (Mat. 9. 18a)	λαλουντ.- genitivus absolutus, translate with ‘while’, ‘because’ ‘although’ dep. on the context, προσκυνεω-I worship (lit. I kneel, ἀρχων-leader
και ἐλθων ὁ Ἰησους εἰς την οἰκίαν του ἀρχοντος	And Jesus, after He entered the house of the leader– (Mat. 9. 23a)	
οἱ δε Φαρισαιοι ἔλεγον, Ἐν τω ἀρχοντι των δαιμο- νιων ἐκβαλλει τα δαιμονια	But the Pharisees said: “He casts out demons through the ruler of the demons.” (Mat.9. 34)	

Ἄρχοντα του λαου σου οὐκ ἔρεις κακως	Thou shalt not speak evil of the leader of thy people. (Acts 23. 5b)	λαος -people, ερω-future t. < λεγω, κακως-badly (adverb)
Οἶδατε ὅτι οἱ ἄρχοντες των ἔθνων κατακυρι- ευουσιν αὐτων	You know that the rulers of the nations lord it over them. (Mat. 20. 25b)	κατακυριευω -I play lord over (plus 2nd c.)
μη τις ἐκ των ἀρχοντων ἐπιστευσεν εἰς αὐτον ἢ ἐκ των Φαρισαιων;	Nobody from the leaders has come to believe in him, or from the Pharisees, is it not? (John 7. 48)	μη-no[t](expecting a denial), ἢ-or
συν τοις ἀρχουσιν αὐτων	With their rulers— (Acts 14. 5b)	
τον Παυλον εἰλκυσαν εἰς την ἀγοραν ἐπι τους ἀρχοντας	They dragged Paul onto the market to the rulers. (cf Acts 16. 19)	ἐλκω-I drag, εἰλκυσα (aor.) ἀγορα-market (area)

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

σαλπιγξ	σαλπιγγες	ἀρχων	ἀρχοντες
σαλπιγγος	σαλπιγγων	ἀρχοντος	ἀρχοντων
σαλπιγγι	σαλπιγγι[ν]	ἀρχοντι	ἀρχουσιν
σαλπιγγα	σαλπιγγας	ἀρχοντα	ἀρχοντας

24.3 Etymology

ἐγω	—	‘I’; cf. Lat. ‘ego’
ἔθνικος	—	‘heathen’; cf. Eng. ‘ethnic’
ἔθνος	—	‘race, nation, people, heathen’; cf. ‘ethnology’
ἔθος	—	‘custom’; cf. Eng. ‘ethos’
εἶδωλον	—	‘image, idol, false god’;
εἶκω	—	‘yield’
εἰκων	—	‘image, figure,’; cf. ‘icon’
εἰρηνη	—	‘peace’; cf. girl’s name ‘Irene’
εἷς, μια, ἓν	—	‘one’; cf. various languages: ‘one’, ‘ein’, ‘un’, ‘een’, ‘uno’, etc.
ἐκ	—	‘out’; vgl. Lat. ‘ex’
ἐκκλησια	—	‘assembly, church’; cf. Fr. ‘église’, Sp. name ‘Iglesias’; < <i>ekkaleo</i> ‘I call out’
ἐκστασις	—	‘extacy, wonderment’; cf. ‘xtc’
ἔλκος	—	‘boil’; cf. Lat. ‘ulcus’, Eng. ‘ulcer’
ἔμος	—	‘mine’; cf. Lat. ‘meus’, etc.
ἐμποριον	—	‘market’; cf. Lat. ‘emporium’, Eng. ‘empire’
ἐν	—	‘in’; cf. Lat. ‘in’, German ‘im’, etc.

ἐνεργεια	–	‘operation, activity, operation power’; cf. ‘energy’
ἕξ	–	‘six’; cf. Lat. ‘sex’, (the spiritus asper often was a sigma), Eng. ‘six’, German ‘sechs’, etc.
ἐπισκοπος	–	‘overseer,’ < <i>episkopeo</i> ‘I watch attentively’; cf. Lat. ‘episcopus’, Eng. ‘bishop’
ἐπιστολη	–	‘letter’; cf. Eng. ‘epistle’, D. ‘epistel’
ἐπιφανεια	–	‘appearing’; cf. Eng. ‘epiphany’
ἔπος	–	‘word’; cf. ‘epos’
ἔσθης	–	‘clothing, vestment’; cf. Lat. ‘vestis’; Eng. D. ‘vest’
ἔσθιω	–	‘I eat’; cf. Lat. ‘edere’, Eng. ‘to eat’, German ‘essen’
ἔσπερα	–	‘evening’; cf. Lat. ‘vesper’
ἔσχατος	–	‘last’; cf. ‘eschatology’
ἔσωτερος	–	‘inner’; cf. ‘esoteric’
εὐαγγελιον	–	‘good message, gospel’; German ‘Evangelium’
εὐαγγελιστης	–	‘somebody that announces a good message, evangelist’
εὐγενης	–	‘noble’, (lit. ‘well born’); cf. boy’s name ‘Eugene’
εὐχαριστια	–	‘thankfulness’; cf. Eng. ‘eucharist’, D. ‘eucharistie’

24.4 Homework

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

στομα (2nd c. στοματος) mouth, ἰχθους [ἰχθυος] fish, πους [ποδος] foot.

b. Translate the following sentences.

1. Ἴδου ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου.
2. καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ.
3. ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν.
4. Τότε Ἡρώδης ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ.
5. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.
6. οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν.
7. καὶ ἔσομαι ἡμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.
8. καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς.
9. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ.
10. οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

παῖς [παιδος]	-child, servant
αἵρετιζω	-I choose
ἀγαπητος	-beloved
εὐδοκεω	-I find favor in
ἔγειρω [ἠγειρα, aor.]	
το κερασ[ατος]	-the horn

σωτηρια	-salvation
δοξαζω	-I glorify
ἀναιρεω	-I kill (lit. take up [the life of]), aor. ἀνειλον
διαθηκη	-testament
θυγατηρ	-daughter
παντοκρατωρ	-almighty
παιδιον	-little child
πιπτω-ἔπεσον	-I fall./fell (aor.)
προσκυνεω	-I worship
τεκτων	-carpenter

24.5 New Words

ἀδηλος	-unclear
σαλπιγξ	-trumpet
ἀποστελλω,	-I send
ἔσχατος	-last
ἐτοιμαζω	-I prepare, make ready
ἀρχων	-ruler, leader
προσκυνεω	-I worship/adore
κατακυριευω	-I lord it over
ἔλκω, εἴλκυσα	-I drag(ged)
ἀγορα	-market (area)
παις [παιδος]	-child, servant
αἵρετιζω	-I choose
ἀγαπητος	-beloved
εὐδοκεω	-I find favor in
ἐγειρω, ἤγειρα	-I raise, raised
το κερας [κερατος]	-the horn
σωτηρια	-salvation
δοξαζω	-I glorify
ἀναιρεω, ἀνειλον	(pronounce as: an- <u>hai</u> -re-oo, an- <u>hei</u> -lon) < ἀνα + αἶρεω-I kill(ed) (lit. I lift up [the life of])
ἰχθυς [ἰχθυος]	-fish
πους [ποδος]	-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: