

**LESSON XXXV****35.1 Introduction**

This is a repetition lesson. By means of a few tasks you can practice the material of the last seven lessons (from 29).

N.B. This homework appeals to your active knowledge of the contents of lessons 29 through 34. It is important that you have studied these lessons well before you set out to accomplish the tasks below.

N.B. It is advisable that you attempt to read as much as possible in a Greek New Testament.

**35.2 Tasks**

The adjective of the third declension:

a) mega"

Fill in the right form of mega" and also translate the phrase. Example: ..... eujaristia/You should fill in megalh/for eujaristia is a feminine word and is in the third case here. Translation: with great thanksgiving.

1. .... oçlo"
2. .... basileian
3. .... cara"
4. .... mero"
5. .... maçhtai
6. .... oujanwn
7. .... krisei
8. .... kosmon

b) polu"

Fill in the right form of polu" and translate the phrase.

1. .... filoi
2. .... dunamei
3. .... melwn
4. .... kapnw/
5. .... proseukai
6. .... kladoi"
7. .... qurai"
8. .... ajqrwpwn

The degrees of comparison:

a) Give the degrees of comparison of the following words.

1. polu"
2. ijsçu"
3. ojigo"
4. açaqo" (in each degree give two of the three possibilities)
5. neo"
6. mega"

b) After the comparative degree the second case is written. Write after the following adjectives the second case of the word between parentheses, together with the article. Also translate the phrase. For your information we state what declension the word is.

1. ojūtero" (hJ sal pix, third declension)
2. qattwn (oJ ajemo", second declension)
3. meizwn (hJ basileia, first declension)
4. protero" (oJ filo", second declension)
5. ijscutero" (oJ lewn, third declension)

The passive voice:

a) Translate the following sentences.

1. baptisqhtw ekkasto" uōwn epi tw/ojromati Jhsou Cpistou.
2. ebaptizonto ajndre" te kai gunaike".
3. qew/de pefanerwmeqa.
4. ti kwluei me baptisqhnai;
5. to epieikh" uōwn gnwsqhtw pasin ajqrwpoi".
6. aiqteite kai doqhsetai uōin.

kwl uw- I hinder, thwart, epieikh"- friendliness, compliance, obligingness

b) Denote the following forms as in the example:

swqhsetai- 3rd p. sing. pass. voice future tense < swzW- I save

1. epebl hto-
2. ajfefereto-
3. hgesqe-
4. kl hqhsetai-
5. parekl hqhmen-

You can, of course, send in these tasks to have them checked and corrected. If you have any questions, feel free to pose them.

### 35.3 Etymology

We now give you a few Greek words and show you how they are related to each other.

nhpio"	-	young, childlike < nh [un-, -less] + epō" [word], cf. eipō [I/they said]
hpio"	-	friendly, soft [with words]
nhsteuw	-	I am fasting < nh + ejsqiw [I eat]
proskunew	-	I worship, venerate, hail [this hails back to an ancient Eastern custom of prostrating oneself in front of a ruler to kiss his hand, knee or the hem of his garment] < proç +kunew [I kiss]
iJew"	-	merciful, friendly, favorable; cf. the following
eJeo"	-	mercy [cognate with: eJeeew, eJeeino", etc.]
eJnew	-	I vomit; cf. Sanscrit 'vam', Lat. 'vomere', Eng. 'vomit' [remember that from India to England all languages (except Basque) belong to the Indo-Germanic or Indo-European language family]
eiJ	-	one; cf. with edoth" [union, unison]

- oꝓlo" - (restlessness, trouble[some burden])(belonging to) a great crowd; cf. eꝓoclew [I trouble, I bother]  
 eijw, ijw, oijla cognate with Dutch. 'weten', 'vinden' and Eng. 'wisdom', 'find', cf. Eng. 'to wit'; oijla [I know], perfect tense of 'to see'; so 'I have seen=I know'

### 35.4 The Background of the New Testament: The Canon

We want to touch upon the canon of the New Testament briefly. The word *canon* hails down from the Hebrew original *qaneh*, meaning (measuring) reed (cf. Ezech. 40. 3). This word entered the Greek language (e.g. Gal. 6. 16) and via the Latin it was received by the modern languages.

The early church fathers used the word in the same sense as in the N.T. 'rule.' Origenes (184-254 A.D.) called the Scriptures the canon and meant 'the rule for our faith and lives.' In the time of Athanasius (296-373) the word denoted 'the list of books with divine authority.' In this way the word is used till today.

Scholars distinguish between active and passive canonicity. According to the former a (bible) book is canonical, because it addresses us with authority in ethical matters. In the latter sense a book is regarded as canonical, because it fulfills the standards according to which a book is accepted as having been inspired by God.

In the past never did a church leader, council or anybody of note impart authority to any book of the bible. Instead what they did, was to accept the authority with which the various bible books address us! If a book expressed divine authority, then it was regarded as canonical. The bible books have never been declared canonical merely because people decided to do so. To think that, is to confuse the active and passive meanings of canonicity. What God, in His providence, has left up to us, was whether we would *recognize* a book as divine. For instance the book of the Upright (Josh. 10. 13) and the book of the Wars of the Lord (Num. 21. 14) have never been admitted into the canon. Also many of Solomon's proverbs and all of his songs (except the Song of Songs) have never been recognized by leaders as Ezra and Nehemiah.

### NOTES: