

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) *μεγας*

Fill in the right form of *μεγας* and also translate the phrase. Example: *εὐχαριστια* You should fill in *μεγαλη*, for *εὐχαριστια* is a feminine word and is in the third case here. Translation: with great thanksgiving.

1. *ὄχλος*
2. *βασιλειαν*
3. *χαρας*
4. *μερος*
5. *μαθηται*
6. *οὐρανων*
7. *κρισει*
8. *κοσμον*

b) *πολυς*

Fill in the right form of *πολυς* and translate the phrase.

1. *φιλοι*
2. *δυναμει*
3. *μελων*
4. *καπνω*
5. *προσευχαι*
6. *κλαδοις*
7. *θυραις*
8. *ἀνθρωπων*

The degrees of comparison:

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

1. *πολυς*
2. *ἰσχυς*
3. *ὀλιγος*
4. *ἀγαθος* (in each degree give two of the three possibilities)
5. *νεος*
6. *μεγας*

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. ὄξυτερος (ἡ σαλπιξ, third declension)
2. θαπτων (ὁ ἄνεμος, second declension)
3. μειζων (ἡ βασιλεια, first declension)
4. προτερος (ὁ φίλος, second declension)
5. ἰσχυτερος (ὁ λεων, third declension)

The passive voice:

a) Translate the following sentences.

1. βαπτισθητω ἕκαστος ὑμων ἐπι τῷ ὀνοματι Ἰησοῦ Χριστοῦ.
2. ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
3. θεῷ δε πεφανερωμεθα.
4. τί κωλυεῖ με βαπτισθῆναι;
5. τὸ ἐπιεικὲς ὑμων γνωσθητω πασιν ἀνθρώποις.
6. αἰτεῖτε καὶ δοθησεται ὑμῖν.

κωλυω - I hinder, thwart, ἐπιεικῆς - friendliness, compliance, obligingness

b) Denote the following forms as in the example:

σωθησεται - 3rd p. sing. pass. voice future tense < σωζω - I save

1. ἐβεβλητο-
2. ἀνεφερετο-
3. ἤγεσθε-
4. κληθησεται-
5. παρεκληθημεν-

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.

| | | |
|-----------|---|---|
| νηπιος | - | young, childlike < νη [un-, -less] + ἐπος [word], cf. εἶπον [I/they said] |
| ἡπιος | - | friendly, soft [with words] |
| νηστευω | - | I am fasting < νη + ἐσθιω [I eat] |
| προσκυνεω | - | 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] < προ + κυνεω [I kiss] |
| ἰλεως | - | merciful, friendly, favorable; cf. the following |
| ἐλεος | - | mercy [cognate with: ἐλεεω, ἐλεεινος, etc.] |
| ἐμεω | - | 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] |
| εἰς | - | one; cf. with ἐνοτης [union, unison] |

| | | |
|-----------------|---|---|
| ὄχλος | - | (restlessness, trouble[some burden])(belonging to) a great crowd; cf. ἐνοχλεω [I trouble, I bother] |
| εἶδω, ἰδω, οἶδα | | cognate with Dutch. 'weten', 'vinden' and Eng. 'wisdom', 'find', cf. Eng. 'to wit'; οἶδα [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: