

LESSON XXXVII

37.1 Introduction

We need yet give the paradigm of the optative of the passive voice and of the passive voice of the aorist participle. In lesson 27 we explained what the optative (or wishing mood) is about. In the passive voice the optative does not occur. But to make things complete, we do present its various forms to you. It is up to you whether or not you desire to learn them. We start out with the optative passive voice of the present tense.

37.2 There are no examples in the N.T.

luoimhn	May I be loosened!	luoimhn- 1st p. s. opt. pass. v. pres. tense < luw- I loosen. This form does not occur in the New Testament.
luoio	May you be loosened!	luoio- 2nd p. s. opt. pass. v. pres. tense < luw- I loosen. This form does not occur in the New Testament.
luoito	May he/she/it be loosened!	luoito- 3rd p. s. opt. pass. v. pres. tense < luw- I loosen. This form does not occur in the New Testament.
luoimeqa	May we be loosened!	luoimeqa- 1st p. pl. opt. pass. v. pres. tense < luw- I loosen. This form does not occur in the New Testament.
luoisqe	May you be loosened!	luoisqe- 2nd p. pl. opt. pass. v. pres. tense < luw- I loosen. This form does not occur in the New Testament.
luointo	May they be loosened!	luointo- 3rd p. pl. opt. pass. v. pres. tense < luw- I loosen. This form does not occur in the New Testament.

We continue with the optative mood of the passive voice of the aorist.

luqeihn	May I be loosened!	luqeihn- 1st. p. sing. opt. aor. pass. v. < luw- I loosen, This form does not occur in the New Testament.
luqeih"	May you be loosened!	luqeih"- 2nd p. sing. opt. aor. pass. v. < luw- I loosen, This form does not occur in the New Testament.
luqeih	May he/she/it be loosened!	luqeih- 3rd p. sing. opt. aor. pass. v. < luw- I loosen, This form does not occur in the New Testament.
luqeimen	May we be loosened!	luqeimen- 1st p. pl. opt. aor. pass. v. < luw- I loosen, This form does not occur in the New Testament.
luqeite	May you be loosened!	luqeite- 2nd p. pl. opt. aor. pass. v. < luw- I loosen, This form does not occur in the New Testament.
luqeien	May they be loosened!	luqeien- 3rd p. pl. opt. aor. pass. v. < luw- I loosen, This form does not occur in the New Testament.

We continue with the optative of the passive voice of the perfect tense.

lelumeno" eijn	May I have been loosened!	lelumeno" eijn- 1st p. sing. opt. pass. v. perf. tense < luw- I loosen. This form does not occur in the New Testament.
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lelumenon eijh"	May you have been loosened!	lelumenon eijh"- 2nd p. sing. opt. pass. v. perf. tense < luw- I loosen. This form does not occur in the New Testament.
lelumenon eijh	May he/she/it have been loosened!	lelumenon eijh- 3rd p. sing. opt. pass. v. perf. tense < luw- I loosen. This form does not occur in the New Testament.
lelumenoi eijnen	May we have been loosened!	lelumenoi eijnen- 1st p. pl. opt. pass. v. perf. tense < luw- I loosen. This form does not occur in the New Testament.
lelumenoi eijte	May you have been loosened!	lelumenoi eijte- 2nd p. pl. opt. pass. v. perf. tense < luw- I loosen. This form does not occur in the New Testament.
lelumenoi eijn	May they have been loosened!	lelumenoi eijn- 3rd p. pl. opt. pass. v. perf. tense < luw- I loosen. This form does not occur in the New Testament.

We continue with the optative of the passive voice of the future tense. Take note: this form only occurs in clauses after a verb that denotes a person speaking (so-called *optativus obliquus* [optative of indirect speech]). We translate therefore again with a clause.

luqhsomhn	..that I will be loosened.	luqhsomhn- 1st p. sing. opt. pass. v. fut. tense < luw- I loosen. This form does not occur in the New Testament.
luqhsolio	..that you will be loosened.	luqhsolio- 2nd p. sing. opt. pass. v. fut. tense < luw- I loosen. This form does not occur in the New Testament.

luqhsuito	..that he/she/it will be loosened.	luqhsuito- 3rd p. sing. opt. pass. v. fut. tense < luw- I loosen. This form does not occur in the New Testament.
luqhsioimeqa	..that we will be loosened.	luqhsioimeqa- 1st p. pl. opt. pass. v. fut. tense < luw- I loosen. This form does not occur in the New Testament.
luqhsioisqe	..that you will be loosened.	luqhsioisqe- 2nd p. pl. opt. pass. v. fut. tense < luw- I loosen. This form does not occur in the New Testament.
luqhsiointo	..that they will be loosened.	luqhsiointo- 3rd p. pl. opt. pass. v. fut. tense < luw- I loosen. This form does not occur in the New Testament.

Again we point out to you that all forms of the optative are absent from the N.T. Only for the sake of complete information we give you these forms.

37.3 Two New Testament Examples of Deponentia

There are however two forms of the optative that look like the passive voice, but have an active meaning. These forms are written like the passive voice, but must be translated as having active meaning. Such verbs are called deponentia. Examples are ginomai ('I become') and boulomai ('I want/will'). Later we will elaborate on the deponentia. For now we show you these two active optatives .

genoito moi kata to rdma sou	May it happen to me according to your word. (Luke 1. 38)	genoito- 3rd p. sin. opt. aor. <ginomai- I become kata- (+ 4th case) according to, rdma- word
..eij bouloito poreuesqai eij' &Ierosoluma..	..if he wanted to go to Jerusalem.. (Acts 2. 20)	bouloito- 3rd p. sin. opt. pres. tense <boulomai- I want, will, poreuesqai- infinitive pres. tense < poreuomai- I go

The form *genoito* occurs seventeen times in the N.T., particularly in the epistles of Paul (fourteen times!). In these letters the form usually is written as *mh genoito*. This means: 'may it not happen/be.' This expression is used to powerfully reject an idea from the argument. We give you an example.

<i>..aja Cristo" amartia" diakono"; mh genoito</i>	..is Christ then a servant of sin? May that not happen! (Gal. 2. 17)	The idea that Christ could be a servant of sin, is rejected expressly.
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It is therefore important that you remember this expression. The form *bouloito* only occurs in the place given. Memorize, if possible, at least the last form.

37.4 Examples from the N.T. of the Participle of the Passive Voice

We continue now with the participle of the passive voice. As you learned the participle of the present tense passive voice already in lesson 22, we now give you the forms of the aorist.

<i>eperwthqei" de upo tw Farisaiwn..</i>	And when He had been asked by the Pharisees .. (Luke 17. 20)	<i>eperwthqei"-</i> 1st c. s. mas. ptc. pass. v. aor. < <i>eperwtaw-</i> I ask, <i>upo-</i> (+ 2nd c.) by
<i>pasa poli" hj oikia merisqeisa kaq * eauth" ouj staqhsetai</i>	Every city or each house that has been divided against itself, will not stand. (Matt. 12. 25)	<i>poli"-</i> city, <i>merisqeisa-</i> 1st c. s. fem. ptc. pass. v. aor. < <i>merizw-</i> I divide, <i>kata-</i> (+ 2nd c.) against, <i>staqhsetai-</i> 3rd p. sin. pass. voice fut. tense < <i>isthmi-</i> I place
<i>.. to euaggelion to euaggelisqen up j ejnou..</i>	.. the gospel that has been announced by me.. (Gal. 1. 11)	<i>euaggelisqen-</i> 1st case sing. neut. ptc. pass. v. aor. < <i>euaggelizw-</i> I announce (the gospel). Take note: the participle is used as an adjective here. You can see that in the repetition of the article <i>to</i> , <i>upo-</i> (+ 2nd case) by

So far we have only shown you the first case singular of the participle. But participles are also inflected. The masculine participle is inflected as a substantive of the third declension with a root ending in *-nt* (*oJ ajcwn*, lesson 24). The feminine form of the participle is inflected as a noun of the first declension, viz. *doxa* (see lesson 12). The neuter form is inflected like the masculine one, excepting the 1st and 4th case singular and the 1st and 4th case plural. Just as is the case with substantives these cases are the same. The 1st and 4th

cases plural end in -qenta. This is the same ending as the 4th case singular masculine. In the homework we will test you on this.

In the last example you found a case of a participle used as an adjective. Often the neuter forms of the participle are used as nouns. Certain participles in this way have practically been turned into substantives. We give you an example:

tote eplhrwqh to rðqen dia Jeremiou tou profhtou..	Then was fulfilled what had been said by the prophet Jeremiah.. (Matt. 2. 17)	tote- then, eplhrwqh- 3rd p. sin. pass. v. aor. < plhrow- I fill, rðqen- 1st c. s. neut. ptc. pass. v. aor. < legw- I say, dia- (+ 2nd c.) by, profhth"- prophet
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The form rðqen occurs twelve times in the N.T., always used as a substantive in combination with the article: to rðqen- what has been said.

We continue with the participle of the perfect tense.

kai eij ti" ouj eudeqh ej tw/ biblw/ th" zwh" gegrammeno" ..	And if somebody was not found written in the book of life. . . (Rev. 20. 15)	b i b l o " - b o o k , gegrammeno"- 1st c. s. m. ptc. pass. v. perf. t. < grafw- I write
..kai kecruswmenh [ej] crusiw/	. . a n d d e c k e d (embellished) with gold.. (Rev.. 18. 16)	kecruswmenh- 1st c. s. fem. ptc. pass. v. perf. t. < crusow- I overlay with gold, crusion- gold
..k a q w " e j s t i n gegrammenon..	..as it has been written .. (John 6. 31)	gegrammenon- 1st c. s. neut. ptc. pass. v. perf. t. < grafw- I write

Again we only showed you the first case singular of the participle passive voice of the perfect tense. Inflection goes as follows: masculine as a masculine substantive of the second declension, feminine as a substantive of the first declension ending in -h and neuter as a neuter noun of the second declension (see lesson 28: logo", ejtolh, ejgon).

In addition we give you the forms (first case masculine, feminine and neuter) of the participle of the future tense.

luqhsomeno"	will be loosened (lit. will be in a state of being loosened)	luqhsomeno"- 1st c. s. m. ptc. pass. v. future t. <
		luw- I loosen. This form does not occur in the N.T.

luqhsomenh	will be loosened	luqhsomenh- 1st c. s. fem. ptc. pass. v. future t. < luw- I loosen. This form does not occur in the N.T.
...eij' marturion tw lal hqhsomenwn..	..for a witness of the things that will be spoken.. (Hebr. 3. 5)	marturion- witness (< marturew- I witness), lal hqhsomenwn- 2nd c. pl. neut. ptc. pass. v. future tense < lal ew- I speak

Inflected forms of the masculine and feminine gender do not occur either. The given example of the neuter, is the only case of the passive voice participle future tense in the N.T.

37.5 Three Examples of the Third Declension

We want to elaborate on three substantives of the third declension. Of each word we give examples and subsequently the usual paradigm. We begin with the word *paid*". This word means 'child', both 'boy' and 'girl', depending on the article. This word also means 'servant', as servants were often born into the household.

..ejerapeuqh oJ pai" apo th" wta" ekeinh"	..the child was healed from that hour. (Matt. 17. 18)	ejerapeuqh- 3rd p. s. pass. v. aor. < qerapeuw- I heal, apo- (+ 2nd c.) from
..kai ton patera th" paido"..	.. and the father of the girl.. (Luke 8. 51)	patera- 4th c. s. < pathr- father, paido"- 2nd c. s. < pai"
paidi	to/for the child/servant	paidi- 3rd c. s. < pai". This form does not occur in the New Testament.
..kai ijsato ton paida..	..and He healed the child.. (Lu 9. 42)	ijsato- 3rd p. s. aor. < ijomai- I heal, paida- 4th c. sin. < pai"
paide"	children/servants	paide"- 1st c. pl < pai". This form does not occur in the New Testament.

kai proskalesameno" eda
twñ paidwn...

And after he had called
one of the servants ...
(Luke 15. 26)

proskalesameno"- 1st c.
sin. mas. ptc. aor. <
proskaleomai- I fetch,

I let come, eda- 4th c. <
eiJ'(see lesson 14),
paidwn- 2nd case pl. <
pai". This form only
occurs here!

..kai eipen toi" paisin
aujtu..

..and he said to his
servants.. (Matt. 14. 2)

eipen- 3rd p. s. aor. <
legw- I say, paisin- 3rd
c. pl. < pai". This form
only occurs here!

..kai tou" paida" tou"
krazonta"..

..and the children who
shouted.. (Matt. 21. 15)

paida"- 4th case pl. <
pai", krazonta"- 4th c. pl.
mas. ptc. pres. tense <
krazw- I shout

We give you the paradigm again.

	sin.	pl.
1st c.	pai"	paide"
2nd c.	paido"	paidwn
3rd c.	paidi	paisi(n)
4th c.	paida	paida"

We continue with the word ojlu" ('tooth').

ojlu"

tooth

ojlu"- 1st c. s. This form
does not occur in the New
Testament. Take note:
the form ojlu" is also the
4th c. pl. < odo"- road;
except for the spiritus

ofqalmon ajti ofqal-
mou kai ojonta ajti
ojlonto"

Eye for eye and tooth for
tooth. (Matt. 5. 38)

ofqalmon- 4th c. sin. <
ofqalmo"- eye, ajti-(+
2nd c.) instead of, in
exchange for, ofqalmou-
2nd c. s. < ofqalmo"- eye,
ojlonta- 4th c. s. < ojlu",
ojlonto"- 2nd c. s. < ojlu"

ojlonti

to/for the tooth

ojlonti- 3rd c. sing. <
ojlu"

..kai oꝓlonta aꝓti oꝓlonto"	..and a tooth for a tooth. (Matt. 5. 38)	oꝓlonta- 4th c. sin. < oꝓlou"
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..kai oiꝒ oꝓlonte" auꝓtwn wꝒ leontwn hꝓan..	..and their teeth were as those of lions.. (Rev. 9. 8)	oꝓlonte"- 1st c. pl. < oꝓlou", wꝒ- as, such as, leontwn- 2nd c. pl. < lewn- lion, hꝓan- 3rd p. pl. simple past tense eiꝓni- I am
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eꝓei eꝓtai oꝒ klaucꝓmo" kai oꝒ brugꝓo" twꝓ oꝓlontwn	There will be weeping and grinding of teeth. (Matt. 8. 12)	eꝓtai- 3rd p. s. fut. t. < eiꝓni- I am, klaucꝓo"- weeping (klaw- I weep), brugꝓo" - gnashing (brucw-I gnash, I grind my teeth), oꝓlontwn- 2nd case pl. < oꝓlou". The form oꝓlontwn occurs seven times in the N.T., every time in this warning!!
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oꝓlousin	to/for teeth	oꝓlousin- 3rd c. pl. < oꝓlou"
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..kai eꝓrucon tou" oꝓlonta"..	..and they ground their teeth.. (Acts 7. 54)	eꝓrucon- 3rd p. pl. simple past t. < brucw- I gnash, oꝓlonta"- 4th c. pl. < oꝓlou"
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We give you the paradigm again.

	sin.	pl.
1st c.	oꝓlou"	oꝓlonte"
2nd c.	oꝓlonto"	oꝓlontwn
3rd c.	oꝓlonti	oꝓlousi(n)
4th c.	oꝓlonta	oꝓlonta"

To conclude we give you examples of the word ceir ('hand').

kai hd adqrwpo" ekei kai
hJ ceir aujtou hJ dexia hj
xhra

And there was a man
there and his right hand
was dried up. (Luke 6. 6)

ceir- 1st c. s., dexia-
right (fem. form <
dexo"), xhra- lit. dry,
shrunk, (of limbs) dried,
lame; fem. form < xhro"

kai hyato th" ceiro"
aujh" ..

And He touched her hand
.. (Matt. 8. 15)

hyato- 3rd p. s. aor. <
aptomai- (+ 2nd c.) I
touch, ceiro"- 2nd c. s. <
ceir

oJ pathr ajgapa/ ton uion
kai panta dedwken eji th/
ceiri aujtou

The Father loves the Son
and has given all things in
His hand. (John 3. 35)

dedwken- 3rd p. s. perf. t.
< didwmi- I give, ceiri-
3rd c. sin. < ceir

kai ekteina" thn ceira
hyato aujtou..

And having stretched out
His hand, He touched him
..(Luke 5. 13)

ekteina"- 1st c. s. ptc.
aor. < ekteiw- I stretch
out, ceira- 4th c. sing. <
ceir, hyato- 3rd p. sing.
aor. < aptomai-(+ 2nd c.) I
touch

aujtoi ginwskete oti tai"
creiai" mou kai toi"
ousin met j ejnou
uphrethsan aiJ ceire"
autai

You know yourselves that
these hands have served
for my own needs and for
those that were with me.
(Acts 20. 34)

creiai"- 3rd c. pl. <
creia- need, toi" oujin-
3rd c. pl. ptc. pres. t. <
eijmi- I am (Take note:
The article itself here
denotes that the participle
is being used as a noun.)
uphrethsan- 3rd p. pl.
aor. < uphretew- I serve
(+ 3rd c.: I serve for),
ceire"- 1st c. pl. < ceir,
autai- 1st c. pl. fem. <
outo"- that (demon-
strative pronoun see
lesson 18)

kai oiJ loipoi tw
 ajqrwpwn ... ouje
 metenohsan ek tw efgwn
 tw ceirwn autwn..

And neither did the rest of
 humanity repent from the
 works of their hands..
 (Rev. 9. 20)

metenohsan- 3rd p. pl. aor.
 < metanoew- I change my
 mind, I convert, I repent,
 efgon- work, deed, ceirwn-
 2nd case pl. < ceir

..efgazomeno" tai"
 [ijiai"] cersin to ajaqon..

..working with his own
 hands what is good..
 (Eph. 4. 28)

efgazomeno"- 1st c. s. ptc.
 pres. t. < efgazomai- I
 work, cersin- 3rd c. pl. <
 ceir, to ajaqon- the
 good (4th case sin. neut. <
 ajaqo", by adding the
 article it becomes a
 substantive)

kai touto eipwn epleixen
 ta" ceira" kai thn
 pleuran autoi"

And upon having said
 that, He showed them His
 hands and His side.. (John
 20. 20)

eipwn- 1st c. s. ptc. aor. <
 legw- I say, epleixen- 3rd
 p. s. aor. < deiknumi- I
 show, ceira"- 4th c. pl. <
 ceir, pleuran- 4th case
 sin. < pleura- side

We give you the inflexion paradigm of ceir.

	sin.	pl.
1st c.	ceir	ceire"
2nd c.	ceiro"	ceirwn
3rd c.	ceiri	cersin
4th c.	ceira	ceira"

This is finally then the end of this lesson. We hope you are not of breath and have time to do the homework. The next lessons will be shorter again!!

37.6 Homework

a) What gender is the word ceir?

b) Denote whether the following words are in the 4th case singular masculine or in the 4th/1st case neuter plural. Both end in -qenta, therefore decide on basis of the context! Therefore we give whole phrases. Translate these first and then decide on the cases

1. ...ida eijwmen ta upo tou qeou carisqenta hmin.
2. pistei ta teich Jericw epesan kuklwqenta epi epta hmera".

3. ..sumparalabonte" jwannah ton epiklhqenta Markon.
 4. ..odi epoihsen ta diatacqenta;

carizomai- I grant plentifully, pistei- 3rd case sin. < pisti"- faith (translate: 'through faith'),
 epesan- 3rd person plural aor. < piptw- I fall, kuklow- I encircle, I surround,
 sumparalabonte"- 1st case pl. mas. ptc. aor. < sumparalambanw- I take along, epikalēw- I call
 . . . (him/her/it) also, I give the nickname of . . . to, epoihsen- 3rd per. sing. aor. < poiēw- I do,
 I make, diatassw- I enjoin, I command

c) Denote which case the word in italic letters has and why. For instance: dia ceiro"- 2nd case sin. < ceir, dia takes the second case.

1. ekteinon sou thn ceira
2. ..kai eḡwn eji th/dexia/ceiri aujtou aḡtera" epta..
3. oujgar niptontai ta" ceira"..
4. ..kai trizei tou" oḡlonta"..
5. ..dia tou oḡmato" tou aḡiou paido" sou jhsou.

d) Translate the sentences under c). We give you some words again.

ekteinon- 2nd per. sin. imperative present tense aor. < ekteiñw- I stretch out, aḡthr- star,
 niptomai- I wash, trizw- I gnash/grind my teeth

37.7 New Words

kata	- (+ 2nd c.) against, (+ 4th c.) according to
rḡma	- word, utterance
boulomai	- I will
poreuomai	- I go
mḡ genoito	- may it not happen
poli"	- city
merizw	- I divide
iḡthmi	- I (make to) stand
eujggelizw	- I announce the glad tidings
tote	- then
plhrow	- I fill
dia	- (+ 2nd c.) through
profhth"	- prophet
biblo"	- book
marturion	- witness
crusow	- I cover with gold
crusion	- gold
qerapeuw	- I serve
apo	- (+ 2nd c.) from
iḡomai	- I heal
proskaleomai	- I fetch
legw	- I say
ajti	- (+ 2nd c.) instead of, in exchange for
wj	- as
lewn	- lion

klauqmo"	- weeping
klaiw	- I weep
brugmo"	- gnashing
xhro"	- dry, (of limbs) shriveled, lame
didwmi	- I give
eķteinw	- I stretch out
creia	- need
ouŧo"	- that (see lesson 18)
uŧhretew	- I serve, (+ 3rd case) I serve for
metanoew	- I change my mind, I repent
eĵgon	- work, deed
eĵgazomai	- I work
deiknumi	- I show
pleura	- side
carizomai	- I grant plentifully, I forgive
pistei	- by faith
teico"	- wall
kuklow	- I surround, I encircle
sumparal ambanw	- I take along
epikalew	- I call . . . also, I give a nickname
diatassw	- I command, I enjoin
niptomai	- I wash
trizw	- I gnash

37.8 And now then read!

We continue with the new exercise. This time with John 1. 6-10.

6. eĵeneto aĵqrwpo", aĵestalmeno" para qeou, oĵoma auĵw/Jwannh"
7. ouŧo" hĵqen eij' marturion ida marturhsh/peri tou fwto", ida pante" pisteuswsin diĵa j auĵou
8. ouĵ hĵ eķeino" to fw", aĵl * ida marturhsh/peri tou fwto"
9. hĵ to fw" to aĵhqinon, oĵfwtizei panta aĵqrwpon, eĵcomenon eij' ton kosmon
10. eĵi tw/kosmw/hĵ, kai oĵkosmo" di j auĵou eĵeneto, kai oĵkosmo" auĵton ouĵ eĵnw

aĵostellw- I send forth, marturew- I witness, fwtizw- I shine, kosmo"- world, cosmos, eĵnw- 3rd person sin. aor. < ĵinwskw- I know

Questions:

1. What tense and mood is the form aĵestalmeno"?
2. What tense and mood is the form pisteuswsin?
3. The form eĵcomenon can belong to two substantives in verse 9. Which nouns are they and what then is the gender and case of eĵcomenon?
4. Which cases of the word kosmo" do you find in this passage?
5. In this passage you can clearly see a relation between nouns and verbs. Mention two occasions of a verb and a substantive that look much alike, also in meaning.
6. This again is a question about the content. In the first epistle of John many of the words of this passage reoccur (fw", aĵhqino", kosmo"). Do read a portion from that epistle! Or read it

in its entirety. It is only five chapters of easy Greek! And you will encounter many similarities with the thoughts found in the gospel according to John.

37.9 The Background of the New Testament: The Canon III

Yet other criteria were wielded to decide on the canonicity of a book, besides that it had to be considered prophetic and divine. A book or epistle had to have *spiritual power* (cf. Hebr. 4. 12; 2 Tim. 3. 15-17; 1 Pet. 1. 23 and 2. 2). A fourth criterion was whether the book or epistle was congruent with the preceding writings as to *factuality and doctrine*. Since God's word cannot be self-contradictory, a book was immediately rejected if it were inconsequent. Therefore the Bereans (Acts 17. 11) checked Paul's assertions with the Scriptures and writings as known to them. The fifth criterion was whether a book or epistle was *accepted originally*. If a book had been rejected by the original addressees, then it was considered non-canonical. Because slow transportation hindered the communication between long distances, it took a long time before there had been agreed on a commonly accepted canon.

To further the *unity* between Christians it was necessary to arrive at a commonly acknowledged canon. Moreover the gnostics rejected various important books and epistles and in the first half of the second century the notorious gnostic Marcion based his false doctrines on his own canon. The church fathers then faced the task not to establish an alternative canon, but to decide what had been the right canon from the beginning. Every Christian was to know on which books and epistles he or she had to base his or her articles of faith, so that as far as *doctrinal questions* were concerned the right sources were known. There existed also an *ecclesiastical* reason. In many communities also non-canonical books were read as they also were considered to be constructive. Also translators had to know which writings were authentic. During the persecution under emperor Diocletian there was a *secular* reason to establish the right canon. People tried to fool the authorities by handing in non-canonical books. For the government had decided that all Christian—that is of the New Testament—writings, had to be burned.

NOTES:

Answers:

1. $\alpha\beta\sigma\tau\lambda\mu\eta\theta$ - ptc. pass. voice perf. tense
2. $\rho\sigma\tau\epsilon\upsilon\varsigma\omega\varsigma\iota\eta$ - conjunctive mood aor.
3. $\phi\omega$ - neuter 1st case sing. and $\alpha\eta\eta\alpha\rho\omega\pi\omicron\eta$ - mas. 4th case sing.
4. 4th case sing. (verse 9), 3rd case sing. (verse 10), 1st case sing. (twice, verse 10)
5. $\mu\alpha\rho\tau\upsilon\rho\epsilon\omega$ - marturion, $\phi\omega\tau\iota\zeta\omega$ - $\phi\omega$