

LESSON XXXVIII

38.1 Introduction

In this lesson we would like to pay attention to the indicative present tense and the indicative simple past tense of the verb *zaw-* I live. This verb is also written in some lexicons and grammars as *zhw*. Here we opt for the latter.

38.2 Examples from the N.T.

..oŋi eġw zw kai uŋei" zhsete	..because I live, you will live also. (John 14. 19)	zw- 1st p. sin. pres. tense < zhw- I live, zhsete- 2nd p. pl. future t. < zhw- I live
oijā sou ta eġga oŋi oġoma eġei" oŋi zh' kai neġro" eij	I know your works, that you have the name that you are alive, but you are dead. (Rev. 3. 1)	zh'/-2nd p. sin. pres. t. < zhw- I live, neġro"-dead, ei*- 2nd p. sin. pres. t. < eijni- I am
oJuid" sou zh/	Your son lives. (John 4. 53)	zh/ 3rd p. sin. pres. t. < zhw- I live
..oŋi nun zwmen..	..because we live now.. (1 Th. 3. 8)	zwmen- 1st p. pl. pres. t.< zhw- I live
eij gar kata sarka zhte..	For if you live according to the flesh.. (Rom. 8. 13)	sarka- 4th case sin. < sarx- flesh, zhte- 2nd p. pl. pres. t. < zhw- I live
..ida oiJ zwnte" mhketi eautoi" zwsin..	..so that the living not any more live for themselves.. (2 Cor. 5. 15)	zwnte"- 1st case pl mas. ptc. pres. t. < zhw- I live, mhketi- not anymore, zwsin- 3rd pl pl. pres. t. < zhw- I live

The verb *zhw* is one of the rare verbs ending in *-hw*. To form the present tense the endings are put behind the root *zh-*. Then the *h* contracts with the vowel(s) of the ending. The rules for contraction are: *h+ e-sound > ħ*; *h+ o-sound > w*

So we arrive at the following forms:

zh- +w	> zw
zh- +ei"	> zh'
zh- +ei	> zh/
zh- +omen	> zwmen
zh- +ete	> zhte
zh- +ousi(n)	> zwsin(n)

We continue with the simple past tense of *zhw*.

<i>eĵw de eĵwn cwri'' nomou pote..</i>	And I lived once without law.. (Rom. 7. 9)	<i>eĵwn</i> - 1st p. sin. past. t. < <i>zhw</i> - I live, <i>pote</i> - once
<i>eĵh''</i>	you lived	<i>eĵh''</i> - 2nd p. sin. sim. past t. < <i>zhw</i> - I live. This form does not occur in the New Testament.
<i>eĵh</i>	he/she/it lived	<i>eĵh</i> - 3rd p. sin. sim. past tense < <i>zhw</i> - I live. This form does not occur in the New Testament.
<i>eĵwmen</i>	we lived	<i>eĵwmen</i> - 1st p. pl. sim. past t. < <i>zhw</i> - I live. This form does not occur in the New Testament.
<i>..ote eĵhte eĵ toutoi''</i>	..when you lived in those things. (Col. 3. 7)	<i>eĵhte</i> - 2nd p. pl. sim. past t. < <i>zhw</i> - I live, <i>toutoi''</i> - 3rd. case pl. neut. < <i>oute</i> ''- that
<i>eĵwn</i>	they lived	<i>eĵwn</i> - 3rd p. pl. sim. past tense < <i>zhw</i> - I live. This form does not occur in the New Testament.

These forms are made by putting an *e*- in front of the root (so-called augment; this denotes a past tense) and by putting the endings of the simple past tense behind the root. Again contraction occurs. We give you the paradigm.

<i>ej zh- +on</i>	>	<i>eĵwn</i>
<i>ej zh- +e''</i>	>	<i>eĵh''</i>
<i>ej zh- +e</i>	>	<i>eĵh</i>
<i>ej zh- +omen</i>	>	<i>eĵwmen</i>
<i>ej zh- +ete</i>	>	<i>eĵhte</i>
<i>ej zh- +on</i>	>	<i>eĵwn</i>

As only the forms *eĵwn* (take note that the cited verse is the only occurrence of the form in the New Testament!) and *eĵhte* are found, it is only necessary to recognize how the other forms contract. For in the next lessons we continue with verbs in the present and past tense that are subject to contraction!

38.3 Two Examples of the Third Declension

We now want to direct your attention to two words of the third declension: *idā''* ('belt') and *fulax* ('guard').

<i>idā''</i>	belt	<i>idā''</i> - 1st case sin. This form does not occur in the N.T.
<i>idānto''</i>	of the belt	<i>idānto''</i> - 2nd case sin. < <i>idā''</i> - belt. This form does not occur in the N.T.
<i>idānti</i>	to / for the belt	<i>idānti</i> - 3rd case sin. < <i>idā''</i> - belt. This form does not occur in the N.T.
<p>..ouJouk eijni ikāno'' lusai ton idānta tw upodhmatwn aujtou</p>	<p>..the strap of Whose shoes I am not worthy to loosen. (Luke 3. 16)</p>	<p>ouJ 2nd c. sin. < oJ- which, that, (relative pronoun), ikāno''- worthy, sufficient, lusai- aorist infinitive < luw- I loosen, idānta- 4th case sin. < idā'', upodhma- shoe, sandal</p>
<i>idānte''</i>	belts	<i>idānte''</i> - 1st c. pl. < <i>idā''</i> . This form does not occur in the N.T.
<i>idāntwn</i>	of the belts	<i>idāntwn</i> - 2nd c. pl. < <i>idā''</i> . This form does not occur in the N.T.
<p>wJ de proeteinan aujton toi'' idāsin.</p>	<p>And when they tightened him up with the straps.. (Acts 22. 25)</p>	<p>wJ- (conjunction) then, at the moment that, proeteinan - 3rd p. pl. aor. < proteinw- I tie up, I tighten up idāsin- 3rd c. pl. < idā''</p>
<i>idānta''</i>	belts	<i>idānta''</i> - 4th c. pl. < <i>idā''</i>

We give you the paradigm again.

	sin.	pl.
1st c.	iolā''	iolante''
2nd c.	iolanto''	iolantwn
3rd c.	iolanti	iolasi(n)
4th c.	iolanta	iolanta''

We continue with the forms of ful ax.

ful ax	guard	ful ax-1st c. sin. This form does not occur in the N.T.
ful ako''	of the guard	ful ax- 2nd. c. sin. < ful ax. This form does not occur in the N.T.
ful aki	to / for the guard	ful aki- 3rd c. sin. < ful ax. This form does not occur in the N.T.
ful aka	guard	ful ax- 4th c. sin. < ful ax. This form does not occur in the N.T.
..fulake'' te pro th'' qura'' ejthroun thn ful akhn	..and the guards kept watch in front of the door (Acts 12. 6)	fulake''- 1st c. pl. < ful ax, ejthroun- 3rd p. pl. sim. past t. < threw- I guard, ful akh- prison
ful akwn	of the guards	ful akwn- 2nd c. pl. < ful ax. This form does not occur in the N.T.
ful axi(n)	to /for the guards	ful axi(n)- 3rd. c. pl. < ful ax. This form does not occur in the N.T.
..ajakrina'' tou'' fulaka'' ekeleusen apacqhnaï.	..and after he had interrogated the guards, he ordered them to be led away. (Acts 12. 19)	ajakrina''- 1st p. sin. mas. aor. < ajakrinw-, I examine, I interrogate, fulaka''- 4th c. pl. < ful ax, ekeleusen- 3rd p. sin. aor. < keleuw- I command, I order, apacqhnaï- infinitive pass. voice aor. < apagw-

We give you the usual paradigm again of this word's inflexion.

	sin.	pl.
1st c.	fulax	fulake"
2nd c.	fulako"	fulakwn
3rd c.	fulaki	fulaxi(n)
4th c.	fulaka	fulaka"

Take note that the form fulaka" is also the fourth case of another word, namely fulakh-
 prison. Depending on the context, then, this word is to be translated as either 'guards' or
 'prisons.' There is still another meaning of the word fulakh, viz. 'night watch' (one of the
 three or four periods in which the night was divided). This meaning you can find in the
 following text:

kai poimene" h̄san eji th/
 cwra/ th/ aujth/
 ajgraulounte" kai
 fulassonte" fulaka"
 th" nukto" epi thn
 poimhn aujtwn

And there were shepherds
 in that same area living in
 the open field, while they
 kept night watches over
 their flock. (Luke 2. 8)

poimene"- 1st c. pl. <
 poimhn- shepherd, cwra-
 area, ajgraulounte"- 1st c.
 pl. mas. ptc. pres. t. <
 ajgraulew- I live in the
 open (ajgro"- field,
 c o u n t r y s i d e),
 fulassonte"- 1st c. pl.
 ptc. pres. t. < fulassw- I
 guard, nukto"- 2nd c. sin.
 < nux- night, poimhn-
 4th c. sin. < poimhn- flock

You can notice the combination here of a verb and a noun of the same meaning:
 'watch/keep night watches.' This is a Hebrew phenomenon. For instance in Joel 2. 28 it says:
 'to dream dreams.' This passage is cited by Peter on the day of Pentecost (Acts 2. 17):

kai oiJ neaniskoi ūdwn
 oʒasei" ojontai kai oiJ
 presbuteroi ūdwn
 ejupnioi" ejupniasqh-
 sontai

Your young men will
 have visions and your
 elderly men will dream
 dreams.

neaniskoi- 1st c. pl. <
 neanisko"- young man,
 oʒasei"- 1st c. pl. <
 oʒasi"- vision,
 appearance, ojontai- 3rd
 p. pl. fut. t. < oʒaw- I see
 presbuteroi- 1st c. pl. <
 presbutero"- lit. elder
 (comparative degree <
 presbu"- old), elderly
 man, ejupnion- dream,
 ejupniasqhsontai- 3rd p.
 pl. fut. t. < ejupniazomai-
 I dream

38.4 The Words tiç, ti (who, what)

We continue with a few examples of the words ti"- who, ti- what. You can find the paradigm in lesson 27. You can also read there that these words can mean 'somebody' and 'something.' This depends on the accent on the word. We told you that the accents served as indicators of pronunciation. It does happen that a word with an accent has a different meaning than without an accent. So also here. The forms with accent are the interrogatives 'who' and 'what,' the forms without accent 'somebody' and 'something.' The inflexion in both cases is the same! So the paradigm in lesson 27 counts for both sets of meanings. It all depends on the context. Try your hand on the next examples.

tiÿ aja meizwn eÿtin eÿ th/basileia/twn oujanwn;	Who then is the greater one in the kingdom of the heavens? (Matt. 18. 1)	tiÿ- 1st c. sin. mas. with accent, therefore it is an interrogative
eij ti" qelei oÿpısw mou eÿqein..	If somebody wants to follow Me (lit. come after Me) .. (Matt. 16. 24)	ti"- 1st c. sin. mas., without the accent, therefore indefinite pronoun, eÿl qein- infinitive aor. < eÿcomai- I go
tıwo" uid" eÿtin;	Whose Son is He? (Matt. 22. 42)	tıwo"- 2nd c. sing. mas., with accent, therefore it is an interrogative
kai ijlou tine" twñ grammatewn eijpan..	And look, some of the scribes said.. (Matt. 9. 2)	tine"- 1st case pl. mas., without the accent, therefore indefinite pronoun, eijpan- 3rd p. pl. aor. < legw- I say
tinwn ajqrwpwn aiJ anartiai prodhloi eiÿsin..	Of some people the sins are manifest ahead.. (1 Tim. 5. 24)	tinwn- 2nd c. pl. mas., without the accent, therefore indefinite pronoun, prodhlo"- manifest ahead (pro-ahead (of time or place), dhlow- I show, I make manifest/public)
..kaqw" eÿjo" tisin..	.. as is the habit for some .. (Hebr. 10. 25)	tisin- 3rd case pl. mas., without the accent, therefore indefinite pronoun

egw oiða tíνα"
 ejkel examhn

I know who I have
 chosen. (John 13. 18)

τίνα"- 4th c. pl. mas.,
 with the accent, therefore
 interrogative (so-called
 indirect question) Take
 note: there are only two
 verses where tíνα" has
 the accent and therefore
 where it is an
 interrogative, namely in 1
 Th. 4. 2 (in this latter case
 used as an adjective; see
 further on in this lesson),
 ejkel examhn- 1st p. sing.
 aor. < ejklegomai- I choose
 from among

We have shown you examples of the word tí" with and without the accent. For completion we point out to you that the accent, when it does occur, is on the *first* syllable. Accents on the second syllable have nothing to do with the difference between tíŷ and tí". Did you have difficulty differentiating? We can assure you that in reading the N.T. the context usually clearly presents itself. Then you can spot a question (a form of tíŷ then) easily. We now ask you attention for a few examples with tíŷ/ti.

tími de oúoiwsw thn
 genean tauthn;

With what will I compare
 this generation? (Matt. 11.
 16)

tími- 3rd case sing. neut.,
 with the accent, therefore
 interrogative, oúoiwsw- 1st
 per. sing. fut. tense <
 oúoiow-(+ 3rd case.) I
 compare with, I make the
 same as

gunai, tivklaiei";

Woman, why do you cry?
 (John 20. 15)

gunai- 5th case sing. fem.
 < gunh- woman (so-called
 vocativus), tiv 4th c. sing.
 neut., with accent,
 therefore interrogative.

xenizonta gar tina
eiḡferei" eiĵ ta" aĵoa"
hoḡwn

For you introduce some
strange things for our
ears. (Acts 17. 20)

xenizonta- 4th c. pl. neut.
ptc. pres. tense < xenizw-
I astonish (with
strangeness/novelty, gar-
for, tina- 4th c. pl. neut.,
without the accent, so
indefinite pronoun,
eiḡferei" - 2nd p. sing.
pres. tense < eiḡferw- I
bring to, I carry to, aĵoa"-
4th c. pl. < aĵoh- ear,
message

The form tisi(n) with or without the accent, is always masculine and therefore always denotes persons and never things. The form tina with or without the accent can denote both the fourth case singular masculine and the first and fourth cases plural neuter. However, the fourth case singular masculine occurs far more often than the two neuter forms.

So far we gave you examples of these forms used as substantives. They also can occur as adjectives with the meaning of 'which?' (with the accent) and 'a certain' (without the accent). We give you a few examples again.

krith" ti" hĵ ejĵ tini
polei..

There was a certain judge
in a certain city... (Luke
18. 2)

krith"- judge, ti"- 1st c.
sing. mas. indf. pron.,
tini- 3rd c. sin. fem.
(belongs to the feminine
polei!), indefinite and
adjectival, polei- 3rd c.
sing. fem. < poli"- city

..eiḡhlqen eiĵ kwmhn tina:
gunh de ti" oĵomati
Marqa upedexato auĵton

..and He entered some
village and a certain
woman with the name of
Martha received Him
(into her house). (Luke
10. 38)

eiḡhlqen- 3rd p. sing. aor.
< eiḡercomai- I enter, I
go into, kwmhn- 4th c.
sing. < kwmh- village,
tina- 4th c. sin. fem.
(goes with the fem.
kwmhn), indef. adj.,
oĵomati- 3rd c. sin. <
oĵnoma- name, lit.
translated: 'with the
name' upedexato- 3rd p.
sin. aor. < upodecomai- I
receive

.. tiva misqon epei";	..what reward do you have? (Matt. 5. 46)	tiva- 4 th c. sin. mas. interrogative and adjectival,
		misqon- 4 th c. sin. < misqo"- reward, epei"- 2 nd p. sin. pres. indicative < efw- I have/possess

You see that ti" (with and without the accent) can be used as an adjective both with masculine and feminine words. As a substantive ti" (again with or without the accent) can denote both male and female persons. In practice, however, usually masculine nouns are denoted. We give you a summary.

1.a) tiŧ; - who?/ (adjectival) which? This word denotes both male and female persons. The inflexion you can find in lesson 27. Only accents on the first syllable are of importance

b) tiy - what?/ (adjectival) which? This word denotes things. The inflexion is given in lesson 27. Only accents on the first syllable are important.

2. a) ti" - somebody/ (adjectival) a certain. This word denotes both male and female persons. The inflexion is given in lesson 27 and is the same as of tiŧ. Forms never carry the accent on the first syllable!

b) ti - something/ (adjectival) a certain. This word denotes things. The inflexion is the same as of tiy see lesson 27. Forms never carry the accent on the first syllable!

38.5 Homework

a) Translate the following sentences:

1. zw/ de. ouketi egw(zh/ de. en emoi. Cristoj\ oj de. nuh zw/ en sarki(en pistei zw/ th/ tou/ uiou/ tou/ qeou/ tou/ agaphsantoj me kai. paradontoj eauton uper emouA
2. peri. tetarthn fulakhn thj nuktoj ercetai proj autouj peripatwh epi. thj qalasshj\ kai. hqelen parelqei h autoujA
3. Meta. de. pente hmeraj katebh o arciereuj -Ananiaj meta. presbuterwn tinwh kai. rhtoroj Tertullou tinoj(
4. Vhsouj oua eidwj panta ta. ercomena epl/ auton ewh/ qen kai. legei autoij(Tina zhteite;
5. oi loipoi. twh nekrwh ouk ezhsan acri telesqh/ ta. cilia ethA au/ th h` anastasij h prw, thA
- 6) eij touto gar kai. nekroi/ euhggelisqh(iha kriqws i men kata. anqrwpouj sarki. zwsi de. kata. qeon pneumat i
- 7) paideuoussa hmaj(iha arnhsamenoi thn asebeian kai. taj kosmikaj epiquimaj swfronwj kai. dikaiwj kai. eusebwj zhswmen en tw/ nuh aiwhi(
- 8) o de. dikaioj mou ek pistewj zhsetai(kai. ean uposteilhtai(ouk eudokei/ h` yuch, mou en autwA
- 9) kai. uper pantwn apeqaneni(iha oi` zwhtej mhketi eautoij zwsin alla. tw/ uper autwh apoqanonti kai. egerqentiA
- 10) eij touto gar Cristoj apeqaneni kai. ezhseni(iha kai. nekrwh kai. zwntwn kurieu shA

ouketi- not any more, tetarto"- fourth (see lesson 14), katebh- 3rd p. sin. aor. < katabainw- lit. I descend, I come from a higher area to a lower area, ajciereu"- highpriest (ajch-beginning, 'head' + idreu"- priest)

b) Fill in the appropriate form of ti" ('a certain', indefinite adjective). Pay attention to the case and whether the noun is in the singular or plural!

1. ... misqou
2. ... poimene"
3. ... basileia
4. ... paidi
5. ... ful aka" (two possibilities!!)
6. ... maqth"
7. ... ajqrwpwn
8. ... poimnh

38.6 New Words

pote	- once (on a time)
ida"	- belt, lash, strap
oJ	- who (relative pronoun)
ikano"	- worthy, sufficient
upodhma	- shoe, sandal
wJ	- then (conjunctive)
proteinw	- I stretch
ful ax	- guard, jailor
threw	- I keep/watch
ful akh	- prison, night watch
poimnh	- shepherd
cwra	- territory, area
ajraul ew	- I live in the open (field)
agro"	- field
ful assw	- I keep watch, I guard
nux	- night
poimnh	- herd
neanisko"	- young man, youngster
oJasi"	- vision, sight
ejupnion	- dream
ejupniazomai	- I dream
grammateu"	- scribe
prodhlo"	- clear, manifest, openly evident, known to all
eklegomai	- I elect, I choose (from among)
oJoiow	- I compare
xenizw	- I astonish
eijferw	- I bring into
akoh	- ear, message
krith"	- judge
upodecomai	- I receive
ouketi	- not anymore
tetarto"	- fourth (see lesson 14)

katabainw - I go down, I go (from a higher place to a lower one)
 ajciereu" - highpriest

38.7 And now then ... read!:

This time we bring John 1. 11-13 to your attention.

11. eij' ta ijlia hj qen, kai oi ijltoi aujton ouj parelabon.
12. o3oi de eJ abon aujton, eJwken aujtoi" ejkousian tekna qeou genesqai, toi" pisteuousin eij' to ojoma aujtou,
13. oiJ ouk ek aiadatwn ouje ek qelhmato" sarko" ouje ek qelhmato" ajdro" ajl j ek qeou ejennhqhsan.

ta ijlia- 4th case pl. neut. < ijlto" - own (used as a noun; note the article!): 'one's own things, one's possession', paral ambanw- I assume (often in the sense of 'I take notice/knowledge of'), l ambanw- I take (in the sense of: I acquire, I accept), ejkousia- might (in the gospel according to John always with the connotation of power belonging to God), toi" pisteuousin- 3rd case pl. mas. ptc. indicative pres. tense < pisteuw- I believe, pisteuw eij'- I believe in, ouje- nor, and neither, qelhma- will, ejennhqhsan- 3rd person pl. aor. < ginomai- I become

Questions:

1. Who is the subject that goes with hj qen?
2. Which tense is eJwken?
3. How are the people denoted with o3oi described later? Give the relevant word groups and explain how they are connected to the main sentence eJwken...genesqai.
4. With which verb is the word qelhma connected? Take notice of the meaning!
5. Finally a content question. Apart from here, the word ejkousia occurs another five times in the gospel according to John, namely in John 5. 27; 10. 18; 17. 2; 19. 10,11. Study these cases and see for yourself who is the giver and owner of ejkousia. Particularly John 19. 10 and 11 is very interesting!

38.8 The Background of the New Testament: The Canon IV

Although it took quite a long time before the final determination of the canon of the New Testament was finalized—because Christians in those times lived wide apart, which made communication difficult; we can safely assume that from the very beginning there was not much difference of opinion about which epistles and books were to be considered as authentic. This is apparent from the manuscripts and also from the history of the Church.

The earliest fathers of the Church, whose writings have been handed down faithfully—such as Ignatius, Clemens, Justinus Martyr and Irenaeus (end of second century; bishop at Lyon)—give us a rather good insight about the fact that the NT canon was widely accepted even before the Church institutionalized it. Also they made a clear distinction between themselves and the writers of the Bible. They afforded themselves far less authority. About the epistle of James and the epistle to the Hebrews, however, some did disagree. Tertullian (about 200 A.D.) mentions the four Gospels, the Acts, 13 letters by the apostle Paul, first Peter, first John, Jude and Revelations. From the very beginning it must have been sort of an absolute given that there were only four Gospels.

The discovery of the *Canon Muratori* (called after the discoverer in 1740) is striking. This canon was probably drawn up in reaction to heretics such as Marcion. The already mentioned books are found in here, as well as yet another letter by John. The 'Revelation of Peter' is called into question here and the 'Pastor of Hermas' is rejected as non-canonical. Very striking is the absence of the epistle to the Hebrews and first Peter. Scholars have suggested that the manuscript with this canon, was incomplete.

NOTES:

Answers:

1. The Word, the Light, or the Christ

2. εἶπεν- aor. < εἶπα

3. τοῦ πιστεύουσιν εἰς τὸν υἱὸν τοῦ Θεοῦ- elaboration of τοῦ υἱοῦ- 3rd case pl.; indirect object with εἶπεν / οἱ ἐγενήθησαν- clause introduced by a relative pronoun. Take note that John starts the construction with the 1st case pl. (οἱ υἱοὶ τοῦ Θεοῦ), then proceeds to the 3rd case pl. (τοῦ υἱοῦ, τοῦ υἱοῦ...τοῦ υἱοῦ) and then ends again with the 1st case (οἱ... ἐγενήθησαν).

4. οὐ θέλω related to θέλω- I want/wish