

## LESSON XL

## 40.1 Introduction

In this lesson we give you the forms of the present and past tenses of verbs ending in -εω. Also in this case the vowels of the personal endings contract with the vowel of the verb root (here -ε). Again try to determine what are the rules of contraction by studying the examples given.

## 40.2 Examples from the N.T.

..αὐτὰ τὰ ἔργα ἃ **ποιῶ**  
μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ  
πατήρ με ἀπέσταλκεν

..the works themselves that I  
do, witness about Me that  
the Father has sent Me.  
(John 5. 36)

αὐτὰ- 1st case pl. neuter <  
οὗτος- he (himself), ἃ- 4th  
case pl. <ὅς-who, that  
(relative pronoun), ποιῶ- 1st  
per. sin. pres. tense <  
ποιεῶ- I do, I make,  
μαρτυρεῖ- 3rd p. sin. (!)  
pres. t. <μαρτυρεῶ, after a  
subject neuter pl. follows a  
person in sing. !!, περὶ- (+  
2nd case) concerning, about,  
ἀπέσταλκεν- 3rd p. sin.  
past tense <ἀποστελλῶ- I  
send (on a mission)

συ πιστεύεις ὅτι εἷς  
ἐστὶν ὁ θεός, καλῶς  
**ποιεῖς**

You believe that God is  
One; you do well. (James 2.  
19)

εἷς- one; see lesson 14,  
καλῶς- adverb <καλός-  
beautiful, good, ποιεῖς- 2nd  
per. sin. pr. t. <ποιεῶ- I do,  
I make

πᾶς οὖν ὅστις ἀκούει μου  
τούς λόγους τούτους καὶ  
**ποιεῖ** αὐτούς..

Everybody then that hears  
these My words and acts on  
them ... (Mat. 7. 24)

ὅστις- 1st p. sin. masc.,  
indeterminate relative  
pronoun, who(so)ever  
(combination <ὅς and τις),  
ποιεῖ- 3rd p. sin. pr. t. <  
ποιεῶ

..ὅτι τὰς ἐντολάς αὐτοῦ  
**τηροῦμεν** καὶ τὰ ἀρεστά  
ἐνώπιον αὐτοῦ **ποιοῦμεν**

..because we keep His  
commandments and do the  
things that are pleasing in  
His sight... (1 John 3. 22)

τηροῦμεν- 1st p. pl. pr. t. <  
τηρεῶ- I keep, I guard, τὰ  
ἀρεστά- 4th c. pl. neut. <  
ἀρεστός- pleasing, accep-  
table, used as a substantive,  
ἐνώπιον- (+2nd c.) in the  
presence of,

ὁ οἶκος μου οἶκος προ-  
σευχῆς κληθήσεται,  
ὕμεις δὲ αὐτὸν **ΠΟΙΕΙΤΕ**  
σπηλαιὸν ληστῶν

My house will be called a  
house of prayer, but you are  
making it a den of robbers.  
(Mat. 21. 13)

ποιουμεν- 1st p. pl. pr. t. <  
ποιεω

οἶκος- house, κλη-  
θησεται- 3rd p. sin. passive  
voice fut. t. < καλεω- I call,  
I name, ποιειτε- 2nd p. pl.  
pr. t. < ποιεω- I do, I make,  
σπηλαιον- den, hiding  
place, ληστῶν- 2nd case pl.  
< ληστης- robber

οὐχι καὶ οἱ τελῶναι το  
αὐτο **ΠΟΙΟΥΣΙΝ**;

Do not the tax collectors do  
the same thing then? (Mat.  
5. 46)

οὐχι- emphasizing οὐκ,  
used in questions that expect  
an affirmative answer,  
τελῶναι- 1st case pl. <  
τελωνης- tax collector,  
publican, το αὐτο- 4th case  
sin. neut. < ὁ αὐτος- the  
same, ποιουσιν- 3rd person  
pl. pr. t. < ποιεω

Did you manage to find the rules of contraction? Check this in the following paradigm.

ποιε- + ω	>	ποιω
ποιε- + εις	>	ποιεις
ποιε- + ει	>	ποιει
ποιε- + ομεν	>	ποιουμεν
ποιε- + ετε	>	ποιειτε
ποιε- + ουσι(ν)	>	ποιουσι(ν)

Rules of contraction:

ε + ε > ει

ε + ο > ου

ε + long vowel or diphthong ('two sound') > ε disappears or is taken up in the long vowel or diphthong.

With these rules try to determine the rules of contraction of the past tense of verbs ending in -εω. You can find the endings of the past tense in the previous lesson.

If you think you know what the forms will look like, check this with the following examples.

**ἔθωρουν** τον σαταναν  
ὡς ἀστραπην ἐκ του  
οὐρανου πεσοντα

I saw Satan falling out of  
heaven like a bolt of  
lightning. (Luke 10. 18)

ἔθωρουν- 1st p. sin. past t.  
< θωρω- I see, σαταναν-  
4th case sin. < σατανας-  
Satan, devil, ἀστραπη-  
lightning, flash of lightning,  
πεσοντα-  
4th case sin. masc. ptc. aor.  
< πιπτω- I fall

..και **περιπατεις** όπου  
ἠθελεις

..and you walked where you  
wanted. (John 21. 18)

περιπατεις- 2nd per. sin.  
past tense < περιπατω- I  
walk about, όπου- where,  
ἠθελεις- 2nd p. sin. past t. <  
θελω- I want

ἄνθρωπος τις **ἔποιει**  
δειπνον μεγα..

A certain man prepared a  
great meal.. (Luke 14. 16)

ἔποιει- 3rd p. sin. past t. <  
ποιεω- I do, I make,  
δειπνον- meal, μεγα- 4th  
case sin. neuter < μεγας-  
great; see lesson 30

ὡς δε ἠκουσαμεν ταυτα,  
**παρεκαλουμεν** ἡμεις..

When we had heard that, we  
insisted... (Acts 21. 12)

ἠκουσαμεν- 1st p. pl. aor.  
< ακουω- I hear, παρ-  
εκαλουμεν- 1st p. pl past t.  
< παρακαλω- I exhort

εἰ τεκνα του Ἀβρααμ  
ἔστε, τα ἔργα του  
Ἀβρααμ **ἔποιειτε**

If you were children of  
Abraham, you would be  
doing the works of  
Abraham. (John 8. 39)

ἔποιειτε- 2nd p. pl. past t.  
< ποιεω- I do, I make N.B.  
Names of people from the  
O.T. are not inflected!

..και **ἔποιουν** χαραν  
μεγαλην πασιν τοις  
ἀδελφοις

...and they caused great joy  
for all the brothers. (Acts 15.  
3)

ἔποιουν- 3rd p. pl past t.  
< ποιεω- I do, I make

We give you the paradigm of the inflexion of the past tense of the verb ποιεω.

ἐ- ποιε- + ον	>	ἔποιουν
ἐ- ποιε- + ες	>	ἔποιεις
ἐ- ποιε- + ε	>	ἔποιει
ἐ- ποιε- + ομεν	>	ἔποιουμεν
ἐ- ποιε- + ετε	>	ἔποιειτε
ἐ- ποιε- + ον	>	ἔποιουν

All other verbs ending in -εω are inflected in the same way both in the present tense and in the past tense.

### 40.3 Again the Third Declension

Again we give you examples of substantives of the third declension. This time we draw your attention to the words **πατηρ** ('father'), **άνηρ** ('man') and **μαρτυς** ('witness').

We start off with examples of the inflexion of **πατηρ**. This word occurs very many times, in some cases more than a hundred times! Often it denotes God as the heavenly Father.

οίδεν γαρ ό **πατηρ** ύμων  
ών χρείαν έχετε προ του  
ύμας αίτησαι αύτον

For your Father knows what  
you need before you ask  
Him (for it). (Mat. 6. 8)

**πατηρ**- Father, **ών**- 2nd  
case pl. neut. < **ός**- which,  
that, who (relative pronoun),  
**προ**-(+ 2nd case) before,  
here with an infinitive used  
as a noun. The verb is given  
an article that carries the  
case of the pronoun to which  
the whole phrase belongs  
(here the 2nd case that goes  
with **προ**). With the verb go  
two 4th cases; **ύμας** is the  
subject and **αύτον** the direct  
object of **αίτησαι**-  
infinitive aor. < **αίτεω**- I  
ask (for)

..έν τω πλοιω μετα Ζε-  
βεδαιου του **πατρος**  
αύτων..

..in the ship with their father  
Zebedee.. (Mat. 4. 21)

**πλοιω**-3rd c. sin. <  
**πλοιον**- ship, **μετα**- (+ 2nd  
case) with, in the company  
of, **πατρος**- 2nd case sin. <  
**πατηρ**- father

εί δε μη γε, μισθον ούκ  
έχετε παρα τω **πατρι**  
ύμων τω έν τοις  
ούρανοις

If not, then you have no  
merit with your Father who  
is in the heavens. (Mat. 6. 1)

**γε**- puts emphasis on the  
preceding word; cannot be  
translated, **παρα**- (+ 3rd c.)  
with, **πατρι**- 3rd case s.,  
Notice that the article **τω** is  
repeated; this means that the  
phrase of the 2nd **τω**  
belongs to **πατρι**: 'your  
Father that is in the heavens'.

..ούτος ἑώρακεν τὸν  
**πατέρα**

.. He has seen the Father.  
(John 6. 46)

ἑώρακεν- 3rd p. sin. perfect  
tense < ὄρω- I see,  
πατέρα- 4th case sin. <  
πατήρ- Father

οἱ **πατερες** ἡμῶν τὸ  
μαννα ἔφαγον ἐν τῷ  
ἔρημῳ..

Our fathers have eaten  
manna in the desert.. (John  
6. 31)

πατερες- 1st case pl. <  
πατήρ- father, μαννα-  
manna, ἔφαγον- 3rd p. pl.  
aor. < ἐσθίω- I eat, ἔρημῳ-  
3rd case sin. < ἔρημος-  
desert

ὁ θεὸς Ἀβραὰμ καὶ ὁ  
θεὸς Ἰσαὰκ καὶ ὁ θεὸς  
Ἰακώβ, ὁ θεὸς τῶν **πα-**  
**τερῶν** ἡμῶν..

The God of Abraham and  
the God of Isaac and the  
God of Jacob, the God of  
our fathers.. (Acts 3. 13)

πατερῶν- 2nd case pl. <  
πατήρ- father. Notice again  
that names from the O.T. are  
not inflected!

..οὐ κατὰ τὴν διαθήκην  
ἣν ἐποίησα τοῖς **πατρα-**  
**σιν** αὐτῶν..

..not according to the  
covenant that I made with  
their fathers. (Hebr. 8. 9)

κατὰ- (+ 4th c.) according  
to, διαθήκην- 4th case sin.  
< διαθήκη- covenant, ἣν-  
4th c. sin. fem. < ὅς- who,  
that (relative pronoun),  
ἐποίησα- 1st p. s. aor. <  
ποιεῶ- I do, I make,  
πατρασιν- 3rd c. pl. <  
πατήρ- father

..ἐπ'ἐλπίδι τῆς εἰς τοὺς  
**πατέρας** ἡμῶν  
ἐπαγγελίας γενομένης  
ὑπο τοῦ θεοῦ..

... because of the hope for  
the promise to our fathers  
that came about through  
God.. (Acts 26. 6)

ἐπι- (+ 3rd c.) because of,  
ἐλπίδι- 3rd c. sin. <  
ἐλπίς- hope, πατέρας- 4th  
case pl. < πατήρ- father,  
ἐπαγγελίας- 2nd case sin.  
<ἐπαγγελία- promise,  
γενομένης- 2nd case sin.  
fem. ptc. aor. < γίνομαι- I  
become

The meaning of the word **πατήρ** then is 'father', often used to denote God as 'Father'. In the plural it means 'fathers, forefathers'. Also in the singular **πατήρ** can mean 'forefather'; e.g. in Mat. 3. 9:

**πατέρα** ἔχομεν τὸν Ἀ-  
βραὰμ

We have Abraham as father.

πατέρα- 4th case sin. <  
πατήρ

We give you again the paradigm of the inflexion. It is important that you know the forms well. For this word occurs very often!

	sin.	pl.
1st case	πατηρ	πατερες
2nd case	πατρος	πατερων
3rd case	πατρι	πατρασι(ν)
4th case	πατερα	πατερας

Other words that are inflected as πατηρ are ἡ μητηρ ('mother'), ἡ γαστηρ ('uterus', ἡ ἐν γαστρι ἐχουσα- a pregnant woman, see Mat. 1. 18, 24. 19; also belly', see Tit. 1. 12) and ἡ θυγατηρ ('daughter', often literal, but see for example Luke 1. 5, 23. 28).

We continue with the inflexion of the word ἀνηρ. This word means 'man', sometimes 'husband'. Take a look at the examples.

ὀπισω μου ἐρχεται **ἀνηρ**  
ὅς ἐμπροσθεν μου  
γεγονεν ὅτι πρωτος μου  
ἦν

After me comes a man who was before me, because He was earlier than I. (John 1. 30)

ἀνηρ- 1st case sin.,  
ἐμπροσθεν- (+ 2nd case)  
before (of time), γεγονεν-  
3rd person sin. perfect tense  
< γινομαι- I become

...οἱ..οὔδε ἐκ θεληματος  
**ἀνδρος** ἀλλ' ἐκ θεου  
ἐγεννηθησαν

..,who were born ... nor of the will of a man, but out of God. (John 1. 13)

οὔδε- nor, θελημα- will,  
ἀνδρος- 2nd case sin. <  
ἀνηρ- man, ἐγεννηθησαν-  
3rd person pl.

πας οὖν ὅστις ἀκουει μου  
τους λογους τουτους και  
ποιει αὐτους,  
ὁμοιωθησεται **ἀνδρι**  
φρονιμω..

Everybody then that hears these My words and that acts on them, will be compared to a prudent man. (Mat. 7. 24)

ὁμοιωθησεται- 3rd per.  
sin. passive voice fut. t. <  
ὁμοιω- (+ 3rd case) I  
compare with/to, ἀνδρι- 3rd  
case sin. < ἀνηρ, φρονιμω-  
3<sup>rd</sup> case sin. < φρονιμος-  
prudent (φρονεω- I think)

λεγει αὐτῇ ὁ Ἰησους·  
καλως εἶπας ὅτι *ἀνδρα*  
οὐκ ἔχω

Jesus says to her: “You said  
rightly: ‘I have no  
husband.’” (John 4. 17)

λεγει- 3rd p. sin. pr. t. <  
λεγω- I say N.B. Many  
translations here prefer to  
translate with a past tense,  
εἶπας- 2nd p. sin. aor. <  
λεγω, ὅτι- that, because.  
Often this word is best  
translated with a colon, for it  
gives a direct citation of the  
woman’s words. ἀνδρα- 4th  
c. sin. < ἀνηρ- man, in the  
sense of ‘my own man’

οἱ δε ἐσθιοντες ἦσαν  
*ἀνδρες* ὡσει πεντακι-  
σχιλιοι χωρις γυναικων  
και παιδων

And the people that ate,  
were about five thousand  
men, not counting the  
women and children. (Mat.  
14. 21)

ἐσθιοντες- 1st case pl.  
masc. participle pr. t. <  
ἐσθιω- I eat, ἀνδρες- 1st  
case pl. < ἀνηρ, ὡσει-  
(just) as, (with numerals)  
about, πεντακισχιλιοι-  
five thousand (see lesson  
14), χωρις- (+ 2<sup>nd</sup> case)  
without,

πολλοι δε των  
ἀκουσαντων τον λογον  
ἐπιστευσαν και ἐγενηθη  
[ὁ] ἀριθμος των *ἀνδρων*  
[ὡς] χιλιαδες πεντε

Velen echter van degenen  
die het woord gehoord  
hadden, geloofden en het  
getal van de mannen werd  
ongeveer vijfduizend. (Hand.  
4: 4)

ἀκουσαντων- 2de nv. mv.  
mnl. dlw. aor. v. ἀκουω- ik  
hoor, ἐγενηθη-3de p. ev.  
lijd. vorm aor. v. γινομαι-  
ik word, ὡς- (voor een ge-  
tal) ongeveer, χιλιαδες  
πεντε- lett. vijf duizend-  
tallen (zie les 14)

ἀλλα ὡς ἡ ἐκκλησια  
ὑποτασσεται τῷ Χριστῷ,  
οὕτως και αἱ γυναικες  
τοῖς *ἀνδρασιν* ἐν παντι

But as the Church is subject  
to Christ, so also the women  
to their husbands in  
everything. (Eph. 5. 24)

ὑποτασσεται- 3rd p. sin.  
pass. voice pr. t.<  
ὑποτασσω- I subject,  
ἀνδρασιν- 3rd case pl.  
<ἀνηρ, παντι- 3rde c. s.<  
πας- every, all (thing). This  
form occurs 7 times; 6 times  
in the context of womanly  
obedience

καταβας δε Πετρος προς  
τους **ανδρας** ειπεν..

And after Peter had  
descended to the men, he  
said... (Acts 10. 21)

καταβας- 1st c. sin. masc.  
ptc. aor. < καταβαινω- I  
descend, ανδρας- 4th case  
pl. < ανηρ- man, ειπεν- 3rd  
p. sin. aor. < λεγω- I say

We give you the inflexion in a paradigm. Also this word is used often. Therefore study the various forms well.

	sin.	pl.
1st case	ανηρ	ανδρες
2nd case	ανδρος	ανδρων
3rd case	ανδρι	ανδρασι[ν]
4th case	ανδρα	ανδρας

No other word is inflected as ανηρ.

We continue with examples of the inflexion of the word μαρτυς ('witness').

ταδε λεγει ο αμην, ο  
**μαρτυς** ο πιστος και  
αληθινος..

These things says the Amen,  
the faithful and true witness..  
(Rev. 3. 14)

ταδε- 4th case pl. neut. <  
οδε- this (demonstrative  
pronoun, denotes something  
that is by the speaker: 'this  
here by me'), αμην- amen,  
here used as a substantive  
denoting Christ, μαρτυς- 1<sup>st</sup>  
case sin., πιστος- faithful,  
reliable

..το αιμα Στεφανου του  
**μαρτυρος** σου..

..the blood of Stephen, Your  
witness.. (Acts 22. 20)

μαρτυρος- 2nd case sin. <  
μαρτυς- witness; this form  
only occurs here.

**μαρτυρι**

to/for the witness

μαρτυρι- 3rd case sin. <  
μαρτυς- witness (you can  
see that our word 'martyr'  
comes from this). Does not  
occur in the N.T.

ἐγὼ δὲ **μαρτυρά** τὸν θεὸν  
ἐπικαλούμαι..

But I call upon God as my  
witness... (2 Cor. 1. 23)

μαρτυρά- 4th c. s. <  
μαρτυς, ἐπικαλούμαι- 1st  
per. sin. pr. t. <  
ἐπικαλέομαι- I call upon  
N.B. The word μαρτυς  
often occurs in Paul's  
epistles in such a formulary  
(God as witness), also in  
other cases, e.g. μαρτυς  
γὰρ μου ἐστὶν ὁ θεός-  
for God is my witness (Rom. 1.  
9)

..καὶ ἐσεσθε μου **μαρτυ-  
ρες**..

...and you will be My  
witnesses... (Acts 1. 8)

ἐσεσθε- 2nd per. pl. fut. t. <  
εἶμι- I am, N.B. The future  
tense of εἶμι always has the  
passive voice, but with an  
active meaning, μαρτυρ-  
witness

τί ἐτι χρεῖαν ἔχομεν  
**μαρτυρῶν**;

Why do we have yet need of  
witnesses? (Mat. 26. 65)

τί- 4<sup>th</sup> case sin. neut. < τίς-  
who, what (here used as an  
adverb), μαρτυρῶν- 2<sup>nd</sup> case  
pl. < μαρτυς- witness, goes  
with χρεῖαν

καὶ δώσω τοῖς δύοσιν  
**μαρτυσίην** μου..

And I will give to My two  
witnesses... (Rev. 11. 3)

δώσω- 1st per. sin. fut. t. <  
δίδωμι- I give, μαρτυσίην-  
3rd case pl. < μαρτυς-  
witness

ἔστησαν τε **μαρτυράς**  
ψευδεῖς λεγοντάς...

And they presented lying  
witnesses that said... (Acts 6.  
13)

ἔστησαν- 3rd per. pl. aor. <  
ἵστημι- I set, I make to  
stand, μαρτυράς- 4th case  
pl. < μαρτυς- witness: this  
form only occurs here,  
ψευδεῖς- 4th case

We give you the paradigm of the word μαρτυς.

	sin.	pl.
1 <sup>st</sup> case	μαρτυς	μαρτυρες
2nd	μαρτυρος	μαρτυρων
3rd case	μαρτυρι	μαρτυσι(ν)
4th case	μαρτυρα	μαρτυρας

Maybe the word **μαρτυς** reminded you of the English word 'martyr'. There is a verse where this word has this connotation, viz. Rev. 17. 6.

..και ἐκ του αίματος των  
**μαρτυρων** Ἰησου

... and the blood of the  
witnesses of Jesus.

'witnesses' denotes here people that have been killed because of their witness; in that sense they have become martyrs of the faith once delivered to the saints.

#### 40.4 Homework

a) Translate the following sentences.

1. οὐδεις γαρ δυναται ταυτα τα σημεια ποιειν ἂ συ ποιεις.
2. και οἱ ἄγγελοι διηκονουν αὐτῳ.
3. εἶπεν δε τῷ ἀνδρι τῷ ξηραν ἔχοντι την χειραν..
4. ὁ μαρτυς, ὁ πιστος, ὁ πρωτοτοκος των νεκρων και ὁ ἀρχων των βασιλεων της γης.
5. και ἴδου ἄνδρες φεροντες ἐπι κλινης ἀνθρωπον ὃς ἦν παραλελυμενος και ἐζητουν αὐτον εἰσενεγκειν.

σημεια- pl. < σημειον, πρωτοτοκος- firstborn, νεκρος- dead, (used as a substantive; notice the article!) dead man, ἀρχων- ruler, φεροντες- 1st case pl. masc. ptc. pr. tense < φερω- I carry, κλινης- 2nd case sin. < κλινη- bed, παραλελυμενος- 1st case sin. masc. ptc. perfect t. < παραλυομαι- I am paralyzed; the participle here functions as an adjective 'paralyzed', εἰσενεγκειν- infinitive aor. < εἰσφερω- I carry inside

b) Give the proper form of **μαρτυς** (make sure of the case and whether it must be in the singular or the plural).

1. ... πολλων
2. ... πιστῳ
3. ... ψευδεις

c) Give the proper form of **πατηρ**.

1. ... τῷ ἐν τοις οὐρανοις
2. ... ἔχομεν τον Ἀβρααμ
3. ὁ θεος των ... ἡμων

d) Give the proper form of **ἀνηρ**.

1. πεντακισχιλιοι ...
2. ... πολλοις
3. ... φερω ἐπι κλινην

#### 40.5 Nieuwe Woorden

ἀρεστος	- pleasing, acceptable
σπηλαιον (neut.)	- den, hiding place
ληστης (masc.)	- robber
τελωνης (masc.)	- publican, tax gatherer < τελος toll (etymologically a cognate!)

το αὐτό	- the same (thing)
σατανας	- Satan, devil
ἀστραπη (fem.)	- bolt/flash (of lightning)
πατηρ	- father, God the Father, (pl.) (fore)fathers
προ (+ 2nd case)	- before (of time)
μαννα (neut.)	- manna
διαθηκη (fem.)	- covenant
ἐπαγγελια (fem.)	- promise
ἐμπροσθεν	- before (of time)
οὐδε	- nor, neither
θελημα	- will
φρονιμος	- prudent
ὡσει	- as, (with a numeral) about
πεντακισχιλιοι	- five thousand
ἀριθμος (masc.)	- number
ὡς	- as, (with a numeral) about
χιλιαδες πεντε	- five thousand
χιλιας (fem.)	- (a unit of) thousand
ὑποτασσω	- I subject
προς	- (+ 4th case) to
ἀμην	- amen, (used as a substantive) the Amen (title of Christ)
πιστος	- faithful, reliable
ἐπικαλεομαι	- I call upon
ψευδης	- lying
πρωτοτοκος (masc.)	- firstborn
ὁ νεκρος	- dead man (adjective used as a substantive)
κλινη (fem.)	- bed
παραλελυμενος	- paralyzed
εἰσφερω	- I carry inside

#### **40.6 And now then ... read!:**

We want to make a beginning with our treatment of the Our Father (Mat. 6. 9- 13).

This time we take a look at the verses nine and ten.

9. Πατερ ἡμων ὁ ἐν τοις οὐρανοῖς·  
 ἁγιασθητω τὸ ὄνομα σου·
10. ἔλθετω ἡ βασιλεια σου·  
 γενηθητω τὸ θελημα σου,  
 ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

Questions:

1. The imperative of the aorist is used three times here. Write down these three forms and determine from what verbs they are derived.
2. Underline all substantives, determine what their cases are and why they are in these particular cases.

3. Inflect the word βασιλεια in the singular.
4. In what two parts can you divide the last sentence? N.B. και here does not mean 'and'!!
5. Yet a question about the content: You see that three things are important: God's Name, His Kingdom and His will. We give you three verses that mention these three. Translate them.

John 1. 12 ὅσοι δε ἔλαβον αὐτον, ἔδωκεν αὐτοῖς ἐξουσιαν τέκνα θεου γενεσθαι, τοῖς πιστευουσιν εἰς τὸ **ὄνομα** αὐτου.

Mat. 6. 33 ζητεῖτε δε πρωτον τὴν **βασιλειαν** του θεου και τὴν δικαιοσυνην αὐτου, και ταυτα παντα προστεθησεται ὑμιν.

John 5. 30 ...ὅτι οὐ ζητω τὸ **θελημα** τὸ ἑμον ἀλλὰ τὸ θελημα του πεμψαντος με.

προστεθησεται- 3<sup>rd</sup> person sin. passive voice future tense < προστιθημι- I add, πεμψαντος- 2<sup>nd</sup> case sin. masculine participle aor. < πεμπω- I send

#### 40.7 The Background of the New Testament: The Canon VI

Based on the Greek language theologians have coined a few learned words to picture the early battle for the canon. The *homologoumena* [from **ὄμος** 'equal', 'congruous' and **λογος** 'word', 'reason(ing)' (ὁμολογεω-I agree, I concur); so 'the things (books and epistles) agreed upon (by everybody)' (participle passive voice)] were the writings about which from the earliest beginning there was no disagreement; with the exception of course of the heretics that each decided on their own canon. The *pseudepigrapha* [from **ψευδος** 'lie' and **ἐπιγραφα** 'writings', 'inscriptions'] were the books and epistles that were not taken seriously from the beginning. The *antilegomena* were writings about which existed doubt.

For some Christians harbored doubts about the epistle to the Hebrews, because it was an anonymous letter and because heretics based some of their indoctrinations on it. Eventually the consensus obtained that the apostle Paul must have written it and heretics abused just about anything to substantiate their ideas.

In the Latin West the epistle of James was doubted, because one was not certain whether its writer had been the famous apostle in Jerusalem. And Christians had great doubts about the idea that faith must produce works. Even Luther experienced difficulty to understand this. Some thought that this letter was contrary to the teachings of Paul and that it taught justification by works. But the disagreements and doubts subsided when they understood that James meant that without works faith is not sincere; just as a body is dead without a soul in it. The two belong together. Paul taught that Abraham was justified by faith and James explained that his acts were a result of that faith.

About 2 Peter Christians have discussed till recently. This was because its style differs from the 1<sup>st</sup> epistle. Many scholars thought that it was a false writing from the second century. However Clement of Rome already quoted it in the first century. Moreover we know that Coptic Christians valued this epistle greatly.

2 And 3 John were not considered very important; hence the limited circulation. But nobody would have dared address the addressees as 'elder' than only John himself.

Of Jude people later understood that he did not believe in the pseudepigrapha, but in certain information contained in them, just as Paul referred to the magicians Jannes and Jambres. How this is possible, remains a subject of the faith and about which one can guess whether this is based on Jewish tradition ratified by the Holy Spirit or directly revealed by Him.

Also the book of Revelation caused much altercation. Also because heretics used it for their indoctrinations. After these were countered that book was generally accepted.

**NOTES:**

Answers:

1. ἁγιασθητω- ἁγιαζω, ἔλθετω- ἔρχομαι, γενηθητω- γινομαι

2. **Πατερ**- 5th case sin., case of address; **οὐρανοις**- 3rd case pl., ἐν (in the sense of 'in') goes with the third case; **ὄνομα**- 1st case sin., subject of ἁγιασθητω; **βασιλεια**- 1st case sin., subject of ἔλθετω; **θελημα**- 1st case sin., subject of γενηθητω; **οὐρανῳ**- 3rd case sin., ἐν (in the sense of 'in') goes with the third case; **γῆς**- 2<sup>nd</sup> case sin., ἐπι (in the sense of 'on') goes with the second case

3. βασιλεια, βασιλειας, βασιλεια, βασιλειαν

4. ὡς ἐν οὐρανῳ and και ἐπι γῆς, 'as in heaven, also on earth'