LESSON XIII

13.1 Introduction

In this lesson we treat of the second declension. The second declension consists mainly of words ending in -ος or in -ον. In the examples below we show you all the cases singular and plural. The fifth case, as usually, is dealt with separately (see 13.3).

As example of words ending in -ος, we use the word λόγος. This word can take on many meanings. The main meaning is 'word, mind, reason.' As you probably know, it is also used to denote the Person of Christ (for instance in John 1. 1,2). Also it is used to refer to the Word of God as a written work.

As example of words ending in -ον, we use the word ἔργον. This word means, 'deed, work.' Take care to notice the endings in all the examples given.

13.2 Examples from the New Testament with words of the second declension

ἔστω δὲ ὁ *λόγος* ὑμῶν ναὶ ναί, οὒ οὔ	Let your speaking be: Yes, yes, no, no. (Matt. 5. 37)	ἔστω-let him/her/it be (this form is explained later), λόγος (m.)- (spoken) word, ναί- yes, οὔ- not, no
ἡμεῖς δὲ τῇ προσευχη καὶ τῇ διακονία του *λόγου* προσκαρτε-ρήσομεν	But we will persevere in prayer and in the service of the word. (Acts 6. 4)	προσευχή (f.)- prayer, διακονία (f.)- service, λόγου- 2nd c. sing., προσκαρτερησομεν- 1st p. pl. s. fut.t.< προσ-καρτερέω- (+3rd c.) I persevere, (verbs ending in -εω will be explained later)
προφήτης δυνατὸς ἐν ... *λόγῳ* ἐναντίον θεοῦ καὶ παντὸς τοῦ λαοῦ	A prophet powerful in ... word over against God and all the nation ... (Luke 24. 19)	λογῷ- 3rd c. sing., ἐναντίον- (+ 2nd c.) over against, λαοῦ- 2nd c. sing.< λαός (m.)- nation
... καὶ αἴρει τὸν *λόγον* ...	... and he takes the Word away... (Mark 4. 15)	αἴρω- I lift up, I take away λόγον- 4th c. sing.

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οὗτοι οἱ *λόγοι* ἀληθινοὶ τοῦ θεοῦ εἰσιν	These are the truthful words of God. (Rev. 19. 9)	οὗτοι- 1st c. pl. m. < οὗτος- this, λόγοι- 1st c. pl., ἀληθινοι- 1st c. pl. m. <ἀληθινος -truthful, θεοῦ- 2nd c. sing. < θεός- God
... ἐν βίβλῳ *λόγων* Ησαΐου τοῦ προφήτου ...	... in the book of the words of the prophet Isaiah ... (Luke 3. 4)	βίβλῳ- 3rd c. sing. < βίβλος (m.)- book, λόγων- 2nd c. pl.
... καὶ ἐθαύμαζον ἐπὶ τοῖς *λόγοις* τῆς χάριτος	... and they were amazed about the words of grace. (Luke 4. 22)	θαυμάζω- I am amazed, ἐπί- (+ 3rd c.) over, about, λογοις- 3rd c.pl. χάριτος- 2nd c. sing. < χάρις (f.)-grace (this is a word of the 3rd declension. This declension will be explained later)
... μετὰ τοὺς *λόγους* τούτους ...	... after these words ... (Luke 9. 28)	λόγους- 4th c. pl., τούτους- 4th c. pl. m. < οὗτος- this
τοῦτο ἐστιν τὸ *ἔργον* τοῦ θεοῦ	This is the work of God ... (John 6. 29)	ἔργον- 1st c. sing.
... καλοῦ *ἔργου* ἐπιθυμεῖ	... he desires a good work. (1 Tim. 3. 1)	καλοῦ- 2nd c. sing. m. < καλός- good, beautiful, ἔργου- 2nd c. sing., ἐπιθυμέω- I desire (followed by 2nd case
... λόγῳ καὶ *ἔργῳ* ...	... in word and deed ...(Rom. 15. 18)	ἔργῳ- 3rd c. sing.
... ὅτι *ἔργον* ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν ...	... for I do a work in your days ... (Acts 13. 41)	ἐργάζομαι- I work (verbs ending in - ομαι will be explained later) Notice that neuter words have the same first and fourth cases sing. ἔργον 4th c. s.

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ἦν γὰρ αὐτῶν πονηρὰ τὰ *ἔργα*	For their works were evil. (John 3. 19)	πονηρά- 1st c. pl. neut. < πονηρός- evil, bad, ἔργα- 1st c. pl., see 13.4 for explanation as to why the verb here is 3rd p. sing.
... πλήρης *ἔργων* ἀγαθῶν ...	... full of good works... (Acts 9. 36)	πλήρης- 1st c. sing. < πλήρης- (adjective) full, ἀγαθῶν- 2nd c. pl. neut. < ἀγαθός- good, ἔργων- 2nd c. pl.
... ἦν δὲ δυνατὸς ἐν λόγοις καὶ *ἔργοις* αὐτοῦ	... and he was powerful in his words and deeds. (Acts 7. 22)	ἔργοις- 3rd c. pl.
... τὸ τέλος ἔσται κατὰ τὰ *ἔργα* αὐτῶν	... the end will be according to their works. (2 Cor. 11. 15)	τέλος (neut.)- end, κατά- (+ 4th c.) after, according to, ἔργα- 4th c. pl. Notice that with neuter words the 1st c.pl. is the same as the 4th c.pl.

13.3 Overview of the inflexion of words of the second declension ending in -ος and -on.
We give here the complete inflexion of the words λόγος and ἔργον. The endings are again written in italics. Other words ending in -ος and -ον are also inflected by having these bold endings put after the root.

λόγ*ος*	λόγ*οι*	ἔργ*ον*	ἔργ*α*
λόγ*ου*	λόγ*ων*	ἔργ*ου*	ἔργ*ων*
λόγ*ῳ*	λόγ*οις*	ἔργ*ῳ*	ἔργ*οις*
λόγ*ον*	λόγ*ους*	ἔργ*ον*	ἔργ*α*
λόγ*ε*			

The fifth case (λόγε) is used when addressing or calling a person.

13.4 Congruence of person and subject.
Normally person and subject are the same, that is they agree. Let me explain. A subject in singular has a person in singular and a plural subject has a plural verb person. An exception to this rule is when the subject is a neuter plural. Then the verb person is singular. You saw this already in one of the examples, namely:

ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα

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The subject is a word in neuter plural (ἔργα). The verb person is singular (ἦν). Take note of this when you translate.

13.5 Homework

a) Give the full inflexion of the following words (under b).

b) Fill in the right form of the simple present tense of εἰμί.

1. ἡμεῖς ....
2. τὰ ἔργα ....
3. ὁ λόγος ...
4. τὰ τέλα ...

c) Translate the following sentences.

1. καὶ προσέφερον αὐτῷ παιδία.
2. οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.
3. ... ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
4. αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.
5. καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον.
6. ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλη τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλη τῇ διανοίᾳ σου.
7. οἴδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν ...
8. ὁ στρατηγὸς τοῦ ἱεροῦ
9. Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν ...
10. θρόνος ἐστιν τοῦ θεοῦ.

προσφέρω- I carry towards, I bring towards, παιδίον (neut.)- little child, ἐκπειράζω- I test, I tempt, αὐτό- 1st c. sing. neut. < αὐτός- self, συμμαρτυρέω- (+ 3rd c.) I witness together with, πνεύματι- 3rd c. sing. < πνεῦμα- spirit, Spirit, ghost, δῶρον (neut.)- gift, ἀγαπησεις- 2nd p. sing. simple future tense < ἀγαπαω- I love (with godly love), ὅλη- 3rd c. sing. f. < ὅλος- entire, διανοία (f.)- intelligence, mind, understanding, στρατηγός τοῦ ἱεροῦ- chief of temple security/guard (στρατηγός (m.)- chief, leader, ἱερον (neut.)- temple, sanctuary), ἀναβαίνω- I ascend, I journey from a lower to a higher place, θρόνος (m.)- throne

13.6 New words

ναί	- yes
οὔ	- no
προσευχή (f.)	- prayer
διακονία (f.)	- service
προσκαρτερέω	- (+ 3rd c.) I persevere

ἐνάντιον	- (+ 2nd c.) over against
αἴρω	- I lift up, I take away
βίβλος (m.)	- book
θαυμάζω	- I am amazed
ἐπί	- (+ 3rd c.) over, about
χάρις (f.)	- grace
καλός	- (adjective) good, beautiful
ἐπιθυμέω	- I desire
ἐργάζομαι	- I work
πονηρός	- (adjective) evil, bad
πλήρης	- (adjective) full
τέλος (neut.)	- end
κατά	- (+ 4th c.) after, according to
προσφέρω	- I carry to(wards), I bring to(wards)
παιδίον (neut.)	- little child
ἐκπειράζω	- I test, I tempt
αὐτός	- self
συμμαρτυρέω	- (+ 3rd c.) I witness together with
δῶρον (neut.)	- gift, donation
διανοία (f.)	- intelligence, mind, understanding, thought(s)
στρατηγός (m.)	- chief, leader
ἱερον (neut.)	- temple, sanctuary
ἀναβαίνω	- I ascend, I journey from a lower to a higher region
θρόνος (m.)	- throne

13.7 The background of the New Testament: Philosophy
At the end of this series we would like to share something on philosophy. The development of philosophy took place in stages. In the beginning philosophers were mainly occupied with questions about the origin of the world. Also they investigated all kinds of phenomena in the universe. This kind of philosophy is called natural philosophy. Thales of Milete is considered to be the founder of this way of thinking. Later philosophers philosophized about abstract matters. This development particularly was started by Socrates (470- 399 B.C.). He posed questions about the real being of things (τὸ ὄν lit. what is). His student Plato wrote many books about Socrates' questions, such as 'what is truth?,' 'what is justice?' and similar things. Plato had ambitions about an ideal state in which philosophers were in charge. Only they could be good administrators, since their study of philosophy had taught them to search for the higher things.

An important trend under Roman intelligentsia was the Stoic philosophy. This stood for a sober lifestyle. One should adhere to earthly things as little as possible. The misfortune of many was taught to be due to their longing too much for mundane matters. A politician, for instance, would suffer less from the loss of his career if he were to attach less value to honor. The highest goal for a Stoic was to reach a state of mind in which the soul was totally liberated from outside influences. The Stoic philosophers are mentioned in Acts 17. 18. Also the followers of Epicurus are present there. This philosopher maintained that a human being would be happy when there are more positive than negative feelings in his/her soul. A criterion for human acts should test whether a certain deed would result in more joy than

sorrow. Acts that make for long-term joy are preferable. In contradistinction to what is often claimed, Epicurus did not approve of all pleasure. If a certain pleasure in the end is the cause of painful consequences then he taught people not to choose temporary enjoyment.

NOTES: