

LESSON XXIV

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24.1 Introduction

In this lesson we give you examples of substantives of the third declension. The inflexion of these nouns vary from the ones of the first and second declensions. In the case of the third declension it is important to know the second case singular (*genitivus singularis*). For in that case you can find the root. For instance: ἔλπις (hope); ἐλπίδος; root ἐλπίδ- Behind the root the various inflexions of the different cases are ended.

24.2 Examples from the N.T. of inflexions of substantives of the third declension

και γαρ ἐαν ἀδηλον φωνην σαλπιγξ δω	For also, when a trumpet gives an unclear sound– (1 Cor. 14. 8a)	ἀδηλος -unclear, ἦ σαλπιγξ the trumpet, δω- subjunctive mood aor. < διδωμι
και ἀποστελει τους ἀγγελους αὐτου μετα σαλπιγγος μεγαλης	And he will send his angels with a great trumpet. (Mat. 24. 31a)	ἀποστελλω-I send, ἀποστελω-I will send (irregular), μετα + 2 nd c. with
ἐν τη ἐσχατη σαλπιγγι	With the last trumpet– (1 Cor. 15. 52b)	ἐν in + 3 rd c. (here 'with'), ἐσχατος-last
ὁ ἄγγελος ὁ ἔχων την σαλπιγγα	The angel that has the trumpet– (cf. Rev. 9. 14b)	
και οἱ ἑπτα ἄγγελοι οἱ ἔχοντες τας ἑπτα σαλπιγγας ἠτοιμασαν αὐτους	And the seven angels that had the seven trumpets, prepared them. (Rev. 8. 6)	ἑτοιμαζω-to prepare, make ready, σαλπιγγας 4 th case (because this is the direct object)

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ταυτα αὐτου λαλουντος
αὐτοις, ἰδου *ἀρχων* εἰς
ἐλθων προσεκυνει αὐτῳ

While he spoke these
things to them, look one
leader came and wor-
shipped Him. (Mat. 9.
18a)

λαλουντος- *genitivus
absolutus*, translate with
'while', 'because'
'although' depending on
the context, αὐτοις 3rd
case because indirect
object (remember your
sentence parsing!)
προσκυνεω-I worship
(lit. I kneel, ἀρχων-leader

και ἐλθων ὁ Ἰησους εἰς
την οἰκίαν του
ἀρχοντος

And Jesus, after He
entered the house of the
leader- (Mat. 9. 23a)

οἱ δε Φαρισαιοι
ἐλεγον, Ἐν τῷ *ἀρχοντι*
των δαιμονιων ἐκβαλλει
τα δαιμονια

But the Pharisees said:
"He casts out the demons
through the ruler of the
demons." (Mat.9. 34)

Ἀρχοντα του λαου σου
οὐκ ἐρεις κακως

Thou shalt not speak evil
of the leader of thy
people. (Acts 23. 5b)

λαος-people, ἐρω-future
tense, 'I will speak/say' <
λεγω, κακως-badly
(adverb)

Οἰδατε ὅτι οἱ
ἀρχοντες των ἔθνων
κατακυριεουσιν αὐτων

You know that the rulers
of the nations lord it over
them. (Mat. 20. 25b)

κατακυριεω-I play lord
over (plus 2nd c.)

μη τις ἐκ των *ἀρχοντων*
ἐπιστευσεν εἰς αὐτον ἢ
ἐκ των Φαρισαιων;

Nobody from the leaders
has come to believe in
him, or from the
Pharisees, is it not? (John
7. 48)

μη-no[t] (expecting a
denial), ἢ-or

συν τοις *ἀρχουσιν*
αὐτων

With their rulers- (Acts
14. 5b)

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τον Παυλον είλκυσαν εις την αγοραν ἐπι τους <i>ἀρχοντας</i>	They dragged Paul onto the market to the rulers. (cf Acts 16. 19)	ἔλκω-I drag, εἴλκυσα (aor.) ἀγορα-market (area)
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We give you the paradigm of the inflexions of these two nouns of the third declension.

	sg.	pl.	sg.	pl.
1 st case	σαλπιγξ	σαλπιγγες	ἀρχων	ἀρχοντες
2 nd case	σαλπιγγος	σαλπιγγων	ἀρχοντος	ἀρχοντων
3 rd case	σαλπιγγι	σαλπιγγι[ν]	ἀρχοντι	ἀρχουσιν
4 th case	σαλπιγγα	σαλπιγγας	ἀρχοντα	ἀρχοντας

24.3 Etymology

ἔγω	–	‘I’; cf. Lat. ‘ego’
ἔθνικος	–	‘heathen’; cf. Eng. ‘ethnic’
ἔθνος	–	‘race, nation, people, heathen’; cf. ‘ethnology’
ἔθος	–	‘custom’; cf. Eng. ‘ethos’
εἰδωλον	–	‘image, idol, false god’;
εἶκω	–	‘yield’
εἰκων	–	‘image, figure’; cf. ‘icon’
εἰρηνη	–	‘peace’; cf. girl’s name ‘Irene’
εἷς, μιά, ἓν	–	‘one’; cf. various languages: ‘one’, ‘ein’, ‘un’, ‘een’, ‘uno’, etc.
ἐκ	–	‘out’; vgl. Lat. ‘ex’
ἐκκλησια	–	‘assembly, church’; cf. Fr. ‘église’, Sp. name ‘Iglesias’; < ἐκκαλεω ‘I call out’
ἐκστασις	–	‘extacy, wonderment’; cf. ‘xtc’
ἔλκος	–	‘boil’; cf. Lat. ‘ulcus’, Eng. ‘ulcer’
ἐμος	–	‘mine’; cf. Lat. ‘meus’, etc.
ἐμποριον	–	‘market’; cf. Lat. ‘emporium’, Eng. ‘empire’
ἐν	–	‘in’; cf. Lat. ‘in’, German ‘im’, etc.
ἐνεργεια	–	‘operation, activity, operation power’; cf. ‘energy’
ἕξι	–	‘six’; cf. Lat. ‘sex’, (the spiritus asper often was a sigma), Eng. ‘six’, German ‘sechs’, etc.
ἐπισκοπος	–	‘overseer,’ < ἐπισκοπεω ‘I watch attentively’; cf. Lat. ‘episcopus’, Eng. ‘bishop’
ἐπιστολη	–	‘letter’; cf. Eng. ‘epistle’, D. ‘epistel’
ἐπιφανεια	–	‘appearing’; cf. Eng. ‘epiphany’
ἔπος	–	‘word’; cf. ‘epos’
ἔσθης	–	‘clothing, vestment’; cf. Lat. ‘vestis’; Eng. D. ‘vest’
ἔσθιω	–	‘I eat’; cf. Lat. ‘edere’, Eng. ‘to eat’, German ‘essen’
ἔσπερα	–	‘evening’; cf. Lat. ‘vesper’

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ἔσχατος	–	‘last’; cf. ‘eschatology’
ἔσωτερος	–	‘inner’; cf. ‘esoteric’
εὐαγγέλιον	–	‘good message, gospel’; German ‘Evangelium’
εὐαγγελιστής	–	‘somebody that announces a good message, evangelist’
εὐγενής	–	‘noble’, (lit. ‘well born’); cf. boy’s name ‘Eugene’
εὐχαριστία	–	‘thankfulness’; cf. Eng. ‘eucharist’, D. ‘eucharistie’

24.4 Homework

a. Give the inflexions singular and plural of the following words.

στομα (2nd c. στοματος) mouth, ἰχθυς [ἰχθυος] fish, πους [ποδος] foot.

b. Translate the following sentences.

1. Ἴδου ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου.
2. καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ.
3. ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν.
4. Τότε Ἡρώδης ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ.
5. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.
6. οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν.
7. καὶ ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.
8. καὶ ἐξεληθοῦσα εἶπεν τῇ μητρὶ αὐτῆς.
9. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ.
10. οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

παῖς [παιδος]	-child, servant
αἵρετιζω	-I choose
ἀγαπητός	-beloved
εὐδοκεω	-I find favor in
ἐγειρω [ἤγειρα, aor.]	
το κέρας[ατος]	-the horn
σωτηρία	-salvation
δοξάζω	-I glorify
ἀναιρεω	-I kill (lit. take up [the life of]), aor. ἀνείλον
διαθήκη	-testament
θυγατήρ	-daughter
παντοκρατωρ	-almighty
παιδιον	-little child
πιπτω-ἔπεσον	-I fall./fell (aor.)
προσκυνεω	-I worship
τεκτων	-carpenter

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24.5 New Words

ἀδηλος	-unclear
σαλπιγξ	-trumpet
ἀποστελλω,	-I send
ἔσχατος	-last
ἔτοιμαζω	-I prepare, make ready
ἀρχων	-ruler, leader
προσκυνεω	-I worship/adore
κατακυριεω	-I lord it over
ἔλκω, εἰλκυσα	-I drag(ged)
ἀγορα	-market (area)
παις [παιδος]	-child, servant
αἵρετιζω	-I choose
ἀγαπητος	-beloved
εὐδοκεω	-I find favor in
ἔγειρω, ἤγειρα	-I raise, raised
το κερας [κερατος]	-the horn
σωτηρια	-salvation
δοξαζω	-I glorify
ἀναιρεω, ἀνειλον	(pronounce as: an- <u>hai</u> -re-oo, an- <u>hei</u> -lon) < ἀνα + αἴρεω-I kill(ed)
	(lit. I lift up [the life of])
ἰχθυς [ἰχθυος]	-fish
πους [ποδος]	-foot

24.6 The Background of the New Testament: The Manuscripts I

A certain Stephanus published a Greek text of the New Testament in 1550 later called the *Textus Receptus* ('accepted text'). This text became the basis of the King James translation and also of the one by Luther and the Dutch *Statenvertaling*. It would take several centuries before one dared one's hand at an edited publication. For this was frowned upon as levity.

The role the Dead Sea Scrolls played for the Old Testament, a fourth century manuscript, discovered by a German scholar named Tischendorf, played for the New Testament. This *codex* (manuscript) contained the entire New Testament and was found by him accidentally during his third visit of the Cloister of St. Catharine on mount Sinai. Later other parts of the New Testament were discovered that were far older, some going back to as early as 50 years after the autographa!

Today we can avail ourselves of some 5000 manuscripts containing the entire New Testament or parts. These show that the later manuscripts on which the King James translation is based, were copied very faithfully. Moreover they confirm each other's authenticity.

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Most scholars today prefer the ancient texts. There are those however that reason that these texts—mostly from the dry regions of Egypt, where the papyrus they were written on was preserved well—are a local tradition. They prefer the so-called *Majority text*, based on the idea that the text that occurs most often must go back to the oldest and best (non-extant) texts. But however this may be, what matters is that it has been proven that simple Egyptian farmers from the second century possessed the same New Testament as scholars today!

NOTES: