

## 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.

<i>λυοιμην</i>	May I be loosened!	λυοιμην- 1st p. s. opt. pass. v. pres. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λυοιο</i>	May you be loosened!	λυοιο- 2nd p. s. opt. pass. v. pres. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λυοιτο</i>	May he/she/it be loosened!	λυοιτο- 3rd p. s. opt. pass. v. pres. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λυοιμεθα</i>	May we be loosened!	λυοιμεθα- 1st p. pl. opt. pass. v. pres. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λυοισθε</i>	May you be loosened!	λυοισθε- 2nd p. pl. opt. pass. v. pres. tense < λω- I loosen. This form does not occur in the New Testament.

<i>ΛΟΥΙΝΤΟ</i>	May they be loosened!	ΛΟΥΙΝΤΟ- 3rd p. pl. opt. pass. v. pres. tense < ΛΩ- I loosen. This form does not occur in the New Testament.
We continue with the optative mood of the passive voice of the aorist.		
<i>ΛΥΘΕΙΗΝ</i>	May I be loosened!	ΛΥΘΕΙΗΝ- 1st. p. sing. opt. aor. pass. v. < ΛΩ- I loosen, This form does not occur in the New Testament.
<i>ΛΥΘΕΙΗΣ</i>	May you be loosened!	ΛΥΘΕΙΗΣ- 2nd p. sing. opt. aor. pass. v. < ΛΩ- I loosen, This form does not occur in the New Testament.
<i>ΛΥΘΕΙΗ</i>	May he/she/it be loosened!	ΛΥΘΕΙΗ- 3rd p. sing. opt. aor. pass. v. < ΛΩ- I loosen, This form does not occur in the New Testament.
<i>ΛΥΘΕΙΜΕΝ</i>	May we be loosened!	ΛΥΘΕΙΜΕΝ- 1st p. pl. opt. aor. pass. v. < ΛΩ- I loosen, This form does not occur in the New Testament.
<i>ΛΥΘΕΙΤΕ</i>	May you be loosened!	ΛΥΘΕΙΤΕ- 2nd p. pl. opt. aor. pass. v. < ΛΩ- I loosen, This form does not occur in the New Testament.
<i>ΛΥΘΕΙΕΝ</i>	May they be loosened!	ΛΥΘΕΙΕΝ- 3rd p. pl. opt. aor. pass. v. < ΛΩ- I loosen, This form does not occur in the New Testament.

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

<i>λελυμενος ειην</i>	May I have been loosened!	λελυμενος ειην- 1st p. sing. opt. pass. v. perf. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λελυμενος ειης</i>	May you have been loosened!	λελυμενος ειης- 2nd p. sing. opt. pass. v. perf. tense < λω- I loosen.
<i>λελυμενος ειη</i>	May he/she/it have been loosened!	λελυμενος ειη- 3rd p. sing. opt. pass. v. perf. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λελυμενοι ειμεν</i>	May we have been loosened!	λελυμενοι ειμεν- 1st p. pl. opt. pass. v. perf. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λελυμενοι ειτε</i>	May you have been loosened!	λελυμενοι ειτε- 2nd p. pl. opt. pass. v. perf. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λελυμενοι ειεν</i>	May they have been loosened!	λελυμενοι ειεν- 3rd p. pl. opt. pass. v. perf. tense < λω- 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.

<i>λυθησοιμην</i>	..that I will be loosened.	λυθησοιμην- 1st p. sing. opt. pass. v. fut. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λυθησοιο</i>	..that you will be loosened.	λυθησοιο- 2nd p. sing. opt. pass. v. fut. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λυθησοιτο</i>	..that he/she/it will be loosened.	λυθησοιτο- 3rd p. sing. opt. pass. v. fut. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λυθησοιμεθα</i>	..that we will be loosened.	λυθησοιμεθα- 1st p. pl. opt. pass. v. fut. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λυθησοισθε</i>	..that you will be loosened.	λυθησοισθε- 2nd p. pl. opt. pass. v. fut. tense < λω- I loosen. This form does not occur in the New Testament.
<i>λυθησοιντο</i>	..that they will be loosened.	λυθησοιντο- 3rd p. pl. opt. pass. v. fut. tense < λω- 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 *γίνομαι* ('I become') and *βουλομαι* ('I want/will'). Later we will elaborate on the deponentia. For now we show you these two active optatives .

<i>γενοιτο</i> μοι κατα το ρημα σου	May it happen to me ac- cording to your word. (Luke 1. 38)	<i>γενοιτο</i> - 3rd p. sin. opt. aor. < <i>γίνομαι</i> - I become <i>κατα</i> - (+ 4th case) according to, <i>ρημα</i> - word
..ει <i>βουλοιτο</i> πορευεσ- θαι εις Ιεροσολυμα..	..if he wanted to go to Jerusalem.. (Acts 2. 20)	<i>βουλοιτο</i> - 3rd p. sin. opt. pres. tense < <i>βουλομαι</i> - I want, will, <i>πορευεσθαι</i> - infinitive pres. tense < <i>πορευομαι</i> - I go

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

..αρα Χριστος αμαρτιας διακονος; <i>μη γενοιτο</i>	..is Christ then a servant of sin? Certainly not! (Gal. 2. 17)	The idea that Christ could be a servant of sin, is re- jected expressly.
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It is therefore important that you remember this expression. The form *βουλοιτο* 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>επερωτηθεις</i> δε υπο των Φαρισαιων...	And when He had been asked by the Pharisees .. (Luke 17. 20)	<i>επερωτηθεις</i> - 1st c. s. mas. ptc. pass. v. aor. < <i>επερωταω</i> - I ask, <i>υπο</i> - (+ 2nd c.) by
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πασα πολις ἡ οἰκια **με-  
ρισθεισα** καθ' ἑαυτης  
οὐ σταθησεται

Every city or each house  
that has been divided  
against itself, will not  
stand. (Matt. 12. 25)

πολις- city, **μερισθεισα-**  
1st c. s. fem. ptc. pass. v.  
aor. <μεριζω- I divide,  
κατα-(+ 2nd c.) against,  
σταθησεται- 3rd p. sin.  
pass. voice fut. tense  
<ἵστημι- I place

.. το εὐαγγελιον το  
**εὐαγγελισθεν** ὑπ' ἐμου..

.. the gospel that has been  
announced by me.. (Gal. 1.  
11)

εὐαγγελισθεν- 1st case  
sing. neut. ptc. pass. v. aor.  
< εὐαγγελιζω- I announce  
(the gospel). Take note: the  
participle is used as an  
adjective here. You can  
see that in the repetition of  
the article το, ὑπο-(+ 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 -ντ (ὁ ἀρχων, lesson 24). The feminine form of the participle is inflected as a noun of the first declension, viz. δοξα (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 -θεντα. 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:

τοτε ἐπληρωθη το  
**ῥηθεν** δια' Ιερεμιου του  
προφητου..

Then was fulfilled what had  
been said by the prophet  
Jeremiah.. (Matt. 2. 17)

τοτε- then, ἐπληρωθη-  
3rd p. sin. pass. v. aor. <  
πληρωω- I fill, ῥηθεν- 1st  
c. s. neut. ptc. pass. v. aor.  
< λεγω- I say, δια- (+  
2nd c.) by, προφητης-  
prophet

The form ῥηθεν occurs twelve times in the N.T., always used as a substantive in combination with the article: το ῥηθεν- what has been said.



### 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 *παι*. 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.

..έθεραπευθη ό <b>παις</b> άπο της ώρας έκεινης	..the child was healed from that hour. (Matt. 17. 18)	έθεραπευθη- 3rd p. s. pass. v. aor. < θεραπευω- I heal, άπο- (+ 2nd c.) from
..και τον πατερα της <b>παιδος</b> ..	.. and the father of the girl.. (Luke 8. 51)	πατερα- 4th c. s. < πατηρ- father, παιδος- 2nd c. s. < παις
<b>παιδι</b>	to/for the child/servant	παιδι- 3rd c. s. < παις. This form does not occur in the New Testament.
..και ίασατο τον <b>παιδα</b> ..	..and He healed the child.. (Lu 9. 42)	ίασατο- 3rd p. s. aor. < ίαομαι- I heal, παιδα- 4th c. sin. < παις
<b>παιδες</b>	children/servants	παιδες- 1st c. pl < παις. This form does not occur in the New Testament.
και προσκαλεσαμενος ένα των <b>παιδων</b> ...	And after he had called one of the servants ... (Luke 15. 26)	προσκαλεσαμενος- 1st c. sin. mas. ptc. aor. < προσκαλεομαι- I fetch, I let come, ένα- 4th c. < είς(see lesson 14), παιδων- 2nd case pl. < παις. This form only occurs here!
..και είπεν τοις <b>παισιν</b> αύτου..	..and he said to his servants.. (Matt. 14. 2)	είπεν- 3rd p. s. aor. < λεγω- I say, παισιν- 3rd c. pl. < παις. This form only occurs here!

..και τους **παιδας** τους  
κραζοντας..

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

παιδας- 4th case pl. <  
παις, κραζοντας- 4th c.  
pl. mas. ptc. pres. tense <  
κραζω- I shout

We give you the paradigm again.

	sin.	pl.
1st c.	παις	παιδες
2nd c.	παιδος	παιδων
3rd c.	παιδι	παισι(ν)
4th c.	παιδα	παιδας

We continue with the word **όδους** ('tooth').

**όδους**

tooth

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

ὄφθαλμον ἀντι ὄφθαλ-  
μου και ὄδοντα ἀντι  
**ὄδοντος**

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

ὄφθαλμον- 4th c. sin. <  
ὄφθαλμος- eye, ἀντι-(+  
2nd c.) instead of, in  
exchange for, ὄφθαλμου-  
2nd c. s. < ὄφθαλμος- eye,  
ὄδοντα- 4th c. s. <  
ὄδους, ὄδοντος- 2nd c. s.  
< ὄδους

**ὄδοντι**

to/for the tooth

ὄδοντι- 3rd c. sing. <  
ὄδους

..και **ὄδοντα** ἀντι  
ὄδοντος

..and a tooth for a tooth.  
(Matt. 5. 38)

ὄδοντα- 4th c. sin. <  
ὄδους

..και οἱ **ὄδοντες** αὐτων  
ὡς λεοντων ἦσαν..

..and their teeth were as  
those of lions.. (Rev. 9. 8)

ὄδοντες- 1st c. pl. <  
ὄδους, ὡς- as, such as,  
λεοντων- 2nd c. pl. <  
λεων- lion, ἦσαν- 3rd p.  
pl. simple past tense εἶμι-

ἐκεῖ ἔσται ὁ κλαυθμος  
καὶ ὁ βρυγμος τῶν  
**ὀδοντων**

There will be weeping and  
grinding of teeth. (Matt. 8.  
12)

ἔσται- 3rd p. s. fut. t. <  
εἰμι- I am, κλαυθμος-  
weeping (κλαω- I weep),  
βρυγμος- gnashing  
(βρυχω- I gnash, I grind my  
teeth), ὀδοντων- 2nd case  
pl. < ὀδους. The form  
ὀδοντων occurs seven  
times in the N.T., every  
time in this warning!!  
ὀδουσιν- 3rd c. pl. < ὀδου

**ὀδουσιν**

to/for teeth

..καὶ ἐβρυχον τοὺς  
**ὀδοντας**..

..and they ground their  
teeth.. (Acts 7. 54)

ἐβρυχον- 3rd p. pl. simple  
past t. < βρυχω- I gnash,  
ὀδοντας- 4th c. pl. <  
ὀδους

We give you the paradigm again.

	sin.	pl.
1st c.	ὀδους	ὀδοντες
2nd c.	ὀδοντος	ὀδοντων
3rd c.	ὀδοντι	ὀδουσι(ν)
4th c.	ὀδοντα	ὀδοντας

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

καὶ ἦν ἄνθρωπος ἐκεῖ  
καὶ ἡ **χεῖρ** αὐτοῦ ἡ  
δεξια ἦν ξηρα

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

χεῖρ- 1st c. s., δεξια- right  
(fem. form < δεξιος),  
ξηρα- lit. dry, shrunk, (of  
limbs) dried, lame; fem.  
form < ξηρος

καὶ ἥψατο τῆς **χειρος**  
αὐτῆς..

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

ἥψατο- 3rd p. s. aor. <  
ἅπτομαι- (+ 2nd c.) I  
touch, χειρος- 2nd c. s. <  
χεῖρ

ὁ πατήρ ἀγάπα τον υἱόν  
καὶ πάντα δέδωκεν ἐν  
τῇ **χειρὶ** αὐτοῦ

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

δέδωκεν- 3rd p. s. perf. t.  
< δίδωμι- I give, χειρὶ-  
3rd c. sin. < χεῖρ

καὶ ἐκτεινας τὴν **χειρὰ**  
ἤψατο αὐτοῦ..

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

ἐκτεινας- 1st c. s. ptc. aor.  
< ἐκτεινω- I stretch out,  
χειρὰ- 4th c. sing. < χεῖρ,  
ἤψατο- 3rd p. sing. aor. <  
ἄπτομαι-(+ 2nd c.) I touch

αὐτοὶ γινώσκετε ὅτι  
ταῖς χερμαῖς μου καὶ  
τοῖς οὖσιν μετ' ἐμοῦ  
ὑπηρετήσαν αἱ **χεῖρες**  
αὐταὶ

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

χερμαῖς- 3rd c. pl. <  
χερμα- need, τοῖς οὖσιν-  
3rd c. pl. ptc. pres. t. <  
εἶμι- I am (Take note: The  
article itself here denotes  
that the participle is being  
used as a noun. )  
ὑπηρετήσαν- 3rd p. pl.  
aor. < ὑπηρετεω- I serve  
(+ 3rd c.: I serve for), ceire"-  
1st c. pl. < ceir, aujtai- 1st c.  
pl. fem. < ουjτο"- that  
(demonstrative pronoun see  
lesson 18)

καὶ οἱ λοιποὶ τῶν  
ἀνθρωπῶν ... οὐδέ  
μετενοήσαν ἐκ τῶν  
ἔργων τῶν **χειρῶν**  
αὐτῶν..

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

μετενοήσαν- 3rd p. pl.  
aor. < μετανοεω- I change  
my mind, I convert, I  
repent, ἔργον- work, deed,  
χειρῶν- 2nd case pl. <  
χεῖρ..

ἐργαζομενος ταις  
[ἰδμαῖς] **χερσιν** τὸ  
ἀγαθόν.

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

ἐργαζομενος- 1st c. s.  
ptc. pres. t. < ἐργαζομαι- I  
work, χερσιν- 3rd c. pl. <  
χεῖρ, τὸ ἀγαθόν- the  
good (4th case sin. neut. <  
ἀγαθος, by adding the  
article it becomes a  
substantive)

και τουτο ειπων εδειξεν  
τας *χειρας* και την  
πλευραν αυτοις

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

ειπων- 1st c. s. ptc. aor. <  
λεγω- I say, εδειξεν- 3rd  
p. s. aor. < δεικνυμι- I  
show, χειρας- 4th c. pl. <  
χειρ, πλευραν- 4th case  
sin. < πλευρα- side

We give you the inflexion paradigm of χειρ.

	sin.	pl.
1st c.	χειρ	χειρες
2nd c.	χειρος	χειρων
3rd c.	χειρι	χερσιν
4th c.	χειρα	χειρας

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 χειρ?

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

1. ..ινα ειδωμεν τα υπο του θεου *χαρισθεντα* ημιν.
2. πιστει τα τειχη Ιεριχω επεσαν *κυκλωθεντα* επι επτα ημερας.
3. ..συμπαραλαβοντες Ιωαννην τον *επικληθεντα* Μαρκον.
4. ..οτι εποιησεν τα *διαταχθεντα*,

χαριζομαι- I grant plentifully, πιστει- 3rd case sin. < πιστις- faith (translate: 'through faith'), επεσαν- 3rd person plural aor. < πιπτω- I fall, κυκλω- I encircle, I surround, συμπαραλαβοντες- 1st case pl. mas. ptc. aor. < συμπαραλαμβανω- I take along, επικαλεω- I call . . . (him/her/it) also, I give the nickname of . . . to, εποιησεν- 3rd per. sing. aor. < ποιω- I do, I make, διατασσω- I enjoin, I command

c) Denote which case the word in italic letters has and why. For instance: δια χειρος- 2nd case sin. < χειρ, δια takes the second case.

1. εκτεινον σου την *χειρα*
2. ..και εχων εν τη δεξια *χειρι* αυτου αστερας επτα..
3. ου γαρ νιππονται τας *χειρας*..

4. ..και τριζει τους *οδοντας*..  
 5. ..δια του ονοματος του αγιου *παιδος* σου'Ιησου.

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

ἐκτεινον- 2nd per. sin. imperative present tense aor. < ἐκτεινω- I stretch out, ἀστηρ- star, νιπτομαι- I wash, τριζω- I gnash/grind my teeth

### 37.7 New Words

κατα	- (+ 2nd c.) against, (+ 4th c.) according to
ῥημα	- word, utterance
βουλομαι	- I will
πορευομαι	- I go
μη γενοιτο	- may it not happen
πολις	- city
μεριζω	- I divide
ιστημι	- I (make to) stand
εὐαγγελιζω	- I announe the glad tiding
τοτε	- then
πληρωω	- I fill
δια	- (+ 2nd c.) through
προφητης	- prophet
βιβλος	- book
μαρτυριον	- witness
χρυσωω	- I cover with gold
χρυσιον	- gold
θεραπευω	- I serve
απο	- (+ 2nd c.) from
ιαομαι	- I heal
προσκαλεομαι	- I fetch
λεγω	- I say
αντι	- (+ 2nd c.) instead of, in exchange for
ως	- as
λεων	- lion
κλαυθος	- weeping
κλαιω	- I weep
βρυγμος	- gnashing
ξηρος	- dry, (of limbs) shriveled, lame
διδωμι	- I give
ἐκτεινω	- I stretch out
χρεια	- need

οὗτος	- that (see lesson 18)
ὑπηρετεω	- I serve, (+ 3rd case) I serve for
μετανοεω	- I change my mind, I repent
ἔργον	- work, deed
ἐργαζομαι	- I work
δεικνυμι	- I show
πλευρα	- side
χαριζομαι	- I grant plentifully, I forgive
πιστει	- by faith
τειχος	- wall
κυκλω	- I surround, I encircle
συμπαραλαμβανω	- I take along
ἐπικαλεω	- I call . . . also, I give a nickname
διατασσω	- I command, I enjoin
νιπτομαι	- I wash
τριζω	- I gnash

### 37.8 And now then . . . . read!

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

6. ἐγενετο ἄνθρωπος, ἀπεσταλμενος παρα θεου, ὄνομα αὐτῷ Ἰωαννης
7. οὗτος ἦλθεν εἰς μαρτυριον ἵνα μαρτυρησῃ περι του φωτος, ἵνα παντες πιστευσωσιν διὰ αὐτου
8. οὐκ ἦν ἐκεινος το φως, ἀλλ' ἵνα μαρτυρησῃ περι του φωτος
9. ἦν το φως το ἀληθινον, ὃ φωτιζει παντα ἄνθρωπον, ἐρχομενον εἰς τον κοσμον
10. ἐν τῷ κοσμῷ ἦν, και ὁ κοσμος δι' αὐτου ἐγενετο, και ὁ κοσμος αὐτον οὐκ ἔγνω

ἀποστελλω- I send forth, μαρτυρεω- I witness, φωτιζω- I shine, κοσμος- world, cosmos, ἔγνω- 3rd person sin. aor. < γινωσκω- I know

Questions:

1. What tense and mood is the form ἀπεσταλμενος?
2. What tense and mood is the form πιστευσωσιν?
3. The form ἐρχομενον can belong to two substantives in verse 9. Which nouns are they and what then is the gender and case of ἐρχομενον?
4. Which cases of the word κοσμος 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 (φως, ἀληθινος, κοσμος). 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. ἀπεσταλμένος- ptc. pass. voice perf. tense
2. πιστευσωσιν- conjunctive mood aor.
3. φως- neuter 1st case sing. and ἄνθρωπον- mas. 4th case sing.
4. 4th case sing. (verse 9), 3rd case sing. (verse 10), 1st case sing. (twice, verse 10)
5. μαρτυρεω- μαρτυριον, φωτιζω- φως