

LESSON XXXVIII

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 ζῶ- I live. This verb is also written in some lexicons and grammars as ζῆω. Here we opt for the latter.

38.2 Examples from the N.T.

| | | |
|--|--|---|
| ..ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζῆσατε | ..because I live, you will live also. (John 14. 19) | ζῶ- 1st p. sin. pres. tense < ζῆω- I live, ζῆσατε- 2nd p. pl. future t. < ζῆω- I live |
| οἶδα σου τὰ ἔργα ὅτι ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ | I know your works, that you have the name that you are alive, but you are dead. (Rev. 3. 1) | ζῆς-2nd p. sin. pres. t. < ζῆω- I live, νεκρὸς-dead, εἶ- 2nd p. sin. pres. t. < εἶμι- I am |
| ὁ υἱὸς σου ζῆ.. | Your son lives. (John 4. 53) | ζῆ- 3rd p. sin. pres. t. < ζῆω- I live |
| ..ὅτι νῦν ζῶμεν.. | ..because we live now.. (1 Th. 3. 8) | ζῶμεν- 1st p. pl. pres. t.< ζῆω- I live |
| εἰ γὰρ κατὰ σὰρκα ζῆτε.. | For if you live according to the flesh.. (Rom. 8. 13) | σὰρκα- 4th case sin. < σὰρξ- flesh, ζῆτε- 2nd p. pl. pres. t. < ζῆω- I live |
| ..ἵνα οἱ ζῶντες μὴκετι ἑαυτοῖς ζῶσιν.. | ..so that the living not any more live for themselves.. (2 Cor. 5. 15) | ζῶντες- 1st case pl mas. ptc. pres. t. < ζῆω- I live, μὴκετι- not anymore, ζῶσιν- 3rd pl pl. pres. t. < ζῆω- I live |

The verb ζῆω is one of the rare verbs ending in -ῆω. To form the present tense the endings are put behind the root ζῆ-. Then the η contracts with the vowel(s) of the ending. The rules for contraction are: η+ e-sound > η; η+ o-sound > ω

So we arrive at the following forms:

| | |
|---------------|-----------|
| ζῆ- + ω | > ζῶ |
| ζῆ- + εἰς | > ζῆς |
| ζῆ- + εἰ | > ζῆ |
| ζῆ- + ομεν | > ζῶμεν |
| ζῆ- + ετε | > ζῆτε |
| ζῆ- + ουσι(ν) | > ζῶσι(ν) |

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We continue with the simple past tense of ζῆω.

| | | |
|--|--|---|
| ἐγὼ δε ἔζων χωρὶς νομοῦ ποτε.. | And I lived once without law.. (Rom. 7. 9) | ἔζων- 1st p. sim. past. t. < ζῆω- I live, ποτε- once |
| ἔζης | you lived | ἔζης- 2nd p. sim. sim. past t. < ζῆω- I live. This form does not occur in the New Testament. |
| ἔζη | he/she/it lived | ἔζη- 3rd p. sim. sim. past tense < ζῆω- I live. This form does not occur in the New Testament. |
| ἔζωμεν | we lived | ἔζωμεν- 1st p. pl. sim. past t. < ζῆω- I live. This form does not occur in the New Testament. |
| ..ὅτε ἔζητε ἐν τούτοις | ..when you lived in those things. (Col. 3. 7) | ἔζητε- 2nd p. pl. sim. past t. < ζῆω- I live, τούτοις- 3rd. case pl. neut. < οὗτος- that |
| ἔζων | they lived | ἔζων- 3rd p. pl. sim. past tense < ζῆω- I live. This form does not occur in the New Testament. |

These forms are made by putting an ε- 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.

| | | |
|---------------|---|--------|
| ἐ- ζῆ- + ον | > | ἔζων |
| ἐ- ζῆ- + ες | > | ἔζης |
| ἐ- ζῆ- + ε | > | ἔζη |
| ἐ- ζῆ- + ομεν | > | ἔζωμεν |
| ἐ- ζῆ- + ετε | > | ἔζητε |
| ἐ- ζῆ- + ον | > | ἔζων |

As only the forms ἔζων (take note that the cited verse is the only occurrence of the form in the New Testament!) and ἔζητε 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!

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38.3 Two Examples of the Third Declension

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

| | | |
|---|--|--|
| <i>ἵμας</i> | belt | ἵμας- 1st case sin. This form does not occur in the N.T. |
| <i>ἱμαντος</i> | of the belt | ἱμαντος- 2nd case sin. < ἵμας- belt. This form does not occur in the N.T. |
| <i>ἱμαντι</i> | to / for the belt | ἱμαντι- 3rd case sin. < ἵμας- belt. This form does not occur in the N.T. |
| ..οὐ οὐκ εἶμι ἱκανος λυσαι τον <i>ἱμαντα</i> των ὑποδηματων αὐτου | ..the strap of Whose shoes I am not worthy to loosen. (Luke 3. 16) | οὐ- 2nd c. sin. < ὅς- which, that, (relative pronoun), ἱκανος- worthy, sufficient, λυσαι- aorist infinitive < λω- I loosen, ἱμαντα- 4th case sin. < ἵμας, ὑποδημα- shoe, sandal |
| <i>ἱμαντες</i> | belts | ἱμαντες- 1st c. pl. < ἵμας. This form does not occur in the N.T. |
| <i>ἱμαντων</i> | of the belts | ἱμαντων- 2nd c. pl. < ἵμας. This form does not occur in the N.T. |
| ὡς δε προετειναν αὐτον τοις <i>ἱμασιν</i> .. | And when they tightened him up with the straps.. (Acts 22. 25) | ὡς- (conjunction) then, at the moment that, προετειναν - 3rd p. pl. aor. < προτεινω- I tie up, I tighten up ἱμασιν- 3rd c. pl. < ἵμας |
| <i>ἱμαντας</i> | belts | ἱμαντας- 4th c. pl. < ἵμας |

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We give you the paradigm again.

| | sin. | pl. |
|--------|---------|----------|
| 1st c. | ίμας | ίμαντες |
| 2nd c. | ίμαντος | ίμαντων |
| 3rd c. | ίμαντι | ίμασι(ν) |
| 4th c. | ίμαντα | ίμαντας |

We continue with the forms of φυλαξ.

| | | |
|---|---|--|
| <i>φυλαξ</i> | guard | φυλαξ-1st c. sin. This form does not occur in the N.T. |
| <i>φυλακος</i> | of the guard | φυλαξ- 2nd. c. sin. < φυλαξ. This form does not occur in the N.T. |
| <i>φυλακι</i> | to / for the guard | φυλακι- 3rd c. sin. < φυλαξ. This form does not occur in the N.T. |
| <i>φυλακα</i> | guard | φυλαξ- 4th c. sin. < φυλαξ. This form does not occur in the N.T. |
| <i>..φυλακες</i> τε προ της θυρας ετηρουν την φυλακην | ..and the guards kept watch in front of the door (Acts 12. 6) | φυλακες- 1st c. pl. < φυλαξ, ετηρουν- 3rd p. pl. sim. past t. < τηρεω- I guard, φυλακη- prison |
| <i>φυλακων</i> | of the guards | φυλακων- 2nd c. pl. < φυλαξ. This form does not occur in the N.T. |
| <i>φυλαξι(ν)</i> | to /for the guards | φυλαξι(ν)- 3rd. c. pl. < φυλαξ. This form does not occur in the N.T. |

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| | | | |
|---|-------------------|--|--|
| .ἀνακρινάς <i>φυλακάς</i> ἀπαχθῆναι.. | τούς ἔκελευσεν | ..and after he had interrogated the guards, he ordered them to be led away. (Acts 12. 19) | ἀνακρινάς- 1st p. sin. mas. aor. < ἀνακρινῶ-, I examine, I interrogate, φυλακάς- 4th c. pl. < φυλαξ, ἔκελευσεν- 3rd p. sin. aor. < κελεῦω- I command, I order, ἀπαχθῆναι- infinitive pass. voice aor. < ἀπαγω- |
|---|-------------------|--|--|

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

| | sin. | pl. |
|--------|---------|-----------|
| 1st c. | φυλαξ | φυλακες |
| 2nd c. | φυλακος | φυλακων |
| 3rd c. | φυλακι | φυλαξι(v) |
| 4th c. | φυλακα | φυλακας |

Take note that the form φυλακάς is also the fourth case of another word, namely φυλακη-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 φυλακη, 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:

| | | |
|--|--|--|
| καὶ ποιμένες ἦσαν ἐν τῇ χωρᾷ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλασσόντες <i>φυλακάς</i> τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν | And there were shepherds in that same area living in the open field, while they kept night watches over their flock. (Luke 2. 8) | ποιμένες- 1st c. pl. < ποιμην- shepherd, χωρᾷ- area, ἀγραυλοῦντες- 1st c. pl. mas. ptc. pres. t. < ἀγραυλεῶ- I live in the open (ἀγρός- field, country side), φυλασσόντες- 1st c. pl. ptc. pres. t. < φυλασσῶ- I guard, νυκτὸς- 2nd c. sin. < νυξ- night, ποιμνὴν- 4th c. sin. < ποιμνη- 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):

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και οἱ νεανισκοι ὑμων
 ὄρασεις ὄψονται και οἱ
 πρεσβυτεροι ὑμων
 ἐνυπνιοις ἐνυπνια-
 σθησονται

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

νεανισκοι- 1st c. pl. <
 νεανισκος- young man,
 ὄρασεις- 1st c. pl. <
 ὄρασις- vision,
 appearance, ὄψονται- 3rd
 p. pl. fut. t. < ὄραω- I see
 πρεσβυτεροι- 1st c. pl. <
 πρεσβυτερος- lit. elder
 (comparative degree <
 πρεσβυς- old), elderly
 man, ἐνυπνιον- dream,
 ἐνυπνιασθησονται- 3rd
 p. pl. fut. t. <
 ἐνυπνιαζομαι- I dream

38.4 The Words τις, τι (who, what)

We continue with a few examples of the words τις- who, τι- 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.

τίς ἄρα μείζων ἐστὶν ἐν
 τῇ βασιλείᾳ τῶν
 οὐρανῶν;

Who then is the greater
 one in the kingdom of the
 heavens? (Matt. 18. 1)

τίς- 1st c. sin. mas. with
 accent, therefore it is an
 interrogative

εἰ τις θελεῖ ὀπίσω μου
 ἔλθειν..

If somebody wants to
 follow Me (lit. come after
 Me) .. (Matt. 16. 24)

τις- 1st c. sin. mas.,
 without the accent,
 therefore indefinite
 pronoun, ἔλθειν-
 infinitive aor. < ἔρχομαι-
 I go

τίνος υἱός ἐστιν;

Whose Son is He? (Matt.
 22. 42)

τίνος- 2nd c. sing. mas.,
 with accent, therefore it is
 an interrogative

και ἰδου τινες τῶν
 γραμματέων εἶπαν..

And look, some of the
 scribes said.. (Matt. 9. 2)

τινες- 1st case pl. mas.,
 without the accent,
 therefore indefinite
 pronoun, εἶπαν- 3rd p. pl.
 aor. < λεγω- I say

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τινων ἀνθρωπων αἱ
ἀμαρτιαὶ προδηλοῖ
εἰσιν..

Of some people the sins
are manifest ahead.. (1
Tim. 5. 24)

τινων- 2nd c. pl. mas.,
without the accent,
therefore indefinite
pronoun, προδηλος-
manifest ahead (προ-
ahead (of time or place),
δηλω- I show, I make
manifest/public)

..καθως ἔθος τισιν..

.. as is the habit for some
.. (Hebr. 10. 25)

τισιν- 3rd case pl. mas.,
without the accent,
therefore indefinite
pronoun

ἐγὼ οἶδα τίνος
ἐξελεξαμην

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

τίνος- 4th c. pl. mas.,
with the accent, therefore
interrogative (so-called
indirect question) Take
note: there are only two
verses where τίνος 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),
ἐξελεξαμην- 1st p. sing.
aor. < ἐκλεγομαι- I
choose from among

We have shown you examples of the word τις 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 τίς and τις. 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 τίς then) easily. We now ask you attention for a few examples with τί/ τι.

τίνι δε ὁμοιωσω την
γενεαν ταυτην;

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

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

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γυναι, **τί** κλαιεις;

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

γυναι- 5th case sing. fem.
< γυνη- woman (so-called vocativus), τί- 4th c. sing. neut., with accent, therefore interrogative.

ξενιζοντα γαρ **τινα**
εισφερεις εις τας
ακοας ημων

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

ξενιζοντα- 4th c. pl. neut. ptc. pres. tense < ξενιζω- I astonish (with strangeness/novelty, γαρ- for, τινα- 4th c. pl. neut., without the accent, so indefinite pronoun, εισφερεις - 2nd p. sing. pres. tense < εισφερω- I bring to, I carry to, ακοας- 4th c. pl. < ακοη- ear, message

The form **τισι(ν)** with or without the accent, is always masculine and therefore always denotes persons and never things. The form **τινα** 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.

κριτης τις ην εν **τινι**
πολει..

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

κριτης- judge, τις- 1st c. sing. mas. indf. pron., **τινι**- 3rd c. sin. fem. (belongs to the feminine **πολει!**), indefinite and adjectival, **πολει**- 3rd c. sing. fem. < **πολις**- city

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..εἰσηλθεν εἰς κωμην
 τίνα γυνη δε τις
 ὀνοματι Μαρθα
 ὑπεδεξατο αὐτον

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

εἰσηλθεν- 3rd p. sing.
 aor. < εἰσερχομαι- I
 enter, I go into, κωμην-
 4th c. sing. < κωμη-
 village, τίνα- 4th c. sin.
 fem. (goes with the fem.
 κωμην), indef. adj.,
 ὀνοματι- 3rd c. sin. <
 ὀνομα- name, lit.
 translated: 'with the
 name' ὑπεδεξατο- 3rd p.
 sin. aor. < ὑποδεχομαι- I
 receive

τίνα μισθον ἔχεις;

..what reward do you
 have? (Matt. 5. 46)

τίνα- 4th c. sin. mas.
 interrogative and
 adjectival, μισθον- 4th c.
 sin. < μισθος- reward,
 ἔχεις- 2nd p. sin. pres.
 indicative < ἔχω- I
 have/posses

You see that τις (with and without the accent) can be used as an adjective both with masculine and feminine words. As a substantive τις (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) τίς; - 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) τί; - what?/ (adjectival) which? This word denotes things. The inflexion is given in lesson 27. Only accents on the first syllable are important.

2. a) τις - 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 τίς. Forms never carry the accent on the first syllable!

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

38.5 Homework

a) Translate the following sentences:

1. ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

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2. περί τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.
3. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός,
4. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;
5. οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.
6. εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι
7. παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,
8. ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.
9. καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.
10. εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

οὐκετι- not any more, τεταρτος- fourth (see lesson 14), κατεβη- 3rd p. sin. aor. < καταβαινω- lit. I descend, I come from a higher area to a lower area, ἀρχιερεως- highpriest (ἀρχη-beginning, 'head' + ἱερευς- priest)

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

1. ... μισθοῦ
2. ... ποιμένες
3. ... βασιλεία
4. ... παιδι
5. ... φυλακᾶς (two possibilities!!)
6. ... μαθητῆς
7. ... ἀνθρώπων
8. ... ποιμνῆν

38.6 New Words

| | |
|----------|--------------------------|
| ποτε | - once (on a time) |
| ἴμας | - belt, lash, strap |
| ὅς | - who (relative pronoun) |
| ἱκανός | - worthy, sufficient |
| ὑποδήμα | - shoe, sandal |
| ὡς | - then (conjunctive) |
| προτεινω | - I stretch |
| φυλαξ | - guard, jailor |
| τηρεω | - I keep/watch |
| φυλακή | - prison, night watch |
| ποιμνῆν | - shepherd |

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|--------------|--|
| χωρα | - territory, area |
| ἀγραυλεω | - I live in the open (field) |
| ἀγρος | - field |
| φυλασσω | - I keep watch, I guard |
| νυξ | - night |
| ποιμνη | - herd |
| νεανισκος | - young man, youngster |
| όρασις | - vision, sight |
| ένυπνιον | - dream |
| ένυπνιαζομαι | - I dream |
| γραμματευσ | - scribe |
| προδηλος | - clear, manifest, openly evident, known to all |
| έκλεγομαι | - I elect, I choose (from among) |
| όμοιω | - I compare |
| ξενιζω | - I astonish |
| είσφερω | - I bring into |
| άκοη | - ear, message |
| κριτης | - judge |
| ύποδεχομαι | - I receive |
| ούκετι | - not anymore |
| τεταρτος | - fourth (see lesson 14) |
| καταβαινω | - I go down, I go (from a higher place to a lower one) |
| άρχιερευς | - highpriest |

38.7 And now then ... read!:

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

11. εις τα ίδια ήλθεν, και οι ίδιοι αυτον ου παρελαβον.

12. όσοι δε έλαβον αυτον, έδωκεν αυτοις έξουσιαν τεκνα θεου γενεσθαι, τοις πιστευουσιν εις το όνομα αυτου,

13. οι ουκ έξ αιματων ουδε εκ θεληματος σαρκος ουδε εκ θεληματος ανδρος άλλ' εκ θεου έγεννηθησαν.

τα ίδια- 4th case pl. neut. < ίδιος- own (used as a noun; note the article!): 'one's own things, one's possession', παραλαμβανω- I assume (often in the sense of 'I take notice/knowledge of'), λαμβανω- I take (in the sense of: I acquire, I accept), έξουσια- might (in the gospel according to John always with the connotation of power belonging to God), τοις πιστευουσιν- 3rd case pl. mas. ptc. indicative pres. tense < πιστευω- I believe, πιστευω εις- I believe in, ουδε- nor, and neither, θελημα- will, έγεννηθησαν- 3rd person pl. aor. < γινομαι- I become

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Questions:

1. Who is the subject that goes with ἦλθεν?
2. Which tense is ἔδωκεν?
3. How are the people denoted with ὅσοι described later? Give the relevant word groups and explain how they are connected to the main sentence ἔδωκεν...γενεσθαι.
4. With which verb is the word θελημα connected? Take notice of the meaning!
5. Finally a content question. Apart from here, the word ἐξουσια 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 ἐξουσια. 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:

LESSON XXXVIII

Answers:

1. The Word, the Light, or the Christ

2. ἔδωκεν- aor. < δίδωμι

3. τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ- elaboration of αὐτοῖς- 3rd case pl.; indirect object with ἔδωκεν / οἱ...ἐγεννηθησαν- clause introduced by a relative pronoun. Take note that John starts the construction with the 1st case pl. (ὅσοι..αὐτον), then proceeds to the 3rd case pl. (αὐτοῖς, τοῖς...αὐτοῦ) and then ends again with the 1st case (οἱ ... ἐγεννηθησαν).

4. θελημα related to θελω- I want/wish