

## LESSON XXXIX

## LESSON XXXIX

## 39.1 Introduction

In this lesson we talk about the present and past tenses of verbs ending in *-αω*. The vowels of the endings of these verbs contract with the *α*. Study the following examples of the present tense and try to discover the rules of contraction for yourself. You can find the endings of the present tense in the previous lesson!

## 39.2 Examples from the N.T.

..ὅτι *ἀγαπῶ* τὸν πατέρα..

..because I love the Father..  
(John 14. 31)

*ἀγαπῶ*- 1st p. sin. pr. t. <  
*ἀγαπαω*-I love, *πατέρα*-  
4th case sin. < *πατηρ*-  
father

..*ἀγαπᾷς* με πλεον  
τούτων;

..do you love Me more than  
these? (John 21. 15)

*ἀγαπᾷς*- 2nd p. sing. pr.  
t.< *ἀγαπαω*- I love,  
*πλεον*- more (comparative  
degree < *πολυς*- much)

ὁ πατήρ *ἀγαπᾷ* τὸν υἱὸν  
καὶ πάντα ἔδωκεν ἐν τῇ  
χείρῳ αὐτοῦ

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

*ἀγαπᾷ*- 3rd p. sin. pr. t. <  
*ἀγαπαω*- I love

ἡμεῖς *ἀγαπῶμεν*, ὅτι  
αὐτὸς πρῶτος ἠγάπη-  
σεν ἡμᾶς

We have loved (Him),  
because He first loved us.  
(1 John 4. 19)

*ἀγαπῶμεν*- 1st p. pl. pr. t.  
< *ἀγαπαω*- I love,  
*ἠγάπησεν*- 3rd p. sin. aor.  
< *ἀγαπαω*

ὃν οὐκ ἴδοντες  
*ἀγαπάτε*..

Whom you love, even  
though you have not seen  
Him. (1 Pet. 1. 8)

*ἴδοντες*- 1st case pl. m.  
part. aor. < *ὄραω*- I see,  
*ἀγαπάτε*- 2nd p. pl. pr. t.  
< *ἀγαπαω*- I love

καὶ γὰρ οἱ ἁμαρτωλοὶ  
τούς *ἀγαπῶντας*  
αὐτοὺς *ἀγαπῶσιν*

For also the sinners love  
those that love them. (Luke  
6. 32)

*ἁμαρτωλος*-sinner,  
*ἀγαπῶντας*- 4th case pl.  
masc. part. pr. t. <  
*ἀγαπαω*- I love, used as a  
substantive (notice the  
definite article), *αὐτούς*-  
direct object with  
*ἀγαπῶντας*, *ἀγαπῶσιν*-  
3rd p. pl. pr. t. < *ἀγαπαω*

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We give you the paradigm of the present tense of verbs ending in -αω.

ἀγαπα- + ω	> ἀγαπω
ἀγαπα- + εις	> ἀγαπᾶς
ἀγαπα- + ει	> ἀγαπᾷ
ἀγαπα- + ομεν	> ἀγαπῶμεν
ἀγαπα- + ετε	> ἀγαπάτε
ἀγαπα- + ουσι(ν)	> ἀγαπῶσι(ν)

The rules, then, of contraction are:

α + e-sound > ᾱ (long α)

α + o-sound > ω

These rules also hold for the formation of the past tense. Again we give a few examples.

ἔσιωπων	I held my peace	ἔσιωπων- 1st p. sin. past t. < σιωπαω-I hold my peace, I keep silence. This form does not occur in the N.T. N.B. The 3rd p. pl. of the past t. is equal to the 1st p. The form ἔσιωπων- they kept silence, does occur Also of the other verbs ending in -αω it holds that the form ending in -ων always is the 3rd p. pl. and never the 1st person. For this person the aorist is employed!
ἔσιωπας	you held your peace	ἔσιωπας- 2nd p. sin. past t. < σιωπαω- I keep my peace, I keep silence. Does not occur in the N.T.

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ὁ δε ἔσιωπα..	But He kept his peace. (Mark 14. 61)	ἔσιωπα- 3rd p. sin. past t. < σιωπαω- I keep my peace
ἔσιωπῶμεν	we held our peace	ἔσιωπῶμεν- 1st p. pl. past tense < σιωπαω- I keep my peace. Does not occur in the N.T.
εἰ ἠγάπατε με ἔχαρητε ἄν..	If you had loved Me, you would have rejoiced. (John 14. 28)	ἠγάπατε- 2nd p. pl. past t. < ἀγαπαω- I love (N.B. When a verb begins with a vowel, the augment contracts with this vowel. For this example holds ε- + α > η-), ἔχαρητε- 2nd p. pl. aor. < χαίρω- I rejoice. This construction consists of a subordinate clause with εἰ + past tense and a main sentence with a past tense (past tense or aor.) It is used with ἄν and is called an <i>irrealis</i> . The thought uttered in the main sentence, is not a fact. This is the only occurrence of the 2nd p. pl. past tense of a verb ending in -αω!
οἱ δε ἔσιωπων	But they kept their peace. (Mark 3. 4)	ἔσιωπων- 3rd pl. past t. < σιωπαω- I keep silence.

Again we give the paradigm of the formation of the past tense of verbs ending in -αω.

ἔ- σιωπα- + ον	> ἔσιωπων
ἔ- σιωπα- + ες	> ἔσιωπας
ἔ- σιωπα- + ε	> ἔσιωπα
ἔ- σιωπα- + ομεν	> ἔσιωπῶμεν
ἔ- σιωπα- + ετε	> ἔσιωπατε
ἔ- σιωπα- + ον	> ἔσιωπων

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The formation of the present and past tenses of other verbs ending in -ω is constructed in the same way.

## 39.3 Again the Third Declension

Yet again we want to draw your attention to the third declension, namely with the words ποιμην- shepherd, ἡγεμων- proconsul, ruler, Ἕλλην- Greek (often to denote gentiles) and αἰων- age.

Ἐγώ εἰμι ὁ <b>ποιμην</b> ὁ καλός <b>ποιμενός</b>	I am the good Shepherd. (John 10. 11) of the shepherd	ποιμην- 1st case sin., καλός- good, beautiful, ποιμενός- 2nd case sin.
<b>ποιμενι</b>	to/for a shepherd	ποιμενι- 3rd case sin. < ποιμην- shepherd. Does not occur in the N.T,
..ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα <b>ποιμενα</b> ..	..because they were as sheep without a shepherd. (Mark 6. 34)	πρόβατα- 1st case pl. < πρόβατον- sheep, ἔχοντα- 1st case pl. neuter part. present t. < ἔχω- I have; goes with πρόβατα, ποιμενα- 4th case sin. < ποιμην- shepherd, direct object with ἔχοντα
καὶ <b>ποιμενες</b> ἦσαν ἐν τῇ χωρᾷ τῇ αὐτῇ..	And there were shepherds in that area... (Luke 2. 8)	ποιμενες- 1st case pl. < ποιμην- shepherd
καὶ πάντες οἱ ἀκουσάντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν <b>ποιμενων</b> πρὸς αὐτοὺς	And all those that heard the things spoken by the shepherds to them, were astonished. (Luke 2. 18)	ἀκουσάντες- 1st case pl. masc. part. aor. θαυμάζω- λαληθέντων- 2nd case pl. neuter part. passive voice aor. ποιμενων- 2nd p. pl. < ποιμην- shepherd

**ποιμεσι(ν)**

to/ for shepherds

ποιμεσι- 3rd case pl. < ποιμην. Does not occur in the N.T.

και αὐτος ἔδωκεν τοὺς  
μεν ἀποστόλους, τοὺς  
δε προφῆτας, τοὺς δε  
εὐαγγελιστάς, τοὺς δε  
**ποιμένας** και  
διδασκάλους

And He has given some as  
apostles and others as  
prophets and others as  
evangelists and others as  
shepherds and teachers.  
(Eph. 4. 11)

τοὺς μεν...τοὺς δε- 4th  
case pl. < ὁ μεν.. ὁ δε-  
the one the other, (pl.)  
some... others,  
ἀποστόλους- 4th case  
pl.< ἀπόστολος- lit. sent  
one (<ἀποστελλω-I send  
out), apostle,  
εὐαγγελιστάς- 4th case  
pl. <εὐαγγελιστής-  
evangelist, ποιμένας- 4th  
case pl. < ποιμηνι,  
διδασκάλους- 4th case pl.  
< διδάσκαλος

We give you again the relevant paradigm of the inflexion of the word ποιμην.

	sin.	pl.
1st case	ποιμην	ποιμενες
2nd case	ποιμενος	ποιμενων
3rd case	ποιμενι	ποιμεσι(ν)
4th case	ποιμενα	ποιμενας

We continue with examples of the forms of the word ἡγεμων.

..ὁ βασιλευς και ὁ  
**ἡγεμων**..

..the king and the  
governor.. (Acts 27. 30)

ἡγεμων- 1st case sing.

..ὥστε παραδουναί  
αὐτον τη ἀρχῇ και τη  
ἐξουσίᾳ του **ἡγεμονος**

.. with the purpose to  
deliver Him to the authority  
and power of the governor.  
(Luke 20. 20)

ὥστε- so that,  
παραδουναί- complete  
verb aor.< δίδωμι- I give,  
ἀρχῇ- authority,  
ἡγεμονος- 2nd case sing.  
<ἡγεμων- governor

..και παρεδωκαν Πιλατω  
τω **ἡγεμονι**

..and they deliverd (Him) to  
Pilate the governor. (Mat.  
27. 2)

παρεδωκαν- 3rd p. pl. aor.  
< παραδιδομι- I deliver,  
give into the power of,  
ἡγεμονι- 3rd case sing. <  
ἡγεμων

**ἡγεμονες**

governors

ἡγεμονες- 1st case pl. <  
ἡγεμων-governor

..και ἐπι **ἡγεμονων** και  
βασιλεων σταθησεσθε..

..and you will stand (lit. be  
made to stand) before  
governors and kings..  
(Mark 13. 9)

ἡγεμονων- 2nd case pl. <  
ἡγεμων- governor,  
βασιλεων- 2nd case pl. <  
βασιλευς- king,  
σταθησεσθε- 2nd person  
pl. passive voice future  
tense < ἵστημι- I rise,  
stand up

..οὐδαμως ἐλαχιστη εἰ  
ἐν τοις **ἡγεμοσιν** Ἰουδα

..you are certainly not the  
least among the rulers of  
Juda. (Mat. 2. 6)

οὐδαμως-certainly not, in  
no way, ἐλαχιστη- 1st  
case sing. fem.<  
ἐλαχιστος- least  
(superlative degree<  
ὀλιγος), ἡγεμοσιν- 3rd  
case pl. < ἡγεμων- ruler,  
governor Ἰουδα- names of  
persons and places from the  
O.T are not inflected!  
Therefore translate this first  
case as if it were a second  
one.

και ἐπι **ἡγεμονας** δε και  
βασιλεις ἀχθησεσθε..

..and you will be brought  
before governors and  
kings.. (Mat. 10. 18)

ἐπι- (+ 4th case) before,  
to, ἡγεμονας- 4th case pl.  
< ἡγεμων- governor,  
βασιλεις- 4th case pl. <  
βασιλευς- king,  
ἀχθησεσθε- 2nd person  
pl. passive voice future  
tense < ἄγω- I bring, I lead

	sing.	pl.
1st case	ἡγεμων	ἡγεμονες
2nd case	ἡγεμονος	ἡγεμονων
3rd case	ἡγεμονι	ἡγεμοσι(ν)
4th case	ἡγεμονα	ἡγεμονας

We continue with examples of the word Ἕλλην.

..Τιτος ὁ συν ἔμοι,  
**Ἕλλην** ὦν, ...

..Titus who was with me  
being a Greek.. (Gal. 2. 3)

ὁ συν ἔμοι- lit. the one  
with me, Ἕλλην- 1st case  
sin.

Ἰουδαιου τε πρωτον  
και **Ἕλληνο**ς..

..first of the Jew then of the  
Greek.. (Rom. 2. 9)

Ἰουδαιου- 2nd case sing.  
<.Ἰουδαιος- Jew, Jewish,  
τε- after a word καιbefore,  
πρωτον- first (adverb),  
Ἕλληνος- 2nd case sing. <  
Ἕλλην- Greek, heathen.

Ἰουδαιω τε πρωτον και  
**Ἕλληνι**..

..first for the Jew, then for  
the Greek.. (Rom. 2. 10)

Ἰουδαιω- 3rd case sing. <  
Ἰουδαιος- Jew, Jewish,  
Ἕλληνι- 3rd c. sin. <  
Ἕλλην- Greek, heathen

**Ἕλληνα**

Greek, heathen

Ἕλληνα- 4th case sin. <  
Ἕλλην- Greek, heathen.  
Does not occur in the N.T.

ἦσαν δε Ἑλληνας  
τινες...

And there were some  
Greek people.. (John 12.  
20)

Ἑλληνας- 1st case pl. <  
Ἑλλην- Greek, heathen,  
τινες- 1st case pl. masc.  
τις- some, something,  
(adjectival) a certain

Ἐλληνων  
πολυ..

..a large crowd of Greek  
people.. (Acts 17. 4)

Ἐλληνων- 2nd case pl. <  
Ἑλλην- Greek, heathen,  
πολυ- 1st case sin. neuter  
< πολυς- much (neuter,  
because it goes with  
πληθος, a neuter word)

ἀπροσκοποι και Ἰου-  
δαιοις γινεσθε και  
Ἑλλησιν ...

Be irreproachable both for  
Jews and for Greek people..  
(1 Cor. 10. 32)

ἀπροσκοποι- 1st case pl.  
< ἀπροσκοπος- guiltless,  
irreproachable (α- negating  
element, προσκοπη-  
offence), Ἰουδαιοις- 3rd  
case pl. < Ἰουδαιος- Jew,  
Jewish, γινεσθε- 2nd  
person pl. imperative pres.  
tense < γινομαι- I become  
Ἑλλησιν- 3rd case pl. <  
Ἑλλην- Greek. heathen  
ἐπειθεν- 3rd p. sin. past  
tense < πειθω- I convince,  
Ἰουδαιοις- 4th case pl. <  
Ἰουδαιος- Jew. Jewish,  
Ἑλληνας- 4th case pl. <  
Ἑλλην- Greek, heathen

...ἐπειθεν τε Ἰουδαιοις  
και Ἑλληνας

..and convinced both Jews  
and Greeks. (Acts 18. 4)

We give you the paradigm of the inflexion of the word Ἑλλην.

	sing.	pl.
1st case	Ἑλλην	Ἑλληνας
2nd case	Ἑλληνος	Ἑλληνων
3rd case	Ἑλληνι	Ἑλλησι(ν)
4th case	Ἑλληνα	Ἑλληνας

The word μην (' month') is inflected the same way as Ἑλλην.

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Finally we pay attention to the word *αἰών*. This word means 'age' in the first place. But *αἰών* can also refer to eternity, particularly in a few frequent expressions. Just study the examples!

<i>αἰών</i>	age	<i>αἰών</i> - 1st case sin. This form does not occur in the N. T.
..ἡ μεριμνα του <i>αἰωνος</i> ..	.. the care of life.. (Matt. 13. 22)	μεριμνα- care, <i>αἰωνος</i> - 2nd case sin.< <i>αἰων</i> - the world, the daily care of life
..οὔτε ἐν τούτῳ τῷ <i>αἰωνι</i> οὔτε ἐν τῷ μελλοντι	..neither in this age, nor in the next. (Matt. 12. 32)	οὔτε- neither, nor, <i>αἰωνι</i> - 3rd case sin. < <i>αἰων</i> - age, life, <i>μελλοντι</i> - 3rd case sin. masc. participle pres. tense < <i>μελλω</i> - I am about to.. (points to something that will happen in the future)
μηκετι ἐκ σου καρπος γενηται εἰς τον <i>αἰωνα</i>	May no fruit come from you for ever. (Matt. 21. 19)	γενηται- 3rd pers. sin. subjunctive mode aor. < <i>γινομαι</i> - I become (here, 3rd p. it happens) <i>αἰωνα</i> - 4th c. sin. < <i>αἰων</i> - age, <i>εἰς τον αἰωνα</i> - lit. to the age, for ever, unto eternity <i>αἰωνες</i> - 1st c. pl. < <i>αἰων</i> - age. This form does not occur in the N.T.
<i>αἰωνες</i>	ages	
..ἣν προωρισεν ὁ θεος προ των <i>αἰωνων</i> εἰς δοξαν ἡμων	..which God has predestined for our glory from before the ages. (1 Cor. 2. 7)	<i>ἣν</i> - 4th case sin. fem. < <i>ὅς</i> -(relative pronoun), <i>προωρισεν</i> - 3rd per. sin. aor., <i>αἰωνων</i> - 2nd case pl. <i>προ των αἰωνων</i> - ages (here one should translate 'universe'; just as in Hebr. 11. 3: or before time began)

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..ἵνα ἐνδειξηται ἐν τοῖς  
**αἰώσιν** τοῖς ἔρχομε-  
νοῖς..

..that in the coming ages  
He may show.. (Eph. 2. 7)

ἐνδειξηται- 3rd per. sing.  
subjunctive mode aor.  
ἐνδεικνυμαι- I show,  
αἰώσιν- 3rd case pl. <  
αἰών- age (N.B. This form  
only occurs here),

..ὣ ἡ δόξα εἰς τοὺς  
**αἰῶνας** τῶν αἰώνων,  
ἀμήν

..to Whom [be] the glory to  
the ages of the ages, amen.  
(Gal. 1. 5)

ὣ- 3rd case masc. < ὅς-  
who, which, that (relative  
pronoun), αἰῶνας- 4th  
case pl. < αἰών- age,  
αἰώνων- 2nd case pl. <  
αἰών, εἰς τοὺς αἰῶνας  
τῶν αἰώνων- lit. to the  
ages of the ages: unto all  
eternity. This particular  
idiom is often seen in the  
epistles of Paul and in  
Revelation.

We give you again the inflexion in a paradigm.

	sin.	pl.
1st case	αἰών	αἰῶνες
2nd case	αἰῶνος	αἰώνων
3rd case	αἰῶνι	αἰώσιν(ν)
4th case	αἰῶνα	αἰῶνας

The words ὁ ἀμπελων ('vineyard', Mat. 21.28), ὁ χειμῶν ('winter', 'storm', Mat. 24. 20) and ὁ χιτῶν ('undergarment, clothe', pl. 'clothing', Mat. 10. 10) are inflected as αἰών.

We give you the most important usages of the word αἰών in the word list.

### 39.4 Homework

a) Translate the following sentences.

1. καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον

2. καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν.

3. καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὡς περὶ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,
4. καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα· μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
5. ὁ δὲ ὄχλος ἐπέτιμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ.
6. εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὀράματος τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης,
7. ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;
8. καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου..
9. καὶ φανερωθέντος τοῦ ἀρχιεπίσκοπος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.
10. Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,

συσχηματιζομαι- I become equal to, πνευμα- Spirit, ἀφορίζω- I separate, I distinguish, ἐρίφος- goat (kid), κάγω- και + ἔγω

b) Give the proper form of Ἕλληνας.

1. ... πολλοί
2. ... σεβομένου
3. ... πληθός

c) Give the proper form of αἰών.

1. ... ἐρχομένοις
2. ... τουτούς
3. ... μελλοντι

d) Give the proper form of μῆνας (inflection as of Ἕλληνας).

1. ... ἕκτω (ἕκτος- sixth, see lesson 14)
2. ... πολλούς
3. ... τινῶν

### 39.5 New Words

πρωτον	- (adverb) first
ἁμαρτωλος	- sinner
εἶ + past tense + ἄν	- irrealis (for example John 14. 28)
προβατον (neuter)	- sheep
ἀκουω	- I hear
θαυμαζω	- I am astonished
εὐαγγελιστης (masc.)	- evangelist

ἀρχη	- beginning, origin; power, authority, governing principle
ἐξουσια (fem.)	- power, authority
οὐδαμως	- certainly not
Ἰουδα	- Judah
Ἕλληνα	- Greek
τε	- after a word, και precedes it
Ἰουδαίος	- Jew (substantive), Jewish (adjective)
ἀπροσκοπος	- irreproachable
προσκοπη	- offence
μην (masc.)	- month (inflected as Ἕλληνα)
ἀπ' αἰωνος	- from the beginning of the world, from time immemorial (Luke 1. 70)
προ των αἰωνων	- from before the ages, before the foundation of the earth
(1	Cor. 2. 7)
εἰς τον αἰωνα (του αἰωνος)	- lit. to the age (of the age): unto all eternity (Hebr. 5. 6)
εἰς τους αἰωνας των αἰωνων	- lit. to the ages of the ages, unto all eternity, for ever and
ever	(apparently there are cycles of time in eternity!) (often in the epistle of Paul and in Revelation)
ὁ αἰων μελλων	- the coming age
ὁ αἰων ἐρχομενος	- the coming age
ἡ συντελεια του αἰωνος/ των αἰωνων	- completion of the world (time, history, etc. (Mat. 28. 20)
μεριμνα	- care
μελλω	- I am about to... (of something that will happen in the future), participle present tense used in all case of the three genders (e.g. σκια των μελλοντων- a shadow of the things to come (Col. 2. 17)
προοριζω	- I predestine
ἐνδεικνυμαι	- I show
μπελων (masc.)	- vineyard (inflected as αἰων)
χειμων (masc)	- winter, storm (inflected as αἰων)
χιτων (masc)	- undergarment, clothe, (pl.) clothing (inflected as αἰων)
συσχηματιζομαι	- I become equal to
πνευμα (neuter)	- Spirit
ἀφοριζω	- I separate, I distinguish (differentiate)
ὁ σεβομενος	- used as a substantive (participle pres. t. <σεβομαι-I honor, employed to denote people that were no Jews themselves, but that did frequent the synagogue and that held certain Jewish customs
ἕκτος	- sixth

### 39.6 And now then... read!:

This time we treat of the beginning of the gospel according to John, namely John 1. 14- 18.

14. και ὁ λογος σαρξ ἐγενετο και ἐσκηνωσεν ἐν ἡμιν, και ἐθεασαμεθα την δοξαν αὐτου, δοξαν ὡς μονογενους παρα πατρος, πληρης χαριτος και ἀληθειας.

15. Ἰωαννης μαρτυρει περι αὐτου και κεκραγεν λεγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπισω μου ἐρχομενος ἐμπροσθεν μου γεγονεν, ὅτι πρωτος μου ἦν.

16. ὅτι ἐκ του πληρωματος αὐτου ἡμεις παντες ἐλαβομεν και χαριν ἀντι χαριτος·

17. ὅτι ὁ νομος δια Μωυσεως ἐδοθη, ἡ χαρις και ἡ ἀληθεια δια Ἰησου Χριστου ἐγενετο·

18. Θεον οὐδεις ἑωρακεν πωποτε· μονογενης θεος ὁ ὢν εἰς τον κολπον του πατρος ἐκεινος ἐξηγησατο.

ἐσκηνωσεν- 3rd per. sin. aor. < σκηνω- I stay (cognate to σκηνη- tent, Christ lived among us as in a 'tent'), θεασομαι- I behold, μονογενους- 2nd case sin. < μονογενης- unique in its kind (μονος- only, γινος- kind), παρα -(+ 2nd case) from (the presenc of), πληρης- (+ 2nd case) full of, κεκραγεν- 3rd person sin. perfect tense < κραζω- I call out, ἐμπροσθεν- (+ 2nd case) earlier, πληρωμα- fulness, ἑωρακεν- 3rd per. sin. perfect t. < ὄραω- I see, πωποτε- ever, κολπος- bosom, ἐξηγησατο- 3rd person sin. aor. < ἐξηγεομαι- I tell, I declare, I make known, I show (the Greek word ἐξηγησις was used to denote different kinds of text explanations; hence the English word 'exegesis')

Questions:

1. Which case goes with ὀπισω?
2. What form is ἐδοθη? (Give person and time)
3. How is Christ denoted in this passage? (four denotations)
4. How can you see that the participle ὢν in vs. 18 is used as a substantive?
5. The essential question: What is symbolized by the expression 'being in the bosom'? See also John 13. 23.

### **39.7 The Background of the New Testament: The Canon V**

The earliest translations of the N.T. show how primitive the communication was between the Greek East and the Latin West. In the old-Syriac translation 2 and 3 John, Judas and Revelation are missing; but in the old-Latin one Hebrews, James and 1 Peter are missing. The books that were widely known in the East were missing in the Greek part of the empire and vice versa. Yet these two oldest translations together contain the entire new testament canon, with the exception of 2 Peter.

Origen, who lived in the first half of the third century b. C. on the common edge of the East and the West, in Egypt, gives the canon as we have it today. He states that all these books were commonly recognized by Christians and that only the authenticity of Hebrews, 2 Peter, 2 and 3

John and Revelation was argued about. However he himself believed that Hebrews had been written by the apostle Paul. In the first half of the fourth century Eusebius gives the same canon and mentions the same books that were doubted (except for Hebrews).

Athanasius, bishop of Alexandria, gives us the oldest known list of 27 new testament books and letters. He did so in his paschal letter in the year. Some decennia later Jerome and Augustine mention the same canon.

The councils of Hippo (393) and Carthage (397 and 419) confirm this canon. We repeat that these councils did not determine which books did belong in the canon, but they ratified only the fact that these books and epistles always already had been considered authentic.

## NOTES

Answers:

1. 2nd case

2. 3rd person singular passive voice aorist < δίδωμι - I give

3. ὁ λογος (vs. 14), ὁ ὀπισω μου ἐρχομενος (vs. 15), Ἰησους Χριστος (vs. 17), μονογενης θεος ὁ ὤν εἰς τον κολπον του πατρος (vs. 18) N.B. If you have included μονογενους παρα πατρος (vs. 14) and πρωτος μου (vs. 15), then you come to as total of six. At any rate, the point is that you determine that train of thought of the passage and the place of Christ in it.

4. The participle carries a definite article.