

LESSON XLI

41.1 Introduction

In this lesson we want to discuss the present and past tenses of verbs ending in -οω. Though the dictionary has many entries of verbs ending in -οω, it is not easy to find examples in the New Testament. Often only a single instance is to be found of a particular verb. The examples below therefore are mostly the only occurrence of such verbs. Sometimes we give a bible verse that is the only time a particular verb occurs. Contraction occurs of the ending vowels with the root vowel omicron. Again we ask you to attempt to determine the rules of contraction for yourself.

41.2 Examples from the N.T.

ζηλω γαρ ὑμας θεου
ζηλω..

For I am jealous about you
with an ardor that is of
God.. (2 Cor. 11. 2)

ζηλω- 1st p. pres. tense <
ζηλω- I am jealous, I
devote my ambition to (in
a positive sense: I go for;
in a negative sense: I am
jealous about something
that is not mine), *ζηλω*- 3rd
case sg. < *ζηλος*- ambi-
tion, ardor, jealousy

δηλοις

you make clear

δηλοις- 2nd p. sg. < pr. t.
< *δηλω*- I clarify. This
form does not occur in the
N.T.

το δε ἐτι ἅπαξ *δηλοι*..

And this 'yet once'
shows,.. (Hebr. 12. 27)

ἐτι- yet, *ἅπαξ*- once,
δηλοι- 3rd p. sg. pr. t. <
δηλω- I make clear. Paul
here clarifies a text from
the O.T. He takes a phrase
(ἐτι ἅπαξ) and explains it.
το denotes that the phrase
is used as a kind of
substantive and as the
subject of *δηλοι*: 'this
(phrase) ἐτι ἅπαξ shows..'

ἀξιουμεν δε παρα σου
ἀκουσαι ἃ φρονεις..

But we deem it right to
hear from you what you
think... (Acts 28. 22)

ἀξιουμεν- 1st p. pl. pr.
tense < ἀξιωω- I deem it
right, worth the while,
παρα- (+ 2nd c.) from the
side of, ἀκουσαι- infini-
tive aor. < ἀκουω- I hear,
ἃ- 4th c. pl. neut. < ὅς-
who, that (relative pro-
noun), φρονεις- 2nd p. sg.
pr. t. < φρονεω- I think

..ὅτι *ἀποδεκατουτε* το
ἡδυοσμον και το ἀνηθον
και το κυμινον..

...because you give the
tenth of mint and of dill
and of cumin... (Mat. 23.
23)

ἀποδεκατουτε- 2nd p. pl.
pr. t. < ἀποδεκατωω- I
part in ten pieces (to give
the tenth), I give the
tenths, ἡδυοσμον- mint,
ἀνηθον- dill, κυμινον-
cumin

ζηλουσιν ὑμας οὐ
καλως..

They are jealous about
you, (but) not in the right
way... (Gal. 4. 17)

ζηλουσιν- 3rd p. pl. pr. t.
< ζηλωω- I am jealous,
harbor ambitions for

We give you an overview of the forms of the present tense.

δηλο- + ω	>	δηλω
δηλο- + εις	>	δηλοις
δηλο- + ει	>	δηλοι
δηλο- + ομεν	>	δηλουμεν
δηλο- + ετε	>	δηλουτε
δηλο- + ουσι(ν)	>	δηλουσι(ν)

The rules of contraction are:

-ο + ε, ο, ου	>	ου
-ο + ω	>	ω
-ο + ει	>	οι

We continue with the past tense. The vowels of the endings again contract with the ο.

ἐδηλουν

I made clear

ἐδηλουν- 1st p. past t. <
δηλωω- I clarify. This
form does not occur in the
N.T.

<i>ἔδηλους</i>	you made clear	Does not occur in the N.T.
..εἰς τίνα ἢ ποιον καιρον <i>ἔδηλου</i> το ἔν αὐτοῖς πνευμα Χριστου..	... which or what kind of point in time the Holy Spirit in them showed... (1 Pet. 1. 11)	ποιον- 4 th c. sg. masc. < ποιος- what kind of, ἔδηλου- 3 rd p. sg. simple past t. <δηλω-I make clear, I show
<i>ἔδηλουμεν</i>	we made clear	ἔδηλουμεν- 1 st p. pl. simple past t.<δηλω-I make clear, I show. This form does not occur in the N.T.
<i>ἔδηλουτε</i>	you made clear	ἔδηλουτε- 2 nd p. pl. simple past t.<δηλω-I make clear, I show. This form does not occur in the N.T.
<i>ἔδηλουν</i>	they made clear	ἔδηλουν- 3 rd p. pl. simple past t. <δηλω-I make clear, I show. This form does not occur in the N.T.

We give you the overview again.

ἔδηλο- + ον	>	ἔδηλουν
ἔδηλο- + ες	>	ἔδηλους
ἔδηλο- + ε	>	ἔδηλου
ἔδηλο- + ομεν	>	ἔδηλουμεν
ἔδηλο- + ετε	>	ἔδηλουτε
ἔδηλο- + ον	>	ἔδηλουν

41.3 Again the Third Declension

Also in this lesson we would like to look at a few substantives of the third declension. This time we give you the forms of the words ῥητωρ ('orator, rhetor, speaker'), σωτηρ ('savior'), πολις ('city') and πηχυς ('cubit').

We begin with the noun ῥητωρ. This word means speaker and denotes somebody who, appointed by somebody else, held a speech. Different kinds of speeches were conducted, for example a defense in a court case or an address at a special occasion (the accession to a position of a ruler, a funeral of a V.I.P., etc.). Such people were especially trained in the rules of rhetoric to affect the intended result. For this end one learned various tactics in the rhetorical schools. A speech was constructed according to a fixed pattern, geared for a particular event. Particularly for juridical purposes it was important to avail oneself of the services of an

appropriate orator. Often the quality and persuasion of the address pro or con decided the outcome, instead of the question of who was really guilty. With this in mind consider the passage in Acts where an orator takes the stage. What are his reasons, what is his *modus operandi* and find out whether he succeeds. This is a little exercise for you. Here comes the inflexion of the noun ῥήτωρ.

ῥήτωρ	orator	ῥήτωρ- 1 st c. sg. This form does not occur in the N.T.
μετα δε πεντε ημερας κατεβη ο αρχιερευς 'Ανανιας μετα πρεσ- βυτερων τινων και ῥητορος Τερτυλλου τινος..	And after five days Ananias, the highpriest, came down with some elders and a certain orator Tertullus.. (Acts 24. 1)	μετα- (+ 4 th c.) after, μετα- (+ 2 nd c.) with, accompanied by ῥητο- ρος- 2 nd c. sg. < ῥήτωρ- orator
ῥητορι	to/ for the orator	ῥητορι- 3 rd c. sg. < ῥήτωρ- orator. This form does not occur in the N.T.
ῥητορα	orator	ῥητορα- 4 th c. sg. < ῥήτωρ- orator. This form does not occur in the N.T.
ῥητορες	orators	ῥητορες- 1 st c. pl. < ῥήτωρ- orator. This form does not occur in the N.T.
ῥητορων	orators	ῥητορων- 2 nd c. pl. < ῥήτωρ- orator. This form does not occur in the N.T.
ῥητορσι(ν)	to/ for the orators	ῥητορσι(ν)- 3 rd c. pl. < ῥήτωρ- orator. This form does not occur in the N.T.
ῥητορας	orators	ῥητορας- 4 th c. pl. < ῥήτωρ- orator. This form does not occur in the N.T.

As you can see there are not many orators that figure in the New Testament. Yet it is a good thing to study the inflexion of this noun. The more words of the third declension you know, the more you understand how the inflexion works. We give you the paradigm again. Also check former given overviews of nouns of the third declension. Can you discover already a system for the formation of the various cases?

	sg.	pl.
1st c.	ρήτωρ	ρήτορες
2nd c.	ρήτορος	ρήτορων
3rd c.	ρήτορι	ρήτορσι(ν)
4th c.	ρήτορα	ρήτορας

The following word that we pay attention to, is an important one. Σωτηρ means savior (think about the verb σωζω-I save) and you can see in what connection this substantive is used. When you keep that in mind, it is kind of logical that this word has no plural in the N.T.

..ὅτι ἐτεχθη ὑμιν
σημερον **σωτηρ** ὃς ἐστιν
χριστος κυριος ἐν πολει
Δαυιδ

..because today the Savior,
Who is Christ the Lord,
was born for you in the
city of David. (Luke 2. 11)

ἐτεχθη- 3rd p. sg. pass.
voice aor. < τικτω- I bear,
σωτηρ- 1st c. sg., πολει-
3rd c. sg. < πολις- city (see
later on in this lesson)

..δια της ἐπιφανειας
του **σωτηρος** ἡμων
Χριστου Ἰησου..

..through the appearance
of our Savior Christ
Jesus.. (2 Tim. 1. 10)

ἐπιφανειας- 2nd c. sg. <
ἐπιφαινω- I appear,
σωτηρος- 2nd c. sg. <
σωτηρ- Savior

..και ἠγαλλιασεν το
πνευμα μου ἐπι τω θεω
τω **σωτηρι** μου..

..and my spirit has come to
rejoice in God, my
Savior.. (Luke 1. 47)

ἠγαλλιασεν- 3rd p. sg.
aor. < ἀγαλλιαω- I
rejoice, πνευμα- spirit
ἐπι- (+ 3rd c.) because of

..και μαρτυρουμεν ὅτι ὁ
πατηρ ἀπεσταλκεν τον
υἱον **σωτηρα** του
κοσμου

..and we witness that the
Father has sent the Son as
Savior of the world. (1
John 4. 14)

μαρτυρουμεν- 1st p. pl.
pres. t. < μαρτυρω- I
witness, ἀπεσταλκεν- 3rd
p. sg. perf. t. < ἀπο-
στελλω- I send, σωτηρα-
4th c. sg. < σωτηρ- Savior

As we already indicated, the plural does not occur in the N.T. But for the sake of completeness we do give it in the paradigm. Without checking try to jot down the plural forms for yourself.

	sg.	pl.
1st c.	σωτηρ	σωτηρες
2nd c.	σωτηρος	σωτηρων
3rd c.	σωτηρι	σωτηρσι(ν)
4th c.	σωτηρα	σωτηρας

We go on with the noun *πολις*. This word is used in all cases singular en plural. Therefore this is an important substantive. Learn it well! Some forms we encountered already in an example. Other forms you see here for the first time. *Πολις* has an irregular inflexion. The endings, therefore, cannot be simply given by supplying the usual ones of the third declension!

..μητε εἰς Ἱερουσόλυμα,
ὅτι *πολις* ἔστιν του
μεγαλου βασιλεως..

..and not by Jerusalem,
because she is the city of
the great King.. (Mat. 5.
35)

πολις- 1st c. sg., βα-
σιλεως- 2nd c. sg. <
βασιλευς- king

ἀνεβη δε και Ἰωσηφ ἀπο
της Γαλιλαιας ἐκ
πολεως Ναζαρεθ..

And also Joseph went up
from Galilee out of the
city of Nazareth.. (Luke 2.
4)

ἀνεβη- 3rd p. sg. aor. <
ἀναβαινω- I go up,
πολεως- 2nd c. sg. <
πολις- city

κριτης τις ἦν ἐν τινι
πολει..

And there was a certain
judge in a certain city..
(Luke. 18.2)

πολει- 3rd c. sg. < *πολις*-
city

ἀνεβη δε και Ἰωσηφ ἀπο
της Γαλιλαιας ἐκ
πολεως Ναζαρεθ εἰς την
Ἰουδαιαν εἰς *πολιν*
Δαυιδ..

And also Joseph went up
from Galilee from the city
of Nazareth to the city of
David.. (Luke 2. 4)

πολιν- 4th c. sg. < *πολις*-
city

..και αἱ *πολεις* των
ἔθνων ἔπεσαν

..and the cities of the
nations fell. (Rev. 16. 19)

πολεις- 1st c. pl. < *πολις*-
city, N.B. The fourth case
pl. is also *πολεις* (see
below), but of the twelve
times *πολεις* occurs in the
N.T., ten times it concerns
a 4th case and only twice a
1st case!, ἔθνων- 2nd c.
pl. < ἔθνος-people, nation,
ἔπεσαν- 3rd p. pl. aor. <
πιπτω- I fall

..και πεζη ἀπο πασων
των *πολεων* συνεδραμον
ἐκει..

..and on foot from all
cities they quickly walked
there together.. (Mark 6.
33)

πεζη- (adverb) on foot,
ἀπο- (+ 2nd c.) from,
πολεων- 2nd c. pl. <
πολις- city, συνεδραμον-
3rd p. pl. aor. < συντρεχω-
I walk quickly together
(συν- together with, in
company of, τρεχω- I
walk quickly, I run)

..και ταις ἑτεραις
πολεσιν εὐαγγελισασ-
θαι με δει την βασι-
λειαν του θεου

.. also to the other cities I
must bring the good
tidings of the Kingdom of
God. (Luke 4. 43)

ἑτεραις- 3rd c. pl. fem. <
ἕτερος- other, belonging
to another (goes with
πολεσιν), εὐαγγελισασ-
θαι- infinitive aor. <
εὐαγγελιζω- I bring the
good tidings (the gospel),
δει- (+ 4th c. + infinitive)
it is necessary (more about
this construction in the
homework!)

και περιηγεν ὁ Ἰησους
τας **πολεις** πασας και
τας κωμας..

And Jesus went about
through all cities and
villages.. (Mat. 9. 35)

περιηγεν-3rd p. sg. simple
past. t.< περιαγω- I go
about, πολεις- 4th c. pl. <
πολις- city, πασας- 4th
c. pl. fem.< πας (see
lesson 28)

We give you the overview of the inflexion of the noun πολις.

	sg.	pl.
1st c.	πολις	πολεις
2nd c.	πολεως	πολεων
3rd c.	πολει	πολεσι(ν)
4th c.	πολιν	πολεις

We want to give yet some examples of the substantive πηχυς. It means cubit. The cubit is a measure for length. A cubit measures about 46 or 55 cm. Other measures are the mile, stadium and fathom. The noun πηχυς occurs only in four texts. We would like to show these.

τις δε ἐξ ὑμων μεριμνων
δυναται προσθειναι ἐπι
την ἡλικιαν αὐτου
πηχυν ἕνα;

Who of you is able
through worrying to add a
cubit to the days of his
life? (Mat. 6. 27)

μεριμνων- 1st c. sg. mas.
ptc. simple past. t. <
μεριμνω- I worry, προσ-
θειναι- infinitive aor. <
προστιθημι- I add,
ἡλικιαν- 4th c. sg. <
ἡλικια- length (both of
the body as of age),
πηχυν- 4th c. sg. < πηχυς-
cubit, ἕνα- 4th c.< εἷς (see
lesson 14)

τίς δε ἐξ ὑμῶν μεριμνῶν
δυναταὶ ἐπι τὴν ἡλικίαν
αὐτοῦ προσθῆναι
πηχυν;

Who of you through
worrying is able to add a
cubit to the days of his
life? (Luke 12. 25)

This is the same text,
except the order is
different. Also the
numeral ἕνα is not used
with πηχυν.

..οὐ γὰρ ἦσαν μακρὰν
ἀπο τῆς γῆς ἀλλὰ ὡς
ἀπο **πηχῶν** διακοσίων..

..for they were not far
from land, about two
hundred cubits.. (John 21.
8)

μακρὰν- (adverb) far, ὡς-
(with numerals) about,
πηχῶν- 2nd c. pl. <
πηχυς- cubit, διακοσίων-
2nd c. pl. mas. < δια-
κοσιοί- two hundred

καὶ ἐμέτρησεν τὸ τεῖχος
αὐτῆς ἑκατὸν τεσ-
σερακοντὰ τεσσαρῶν
πηχῶν μέτρον..

And he measured her wall:
a measure of one hundred
and forty four cubits.
(Rev. 21. 17)

ἐμέτρησεν- 3rd p. sg. aor.
< μέτρω- I measure,
τεῖχος- wall, ἑκατὸν-
hundred (is not inflected),
τεσσερακοντὰ forty (is
not inflected), τεσσαρῶν-
2nd c. fem. four (is in-
flected), μέτρον- meas-
ure. Note which
numerals are inflected and
which not (see lesson 14).
As the order is 100, 40, 4
(from great to small) καὶ
is missing. When the order
is from small to great, then
καὶ is used.

41.4 Homework

Before we give you the exercise, we refer back to the example with δεῖ. You saw there the following construction:

.. εὐαγγελισασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ

The word δεῖ means 'it is necessary that'.. After this word a 4th case follows with an infinitive. In technical terms this is called an *accusativus cum infinitivo (AcI)*. From now on we will denote this idiom with that abbreviation: δεῖ (+ AcI). Where you notice AcI, you can expect a 4th case plus infinitive, and where the word in the 4th case is the subject of the infinitive. This verb becomes the predicate in the sentence with 'that'.. after δεῖ. We will explain this through the example. You see an infinitive, a 4th case, the word δεῖ and again a 4th case with a 2nd case. You then divide the sentence in pieces:

..εὐαγγελισασθαι/ με/ δεῖ/ τὴν βασιλείαν τοῦ θεοῦ

There is only one infinitive that fits δει: εὐαγγελισασθαι- to proclaim. This verb needs a subject (the person that proclaims) and a direct object (what is proclaimed). You take the word of the 4th case με as the subject and την..θεου as the direct object. Now the sentence is complete: It is necessary that I proclaim the Kingdom of God.

In this way you can analyze and translate every sentence. It is important then that you cut up the sentence into pieces, that you name the pieces (what kind of case, what possible function, etc.) and then relate them among one another. You see that knowledge of grammar is obligatory. When you master the grammar, you should be able to understand any sentence! Then now the homework.

a) Translate the following sentences with δει. We have already divided the pieces for you.

1. Ἡλιαν/ δει/ ἔλθειν/ πρῶτον.
2. σημερον/ γαρ/ ἐν τῷ οἴκῳ σου/ δει/ με/ μείναι.
3. οὐδε/ γαρ/ ὄνομα/ ἐστίν/ ἕτερον/ ὑπο τον οὐρανόν/ το δεδομενον/ ἐν ἀνθρωποις/ ἐν ᾧ/ δει/ σωθῆναι/ ἡμᾶς. (Let op: οὐδε, ἕτερον εν το δεδομενον horen bij ὄνομα!)
4. ..ὥς/ δει/ με/ λαλῆσαι.
5. μετὰ ταῦτα/ δει/ λυθῆναι/ αὐτόν/ μικρόν χρόνον.

b) Translate the following sentences with forms of σωτηρ and πολις.

1. ὥς και ὁ Χριστος κεφαλη της ἐκκλησιας, αὐτος σωτηρ του σωματος.
2. κατ' ἐπιταγην του σωτηρος ἡμῶν θεου.
3. και διερχομενος εὐηγγελιζετο τας πολεις πασας.
4. χηρα δε ἦν ἐν τη πολει ἐκεινη.

μείναι- infinitive aor. < μείνω- I stay, ὑπο- (+ 4th c.) under, δεδομενον- 1st c. sg. neut. ptc. perf. t. < δίδωμι- I give, used as a noun (notice the article), σωθῆναι- infinitive pass. voice aor. < σώζω- I save, λαλῆσαι- infinitive aor. < λαλέω- I say, I speak, μετὰ ταῦτα- lit. after these things; used as an adverb: after that, λυθῆναι- infinitive pass. Voice < λύω- I loosen

κεφαλη- head, σωματος- 2nd c. sg. < σωμα- body (third declension!), ἐπιταγην- 4th c. sg. < ἐπιταγή- order, command, διερχομαι- I go about, χηρα- widow

In lesson 42 (the repetition lesson) there is ample opportunity to test your knowledge of the third declension!

41.5 New Words

ζηλω	- I am jealous, ambitious
ζηλος	- jealousy, ardor
δηλω	- I make clear, I clarify
ἔτι	- yet
ἅπαξ	- once
ἄξιω	- I deem worthy, worth the while
φρονεω	- I think, I consider
ἀποδεκατω	- I divide in ten parts, I give the tithes

ἡδυσσμον (neut.)	- mint
ἀνηθον (neut.)	- dill
κυμινον (neut.)	- cumin
ποιος	- what kind of
ρήτωρ (mas.)	- orator
σωτηρ (mas.)	- Savior
τικτω	- I bear
ἐπιφανεια (fem.)	- appearance
ἐπιφαινω	- I appear
πνευμα (neut.)	- Spirit; spirit
ἐπι	- (+ 3 rd c.) because of
πεζη	- (adverb) on foot
ἀπο	- (+ 2 nd c.) on the side of, from
συντρεχω	- I walk quickly with, I hasten with (aor. συνεδραμον)
ἕτερος	- other
δει	- (+ AcI) it is necessary that..
περιαγω	- I go about
πηχυς (mas.)	- cubit (measure of length, 46 or 55 cm.)
πηχυν προστιθημι	- I add a cubit to
μετρον τριων πηχων	- a measure of three cubits
ἡλικια (fem.)	- length (of body/ of age)
διακοσιοι	- two hundred
μετρεω	- I measure
ἑκατον	- one hundred (is not inflected)
τεσσερακοντα	- forty (is not inflected)
τεσσαρες	- four (is inflected; see lesson 14)
μετρον (neut.)	- measure
μενω	- I stay
ὑπο	- (+ 4 th c.) under
μετα ταυτα	- (adverb) after that
κεφαλη	- head
ἐπιταγη	- order, command
διερχομαι	- I go about (lit. through)
χηρα	- widow

41.6 And now then..read:

We continue with the Our Father from Mat. 6. This time the second half, verses 11 to 13.

11. τον ἄρτον ἡμων τον ἐπιουσιον δος ἡμιν σημερον
12. και ἀφες ἡμιν τα ὀφειληματα ἡμων,
ὡς και ἡμεις ἀφηκαμεν τοις ὀφειλεταις ἡμων·
13. και μη εἰσενεγκης ἡμας εἰς πειρασμον,
ἀλλα ῥυσαι ἡμας ἀπο του πονηρου.
ὅτι σου ἐστιν ἡ βασιλεια και ἡ δυναμις και ἡ δοξα
εἰς τους αἰωνας των αἰωνων· ἀμήν

άρτον- 4th c. sg. < ἄρτος- bread, ἐπιουσιος- daily, necessary for daily life, δος- 2nd c. sg. imper. aor. < διδωμι- I give, ἄφες- 2nd p. sg. imper. aor. < ἀφιημι- I forgive, ὀφειλημα- debt (what one owes to somebody else < ὀφειλω- I am obliged), ἀφηκαμεν- 1st p. pl. aor. < ἀφιημι- I forgive, ὀφειλητης- debtor (the one that owes somebody something), εἰσενεγκης- 2nd p. sg. subjunctive mood aor. < εἰσφέρω- I carry, bring to, πειρασμος- test, temptation (< πειραομαι- I test, I tempt), ῥυσαι- 2nd p. sg. aor. < ῥυομαι- I save

Questions:

1. Underscore the substantives and give of every word the case and explain why.
2. Of every substantive of question 1 give the proper form of the adjective μεγας.
3. Of what word do all cases occur in these verses?
4. Contents: We give you two texts with the word πειρασμος. Translate them.

Mat. 26. 41 .. και προσευχεσθε, ινα μη εισελθητε εις πειρασμον

Rev. 3. 10 .. κἀγω σε τηρησω ἐκ της ὥρας του πειρασμου..

41.7 The Background of the New Testament: The Canon VII

A great number of New Testament *pseudepigrapha* is extant, about 300. According to a certain Photius in the 9th century, already then there were about 280. Tens of so-called gospels (according to one of them Jesus as a child made birds of clay and then they flew away. This cannot be true, for in John 2.11 the changing of water into wine was the ‘beginning of signs’); writings claiming to be acts of the Apostles; others claiming to be letters of Christ, Paul and revelations.

As far as New Testament *apocrypha* are concerned we can say that nobody recognizes them, neither the Roman Catholic Church. This was a problem of the past when this or that church father recognized this or that writing. However this gives us inside knowledge in the various aspects of Christian teaching, the development of its theology and it shows us how the canon developed.

The apocryphal works (not the often unhealthy and speculating *pseudepigrapha*) can be divided into the writings of the first church fathers (1st and 2nd century) and the other works. To the first belong the letters of Ignatius, of Clemens, the ‘*didachè*’ [διδαχη-teaching] and the ‘pastor’ of Hermas. To the second group belong the so-called acts and revelations.

These things show that the canonical writings have a unique character. Even the most noble and religious books and letters do not have the character of the canonical ones. The character of the canonical writings was and remains so striking that only a few of them have caused controversy. This can be seen as evidence for divine inspiration. About this we talk the next time.

NOTES:

Answers:

1. ἄρτον- 4th c. – direct object with δος, ὀφειλήματα- 4th c. – direct object with ἀφες, ὀφειλεταις- 3rd c.- indirect object with ἀφηκαμεν, πειρασμον- 4th c. - with εἰς- (in)to, πονηρου- 2nd c. - with ἀπο- from, βασιλεια- 1st c. – subject of ἐστιν, δυναμις- 1st c. - subject of ἐστιν, δοξα- 1st c. - subject of ἐστιν, αἰωνας- 4th c. - with εἰς-(in)to, αἰωνων- 2nd c. - with αἰωνας
2. ἄρτον- μεγαν, ὀφειλήματα- μεγαλα, ὀφειλεταις- μεγαλοις, πειρασμον- μεγαν, πονηρου- μεγαλου, βασιλεια- μεγαλη, δυναμις- μεγαλη, δοξα- μεγαλη, αἰωνας- μεγαλους, αἰωνων- μεγαλων
3. ἡμεῖς (vs. 12), ἡμῶν (vs. 11, 12), ἡμῖν (vs. 11, 12), ἡμᾶς (vs. 13)