

## LESSON XXX

**30.1 Introduction**

In this lesson we give you the conjugations of the perfect tense of the passive voice of the regular verb. These conjugations are formed by repeating the consonant of the verb and by putting it in front of the augment. E.g. - λελουμαι (I have been washed).

**30.2 Examples from the N.T.**

ἐγὼ εἰς τοῦτο γεγεννημαι	For this I have been born. (John 18. 37)	γεγ.-(lit.) I have been engendered
δεδεσαι γυναικι; μη ζητει λυσιν	Are you bound to a woman? Do not seek a loosening. (1 Cor. 7. 27)	δεω-I bind (cf. I tie the knot) λυσις-loosening
οὕτως γὰρ γεγραπται δια του προφητου	For so it has been written by the prophet. (Mat. 2. 5)	γεγ. < γραφω the φ becomes π in front of the ending ται
δια τουτο παρακεκλημεθα. Ἐπι δε τη παρακλησει ἡμων περισσοτερωσ μαλλον ἐχαρημεν ἐπι τη χαρα Τιτου	Therefore we have been comforted. And we rejoiced all the more abundantly in our comfort about the joy of Titus (the joy Tit. caused). (2 Cor. 7. 13)	δια τουτο-(lit) because of that <παρακαλεω παρακλησις-com fort περισσοτερωσ-more abundantly μαλλον-more, <χαιρω χαρα-joy
Μη και υμεις πεπλανησθε;	You have not been mised also, have you? (John 7. 47)	μη-not, is it? (in questions) <πλαναω
ἀλλα και αι τριχες της κεφαλης υμων πασαι ἠριθμηνται	But also the hairs of your head have all been counted. (Luke 12. 7)	θριξ [τριχος]-hair, κεφαλη- head, ἀριθμεω-I count

Here the usual paradigm again.

λελουμαι	λελουμεθα
λελουσαι	λελουσθε
λελουται	λελουνται

**30.3 We give you now examples of the adjective μέγας (great, large, big) from the N.T.**

This word is an adjective of the 3rd declension.

οὗτος μέγας [ἔσται] ἐν τῇ βασιλείᾳ τῶν οὐρανῶν	This one (will be) great in the kingdom of the heavens. (Mat. 5. 19)	μέγας-great, large, big
καὶ ἦν ἡ πτωσις αὐτῆς μεγάλη	And her fall was great. (Mat. 7. 27)	πτωσις-fall
καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα	And the ruin of that house became great. (Luke 6. 49)	<γινομαι-I become, ῥήγμα - ruin, collapse (lit. 'tear')
ἢ τε θάλασσα ἀνεμοῦ μεγάλου πνεοντος διεγείρετο	And while a strong wind was blowing, the sea was swept up. (John 6. 18)	ἀνεμος -wind, πνεω-I blow, (this 2nd c. is a gen. abs. see lesson 24), διεγείρω-I raise up
καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σαλπιγγὸς μεγάλης	And He will send His angels with a large trumpet. (Mat. 24. 31)	ἀποστελλω-I send, ἀποστελω-I will send
ὅτι φοβῶ μεγαλῶ συνείχοντο	For they were gripped by a great fear. (Luke 8. 37)	συνεχω-I hold down, I repress
τὰ πνεύματα ἀκαθάρτα βωντὰ μεγάλη φωνῇ ἐξέρχεται	The impure spirits went out, screaming in a loud voice. (Acts 8. 7)	ἀκαθάρτος -impure βωω-I scream/call out (notice that neuter plural has a verb in the 3rd person singular)
καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπέθην	And after he had rolled a big stone up against the entrance of the grave, he went away. (Mat. 27. 60)	προσκυλιω-I roll up against θύρα-door, entrance μνημειον-grave
ἰδόντες δὲ τὸν ἄστέρα ἐχάρησαν χαρὰν μεγάλην σφοδρά	And having seen the star, they rejoiced exceedingly with great joy. (Mat. 2. 10)	ἄστηρ-star, (take note that the 4th case is used as an adverb here, χαρὰν μεγ.) σφοδρά-exceedingly

και δωσουσιν σημεια μεγαλα και τερατα ωστε πλανησαι, ει δυνατον, και τους εκλεκτους	And they will perform great signs and miracles, so as to mislead, if possible, also the elect. (Mat. 24. 24)	δωσω-I will give τερας-wonder, miracle εκλεκτος -elect(ed), chosen
οι δε επεκειντο φωναεις μεγαλαις αιτουμενοι	But they insisted with loud voices, asking for themselves. (Luke 23. 23)	επικειμαι-I insist/persist αιτω-I ask (this form is yet to be learned and is not a passive voice)
και ποιει κλαδους μεγαλους	And he forms large branches. (Mark 4. 32)	κλαδος -branch

We give you again the usual paradigm of the various forms of *μεγας*.

	(masculine)	(feminine)	(neuter)
1st case singular	μεγας	μεγαλη	μεγα
2nd „	μεγαλου	μεγαλης	μεγαλου
3rd „	μεγαλω	μεγαλη	μεγαλω
4th „	μεγαν	μεγαλην	μεγα
1st case plural	μεγαλοι	μεγαλαι	μεγαλα
2nd „	μεγαλων	μεγαλων	μεγαλων
3rd „	μεγαλοις	μεγαλαις	μεγαλοις
4th „	μεγαλους	μεγαλας	μεγαλα

### 30.4 Etymology

ταβερναι	–	‘halting place’; cf. Lat. ‘taberna’, Eng. ‘tavern’, D. ‘taverne’
τακτος	–	‘arranged’, ‘ordered’; cf. Eng. ‘tactic(al)’, D. ‘taktisch’
ταλαντον	–	‘talent(weight/amount)[about. USD 310 (Syrian talent)]’
ταξις	–	‘order’; cf. ‘taxi’
ταυρος	–	‘steer’, ‘bull’; cf. Lat. ‘taurus’, Sp. ‘toro’
τεχνη	–	‘craft(smanship)’, ‘occupation’; cf. ‘technique’
τεχνητης	–	‘craftsman’, ‘artificer’; cf. ‘technician’
τιτλος	–	‘(super)(in)scription’, ‘title’; cf. Lat. ‘titulus’, Eng. ‘title’, D. ‘titel’
τοπος	–	‘place’, ‘occasion’; cf. Eng. ‘topic(al)’
τρεμω	–	‘I tremble’, ‘I fear’, ‘I am afraid’; cf. Lat. ‘tremor’
τριτος	–	‘third’; cf. Eng. ‘third’, G. ‘dritte’
τυπος	–	‘sign’, ‘mark’, ‘impression’, ‘figure’, ‘image’, ‘model’; cf. Eng. ‘type’
τυπικως	–	‘by way of example’; cf. Eng. ‘typical’, D. ‘typisch’
υακινθινος	–	‘(very) dark red’; cf. Eng. ‘hyacinth’
υβρις	–	‘pride’, ‘criminality’, ‘crime’, ‘insult’; cf. Eng. ‘hubris’
υγαινω	–	‘I am healthy’; cf. Eng. D. ‘hygiene’
υδρωπικος	–	‘dropsical’; cf. Eng. ‘dropsical’
υδωρ	–	‘water’; cf. Eng. ‘hydraulic’

ὕμνος	–	‘song’; cf. Eng. ‘hymn’
ὑπερβολή	–	‘excellence’, ‘pre-eminence’, ‘superiority’; cf. Eng. ‘hyperbole’, D. ‘hyperbool’
ὕπνος	–	‘sleep’; cf. Eng. ‘hypnotic’, D. ‘hypnotisch’

### 30.5 Homework

Translate the following sentences.

- Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.
- οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ ἠύρισκον.
- Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;
- Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.
- ιδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου,
- ὕμεις ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν [οὖν] αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν τὸν θεόν.
- ἀλλ’ ὁ μὲν ἐκ τῆς παιδείκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι’ ἐπαγγελίας.
- Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννησαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.
- πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.
- ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

παραγω	-I pass by
γενετη	-birth
θανατω	-I kill
συνεδριον	(pronounce as sun- <u>h</u> e-dri-jon)-Sanhedrin, counsel
ἀρχισυναγωγος	-head of the synagogue
σκυλλω	-I bother/cause trouble to
θυγατηρ	-daughter
αἰωνιος	-eternal
ζωη	-life
εἰδητε	-(subjunctive of οἶδα)
γυναι	-vocative (addressing case/apostrophe) of γυνη
γεννησαντα	-4 <sup>th</sup> c. masculine aor. participle of γεννω
γεγεννημενον	-4 <sup>th</sup> c. perfect tense masculine participle passive voice
ἐγγεγραπται	-3rd person singular perfect tense passive voice of εγγραφω
ἀποκριθεις	- masculine aor. participle of ἀποκρινω ‘I answer’ (translate with: ‘answering/addressing’)

**30.6 New Words**

δεω	-I bind
λυσις	-loosening
παρακλησις	-comfort
περισσοτερωσ	-more abundant
χαρα	-joy
ἀριθμεω	-I count
μεγας	-great, large, big
πτωσις	-fall
ἀνεμος	-wind
πνεω	-I blow
ἀποστελω	-I will send
συνεχω	-I keep (down)
ἀκαθαροσ	-impure
βοαω	-I scream, I call out
προσκυλιω	-I roll up against
θυρα	-door/entrance
μνημειον	-grave
ἀστηρ	-star
σφοδρα	-exceedingly
τερασ[ατοσ]	-wonder, miracle
ἐκλεκτοσ	-chosen, elect
ἐπικειμαι	-I insist/persist
αἶτεω	-I ask
κλαδοσ	-branch
παραγω	-I pass by
γενετη	-birth
θανατω	-I kill
συνεδριον	-Sanhedrin, counsel
ἀρχισυναγωγοσ	-head of the synagogue
θυγατηρ	-daughter
αἰωνιοσ	-eternal
ζωη	-life
εἶδητε	-(subjunctive of οἶδα)

**30.7 The Background of the New Testament: Roman Architecture III**

Romans possessed a tremendous technique in the way of city planning. When a new city was laid out, its function, climate and geographical location were taken into account.

Characteristic of a Roman town (probably developed from earlier Italic towns in combination with the occupation of building an army camp) was its square layout. Roads and streets ran on parallels and met in the center, comparable with New York.

In, or close to, the center lay the so-called *forum*, the hub of Roman culture. Gradually around this other buildings were erected for specific civil, trade and religious activities. In the time of the Caesars it was customary to make the forum as large as possible, to provide space for all sorts of events. In a great and ancient city as Rome itself there were different forums; each with its own objective, such as administration, justice, commerce and finance. Also there

were forums especially for the sale of meat or vegetables. For the latter purpose the *macellum* was developed, a market building with shops all around a pillared court.

Long established communities, which had grown more haphazardly than by plan, in time were influenced by Roman designs as described above. Often, however, also at Rome, the situation hindered a logical application. Usually rows of pillars were made on both sides of important streets. Water was conducted to spectacular fountains and basins for practical use. Water was transported through aqueducts to large reservoirs (if the climate did not prescribe wells). Sewer systems collected the superfluous water from the streets and from private quarters. One saying about the sewer became famous: *pecunia non olet* (money does not smell). Building codes were drawn up and implemented.

The design of an entire town can clearly be seen in some places in North Africa, such as at Timgad, Tébessa and Thuburbo Majus. In these towns little or none at all was added and the original planning is still intact. .

**NOTES:**