

LESSON XXXIV

34.1 Introduction

In this lesson we introduce to you the imperative and the infinitive of the passive voice. We begin with the present tense.

34.2 Examples from the N.T.

ἀναπαυου, φαγε, πιε, εὐφραινου	Rest, eat, drink and enjoy yourself (Luke 12. 19)	ἀναπαυου- 2nd p.sin. imp. pass. voice pres. tense < ἀναπαυω- I give rest, (pass. voice) I take rest, φαγε- 2nd p. impera- tive aor. <ἐσθιω- I eat, πιε- 2nd p. imp. aor. < πινω - I drink, εὐφραινου- 2nd p. imp. pass. voice pres. tense.< εὐφραινω- I give joy, (pass. voice) I enjoy my- self
μη ταρασσεσθω ὑμων ἢ καρδια	Let your heart not be alarmed. (John 14. 1)	ταρασσεσθω- 3rd p. imp. mood pass. voice pres.t.< ταρασσω- I stir up, (pass. voice) I am alarmed, καρδια- heart
..θερμαινεσθε και χορ- ταζεσθε..	..be warmed and satisfied.. (James 2. 16)	θερμαινεσθε- 2nd p. pl. imp. mood pres. tense <. θερμαινομαι- I am war- med, χορταζεσθε- 2nd p. pl. imp. mood pass. voice pres. tense < χορταζω- I satisfy
λυεσθων	Let them be released!	λυεσθων- 3rd p. pl. im- perative mood, passive voice; present tense < λυω- I loosen. This form does not occur in the New Testament!

ἦλθεν δε ἡ ἡμερα των
ἀζυμων ἐν ἣ ἔδει θυεσ-
θαι το πασχα

And the day of the unleavened bread came, on which the Paschal lamb had to be sacrificed. (Luke 22. 7)

ἡμερα- day, ἀζυμος- unleavened (ἀ- without, ζυμη- yeast), τα ἀζυμα- the feast of the unleavened bread = Pascha; pass. v. pres. t. <θυω- I sacrifice, πασχα- pascha, denotes both the feast and the paschal lamb θυεσθαι- infinitive

The endings of the imperative mood and of the infinitive mood, then are:

2nd p. sin.	-ου
3rd p. sin.	-εσθω
2nd p. pl.	-εσθε
3rd p. pl.	-εσθων
infinitive	-εσθαι

We continue with the imperative and the infinitive moods of the passive voice of the aorist.

θελω, καθαρισθητι

I will, be purified. (Matt. 8. 3)

θελω- I want, καθαρισθητι- 2nd p. sin. imp. pass. voice aor. < καθαριζω- I purify

Πατερ ἡμων ὁ ἐν τοις
οὐρανοις ἁγιασθητω
το ὄνομα σου

Our Father that art in the heavens, thy Name be sanctified.. (Matt. 6. 9)

ἁγιασθητω- 3rd p. sin. imp. pass. voice aor. < ἁγιαζω- I sanctify/hallow

σωθητε ἀπο της γενεας
της σκολιας ταυτης

Be saved from this crooked generation. (Acts 2. 40)

σωθητε- 2nd p. pl. imp. pass. v. < σωζω- I save, γενεα- generation, time, σκολιος- crooked

λυθεντων

Let them be released (immediately).

λυθεντων- 3rd p. pl. imp. pass. v. aor. < λωω- I loosen. This form does not occur in the N. T.!

ὡσπερ ὁ υἱος του
ἀνθρωπου οὐκ ἦλθεν
διακονηθηναι ἀλλα
διακονησαι..

Just as the Son of man has not come to be served, but to serve.. (Matt. 20. 28)

ὡσπερ- as, διακονηθηναι- inf. aor. passive voice < διακονεω- I serve, διακονησαι- inf. aor. < διακονεω- I serve

The endings of the imperative and infinitive moods of the aorist passive voice, are then:

2nd p. sin.	-θητι
3rd p. sin.	-θητω
2nd p. pl.	-θητε
3rd p. pl.	-θεντων
infinitive	-θηναι

We continue with the imperative and infinitive moods of the passive voice of the perfect tense.

σιωπα, πεφιμωσο	Silence, be quiet. (Mark 4. 39)	σιωπα- 2nd p. sin. imp. pres.t. < σιωπαω-I am silent, πεφιμωσο- 2nd p. sin. imp. pass. v. perf. t. < φιμωω- I silence, (pass. voice) I become silent
λελυσθω	Let him have been released!	λελυσθω- 3rd p. sin. imp. pass. v. perf. t. < λωω- I loosen. This form does not occur in the N.T.!
λελυσθε	Let you have been released!	λελυσθε- 2nd p. pl. imp. pass. v. perf. t. < λωω- I loosen. This form does not occur in the N.T.!
λελυσθων	Let them have been released!	λελυσθων- 3rd p. pl. imp. pass. v. perf. t. < λωω- I loosen. This form does not occur in the N.T.!
ἐλπίζω δε και ἐν ταις συνειδησεσιν ὑμων πεφανερωσθαι	And I hope also to have been manifested in your consciences. (2 Cor. 5. 11)	ἐλπίζω- 1st p. sin. pres. t. I hope, συνειδησις- c o n s c i e n c e , πεφανερωσθαι- inf. pass. v. perf. t. < φανερωω- I manifest/make known

The endings of the imperative and infinitive moods of the passive voice of the perfect tense, then are:

2nd p. sin.	-σο
3rd p. sin.	-σθω
2nd p. pl.	-σθε
3rd p. pl.	-σθων
infinitive	-σθαι

We mention in passing the infinitive of the passive voice of the future tense.

The imperative of the future tense does not occur in Greek, only the infinitive.

λυθησεσθαι	to be released in the future	λυθησεσθαι- infinitive of the passive v. of the future tense < λυω- I loosen. This form does not occur in the N.T.!
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Therefore you can omit the future tense of the passive voice in your studies of New Testament Greek.

34.3 The Greek Adverbium (adverb)

In passing we make a few comments about the adverb. Normally in Greek adverbs are derived from adjectives. This is done by suffixing the ending -ως.

και καλως λεγετε..	And you say it well.. (John 13. 13)	καλως- adverb < καλος- well, rightly, correctly
ομοιως και παντες οι μαθηται ειπαν	And all the disciples said the same thing (lit. spoke equally). (Matt. 26. 35)	ομοιως- adverb <ομοιος- equal, same
ορθως εκρινας	You have judged rightly. (Luke 7. 36)	ορθως- adverb< ορθος- straight, right, εκρινας- 2nd p. sin. aor. <κρινω- I judge

There is still another way to form an adverb, namely by writing the fourth case neuter singular of the adjective.

ερχομαι ταχυ	I come quickly. (Rev 3. 11)	ταχυ- 4th case neuter sing. < ταχυς- quick/fast
πολυ πλανασθε	You are erring much. (Mark 12. 27)	πολυ- 4th c. neut. sin. < πολυς- much,

μη φοβου, μονον πιστευε	Be not afraid, only believe. (Mark 5. 36)	φοβου- 2nd p. sin. imp. pres. tense <φοβεομαι- I fear, μονον- 4th case neut. sing. <μονος- only, alone, πιστευε- 2nd p. sing. imperative pres. tense < πιστευω- I believe
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In lesson 36 we will give more information about adverbs. It is important therefore that you know the above well.

34.4. Etymology

After having given the various endings of substantives, we now do the same for the adjectives.

Adiectiva:

Possible, apt:

-ος	λογος	άλογος	unreasonable
-ρος	λαμπω	λαμπρος	shining
-ης, -εος	ληθω	άληθης	true, truthful
-μων, μονος	έπισταμαι	έπιστημων	knowledgeable

Prepared with:

-τος	πειθω	πιστος	faithful
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Full of:

-ιος	τιμη	τιμιος	honored, costly
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Belonging to:

-ικος	βασιλευς	βασιλικος	royal
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Derived from, belonging to:

-ιος	Κορινθος	Κορινθιος	Corinthian
-ινος	Ἰαλεξανδρια	Ἰαλεξανδρινος	Alexandrian
-ικος	Ἰουδα	Ἰουδαϊκος	Jewish

Materials:

-εος, -ειος	χρυσος	χρυσε(ι)ος	gold
-ινος	μυλος	μυλινος	(made) of a millstone

34.5 Homework

Translate the following sentences.

1. Τίς ἄρα δύναται σωθῆναι;
2. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.
3. Φιμώθητι καὶ ἕξελθε ἐξ αὐτοῦ.
4. μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν.
5. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.
6. ὁ ἀδικῶν ἀδικησάτω ἔτι καὶ ὁ ῥυπαρὸς ῥυπαιθήτω ἔτι καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.
7. εἶπεν δὲ αὐτοῖς, Ὅταν προσεύχησθε λέγετε, Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου.
8. ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου
9. καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῆ τὰ χίλια ἔτη. μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.
10. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ.

ἐξῆλθεν- 3rd p. sing. aor. < ἐξερχομαι- I go out/leave, δογμα- commandment, order, Αὐγούστος- Augustus, emperor at Rome (27 B.C.- 14 A.D.), ἀπογραφή- I record, οἰκουμένη- lit what is being lived in (< οἴκεω- I live in), the habitable world, ἕξελθε- 2nd p. sin. imperative aor.< ἐξερχομαι- I go out, δεησις- request, prayer, εὐχαριστία- thanksgiving, αἶτημα- wish, desire, request, γνωρίζω- I make known, (pass. voice) I become known

34.6 New Words:

ἀναπαύω	- I give rest, (pass. v.) I take rest
εὐφραίνω	- I give joy, (pass. v.) I enjoy [myself]
ταρασσω	- I stir up, I bring into commotion, (pass. v.) I am alarmed
θερμαίνω	- I make warm
χορτάζω	- I satisfy
ἄζυμος	- unleavened
τὰ ἄζυμα	- (the feast of) the unleavened bread
θύω	- I sacrifice
πάσχα	- Pascha: feast, paschal lamb
καθαρίζω	- I purify
γενεά	- generation
σκολιός	- crooked, perverted, wrong
ὡσπερ	- such as, just as
σιωπῶ	- I keep silence
φιμῶ	- I silence, (pass.v.) I become silent
φανερώ	- I make known, I manifest, (pass. v.) I am made/become known

καλος	- beautiful, good, right
ομοιος	- equal, similar
ορθος	- right, straight, correct
ταχυς	- quick, fast
απογραφω	- I record, I describe
οικουμενη	- the habitable world, civilization
δεησις	- prayer, request
ευχαριστια	- thanksgiving
αιτημα	- request, wish, desire
γνωριζω	- I make known, (pass. v.) I am made/become known

34.7 The Background of the New Testament: Roman Architecture VII

Private homes and even palaces usually were styled with inner courts and gardens instead of an impressive facade. This tradition was maintained, as far as possible, in the settlements in the North of Europe and in England. Also elaborated provisions for heating had to be taken care of there. In the climate of the Mediterranean, however, a tendency towards light and open construction prevailed instead of a compact and imposing one.

Also in the layout of imperial palaces at Rome the emphasis lay on gardening. The buildings themselves, as far as their function was concerned, were not very monumental and they were spread over the Palatine hill as it were randomly. Augustus himself bought and enlarged the home known as the House of Livia, still in existence today. Very little remains of Nero's famous Golden Palace, occupying once a territory of more than 120 hectares. One can find the baths of Titus there now, the Colosseum and the Basilica of Maxentius.

The Villa of Hadrianus at Tivoli, started in about 123 A.D., was a luxurious residence with parks and gardens laid out on a grand scale. Because of the unequal terrain terraces and staircases were constructed. There still remain enormous stones and concrete fabrications. All the buildings are in Roman style, but with Greek names.

The Latin word *villa* denoted an estate, complete with a home, terrains and precincts and dependent facilities. Around Pompeii relatively simple villa's were found. Descriptions known in literature, such as of Pliny the Younger who describes his villa at Laurentum, and remains of the Palatial residence at Piazza Armerina in Sicily, represented the upper class. The villa of Hadrianus is too elaborate and detailed to be called a typical villa.

NOTES: