

LESSON XXII

22.1 Introduction

In this lesson we discuss the simple present tense of the passive voice. In English the passive voice is constructed with the help of the verb 'to be,' in Koinè a separate ending is used. This ending denotes that the person in question is the 'object' of the act. Just like in the active voice (*actívum*) also here every person has his own ending. In the introduction of lesson six the Latin term for the passive voice has been given, viz. *passivum* (from *passus* 'suffered').

22.2 Examples from the N.T. of the simple present tense of the passivum

ἐγὼ δε, ἀδελφοί, εἰ περιτομὴν ἐτι κηρυσσω, τι ἐτι διωκομαι;	And I, brothers, if I still announce the circum- cision, why am I still persecuted? (Gal.5.11)	διωκω-I persecute, διω-κομαι-I am persecuted κηρυσσω-I announce
Εἰ δε συ Ἰουδαῖος ἐπονομαζῆ--	But if you are called a Jew- (Rom. 2.17)	ἐπονομαζω-I call
ἐκαστος δε πειραζεται ὑπο της ἰδίας ἐπιθυμίας	But everybody is tempted by his own desire. (James. 1.14)	ἐκαστος-everybody, πειραζω- I tempt, ἰδιος-own,
εἰ ἡμεῖς σημερον ἀνακρινομεθα ἐπι εὐεργεσια, ἀνθρωπου ἀσθενους	If we are examined today about a good deed to a weak person-- (Acts 4.9)	ἀνακρινω-I examine, εὐεργεσια-good deed, ἀσθενης-weak (adjective of the 3 rd decl.)
εἰ ὀνειδιζεσθε ἐν ὀνοματι Χριστου, μακαριοι	If you are reviled because of Christ's Name, blessed are you. (1 Pet. 4.14)	ὀνειδιζω-I revile, I re-proach,
εἰ ὅλως νεκροὶ οὐκ ἐγειρονται, τι και βαπτίζονται ὑπερ αὐτων;	If the dead are absolutely not raised, why are people also baptized in their place? (lit. . "for them") (1 Cor. 15.29)	ἐγειρω-I raise, ὅλως-entirely, (adverb; cf. ὅλος)

We put the various endings in a paradigm for you.

βαπτίζομαι	βαπτίζομεθα
βαπτίζη	βαπτίζεσθε
βαπτίζεται	βαπτίζονται

We continue learning sentences and give a few examples of the present tense participle of the passive voice.

Ἰησοῦς ὁ *λεγόμενος*
Χριστός

Jesus Who is called Christ.
(Mat. 1.16b)

ἐλπίς δε *βλεπομένη* οὐκ
ἐστίν ἐλπίς· ὁ γὰρ
βλέπει τίς, τί καὶ
ἐλπίζει;

A (subject of) hope that is
seen, is not hope; for what
a person sees, why would
he also hope it? (Rom.
8.24)

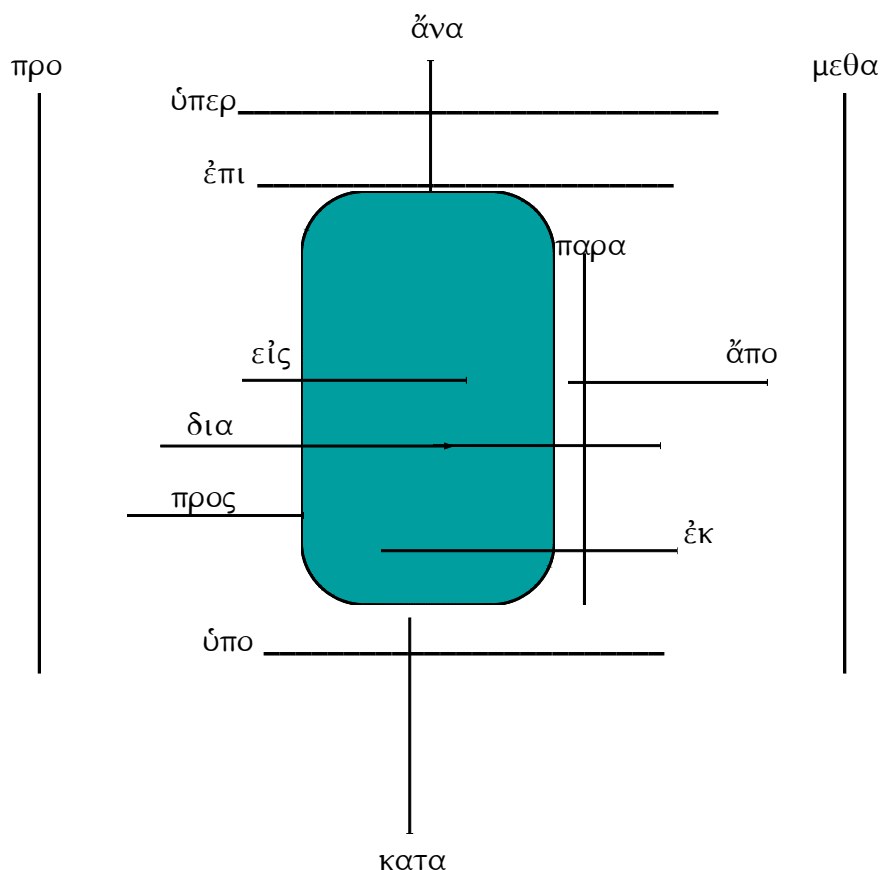
ἐλπίς-hope, ἐλπίζω- I
hope.

καὶ καλέσουσι τὸ ὄνομα
αὐτοῦ Ἐμμανουὴλ, ὁ
ἐστὶ *μεθερμηνευόμενον*,
Μεθ' ἡμῶν ὁ θεός

And they will call His
Name Immanuel, which is
translated with "God with
us." (Mat. 1.23)

μεθερμηνέω-I translate

Please, try to translate the following prepositions for yourself. Most of them you probably know already. There are more prepositions in Koinè, but those you will have to learn gradually. Prepositions vary in meaning according to the case they go with. Here of course they have been used in a literal, spatial sense.



22.4 Etymology

Etymology is usually defined as the knowledge about the derivation of words. It could also be described as the study of the original meaning of words. In this section we would like to point out to you words (often bookish words) that also occur in the English language, derived from the Greek. These New Testament words often have the same or similar meanings and can even agree to some extent in pronunciation. This is because both Koinè and English are Indo-European languages. From India to England in many languages words occur that somehow are related to each other, both in meaning and in sound. Please, attempt to learn these words. This cannot be too difficult as they are related to their English equivalents either because they have been derived by scholars directly from the Greek original or (the usual way) they have been imported via the French language.

ἀγαθος	--	'good'; cf. girls' name 'Agatha', etc.
ἄγγελος	--	'messenger'; cf. 'angel'
ἄγκυρα	-	'anchor'
ἀγνοεω	-	'I do not know'; cf. 'agnostic'

ἄγρος	–	‘field’; cf. Lat. ‘ager’, D. ‘Acker’, Eng. ‘acre’
ἀηρ	–	‘air’; cf. Eng. ‘air’
ἄθεος	–	‘without God’; cf. ‘atheist’
αἷμα	–	‘blood’; cf. ‘haematology’
αἰνιγμα	–	‘riddle’; cf. Eng. ‘enigma’
αἵρεσις	–	‘choice’; ‘opinion’, ‘sect’; cf. Eng. ‘heresy’
αἵρετικός	–	‘sectarian’, ‘opinionated’; cf. Eng. ‘heretic’
αἰών	–	‘age’; cf. Eng. ‘aeon’
ἀκουω	–	‘I hear’; cf. ‘acoustic’
ἄκρος	–	‘apex’; cf. ‘acrophobia’
ἀλαβαστρον	–	‘perfume flask’; cf. ‘alabaster’, ‘albast’ (kind of gypsum)
ἀλληγορεω	–	‘I speak an allegory’; (< ἀλλας ‘other’ and ἀγορευω ‘I speak’)
ἅμα	–	‘at the same time, together’; related to Sanskr. <i>sa(ma)</i> , Eng. ‘same’, G. ‘sammt’, Dutch. ‘samen’ (often a spiritus asper was sigma at an earlier stage of the Greek language)
ἀμην	–	‘amen’; (< Hebr. for ‘it is sure’)
ἀναθεμα	–	lit. ‘a thing put on something’, ‘curse’, ‘accursed’; cf. ‘anathema’
ἀναλογία	–	‘proportion’; cf. ‘analogy’
ἀναστασις	–	‘resurrection’ (< root <i>sta</i> related to ‘stand’); cf. girls’ name ‘Anastasia’
ἄνεμος	–	‘wind’, (< ἄω, ἀημι ‘I breathe’); cf. Skr. ‘atmen’ and Dutch ‘adem’ (related to Lat. <i>anima, animus</i>)
ἄνθος	–	‘flower’; cf. ‘anthology’
ἄνθρωπος	–	‘human’; cf. ‘anthropology’, ‘philanthropy’, etc.
ἄντι	–	‘against’, ‘anti’; cf. ‘antichrist’
ἀντιθεσις	–	‘opposition’; cf. ‘antithesis’
ἀντιτυπος	–	‘antitype’;
ἀντιχριστος	–	‘antichrist’
ἀπο	–	‘from’; cf. Dutch ‘af’, German ‘ab’, Eng. ‘of(f)’
ἀποθηκη	–	‘barn, storage’; cf. Eng. ‘apothecary’ (< Gr. ἀποτιθημι ‘I set aside’)
ἀποκαλυψις	–	‘revelation’; cf. Eng. ‘apocalypse’
ἀπολογία	–	‘defense’; cf. Eng. ‘apology’
ἀποστολος	–	‘one sent, emissary’; cf. ‘apostle’
ἄργυριον	–	‘silver (money)’; cf. Fr. ‘argent’
ἄριθμος	–	‘number’; cf. Eng. ‘arithmetic’
ἀρχαγγελος	–	‘archangel’; cf. German ‘Erz-’
ἀρχιτεκτων	–	‘chief builder’; cf. ‘architect’ (< ἀρχω ‘I begin’): [lit. ‘chief carpenter’]
ἀσβεστος	–	‘unquenchable’ (< alfa {-privans [lit. ‘robbing alfa’]}) and σβεννυμι ‘extinguish’) cf. ‘asbestos’
ἄσκος	–	‘sack’;
ἄστηρ	–	‘star’

ἄστρον	–	‘constellation’; cf. ‘astronomy’, ‘astrology’
αὐτοματος	–	‘by itself’; cf. Eng. ‘automatic’
αὐτος	–	‘self’; cf. Eng. ‘autistic’

22.5 Homework

a. Inflect λεγομενος in singular and plural masculine, feminine and neuter.

b. Translate the following sentences.

1. Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον.
2. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν;
- 3 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
4. Ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται.
5. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνεύμενον Κρανίου Τόπος.
6. Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,
7. καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.
8. τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται.
9. ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφοτέροι συντηροῦνται.
10. πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπεται καὶ εἰς πῦρ βάλλεται.

εἶδον	-I saw (strong aor.)
ἐπει	-since, because
πατρια	-family
ὀνομαζω	-I name
φέρω	-I carry
τοπος	-place
κρανιον	-cranium, skull
μαγος	-wise man (also ‘astronomer’)
οὕτως	-thus, so
δικαιοσυνη	-righteousness
ὁμολογεω	-I confess
σωτηρια	-salvation
ἀγρος	-field
παραλαμβάνω	-I take along
ἀφίεται	-he (she, it) is left behind
βάλλω	-I throw
ἄσκος	-sack
καινος	-new
ἀμφοτεροι	-both
συντηρεω	-I keep, I save
δενδρον	-tree
καρπος	-fruit

καλος	-beautiful, good
ἐκκοπτω	-I cut down [lit. I cut out]
πυρ	-fire

22.6 New Words

ἐπονομαζω	-I name
ἐκαστος	-every
πειραζω	-I tempt
ἀνακρινω	-I examine, I interrogate
εὐεργεσια	-good deed
ἀσθενης	-weak
ὀνειδιζω	-I revile
ὄλως	-entirely (adverb)
ἐγειρω	-I raise
εἶδον	-I saw
ἐπει	-since, because
πατρια	-family
ὀνομαζω	-I name
μεθερμηνευω	-I translate

22.7 The Background of the New Testament: Bible Translations

In this series we should also mention something about translations of the bible. The oldest known translations of the New Testament (also of the Old Testament), are the *Peshitta* of bishop Rabbula of Edessa (beginning of fifth century) and the translation of Hieronymus [Jerome] (in 405 A.D.). Probably he used manuscripts of ancient Syrian translations that were still extant at that time. Jerome did the same, but then for Latin. This at the request of bishop Damasus of Rome. His translation is called the *Vulgate*, because it was meant for lay people, the *common* man.

Wulfila (also called Ulfilas, the “apostle of the Goths”) translated the bible already in the fourth century for the ‘barbarian’ Germanic tribes. However up to the late Middle Ages Latin stayed the church language and the Vulgate remained the privilege of ecclesiastical leaders. Here and there the bible was translated, but often one paid for that with one’s life! In 1388 an English translation was completed under the leadership of a British priest (John Wycliffe). He died before persecution broke out. But people were incited against him so much that they dug up his body and burned it.

However three great events would change the course of history, namely the Reformation, the invention of the printing press and the renewed interest in classical Greek. It was not only the humanists of the Renaissance then that studied the spiritual roots of theology and philosophy anew.

Desiderius Erasmus, the great scholar from Rotterdam, in 1516 had the Greek New Testament printed for the first time. This initiative was followed by an energetic series of Greek New Testaments.

In 1534 Luther's German translation was realized. William Tyndale, another learned priest, wanted to do the same for the English language. But before he realized this, he ended on the stake at Brussels. It seems that his last words were a prayer that the eyes of the British king may be opened. And this happened. Others finished his work and by royal permission the second edition was published.

The first complete Dutch bible appeared in 1526, the Liesveldt Bible. But because this printer annotated this bible in an increasing Reformationist spirit, he was beheaded. Hereafter the various churches published their own bibles.

NOTES: