

## LESSON XXXII

## LESSON XXXII

**32.1 Introduction**

In this lesson we proceed with the aorist of the passive voice. This tense is formed with the usual augment and with the suffix -θη-plus ending. For instance: λουω-έλουθην 'I was washed'. The use of the passive aorist, just like the active aorist, denotes an act as it were in a point of time and not as a continual event.

**32.2 Examples from the N.T.**

Ἦσaiας δε ἀποτολμα  
και λεγει *εὕρεθην* [εν]  
τοις ἔμε μη ζητουσιν.

But Isaiah dares say: "I  
have been found by them  
that did not seek me".  
(Rom. 10. 20)

τολμαω- I have courage,  
ἀποτολμαω- I have  
courage from (myself), I  
dare, εὕρεθην- I was  
found (1st p. pass. voice  
aor.)

δουλος *ἐκκληθης*, μη σοι  
μελετω.

Are you called as a slave,  
let it be no concern to  
you. (1 Cor. 7. 21)

ἐκκληθης- you have been  
called (2nd p. pass. voice  
aor.), μελετω (+ 3rd c.)-  
let it be a concern to (imp.  
mood < μελει- it is a  
concern)

ἠκουσατε ὅτι *ἔρρεθη*  
τοις ἀρχαιοις· οὐ  
φονευσεις· ὅς δ' ἄν  
φονευση ἔνοχος ἔσται  
τη κρισει

You have heard that it has  
been said to the ancients:  
"Thou shalt not murder!"  
and "he that does murder,  
will be subject to  
judgment." (Matt. 5. 21)

ἔρρεθη- it was said (3rd  
p. pass. voice aor.< λεγω),  
ἀρχαιος- ancient (used as  
a substantive: οἱ  
ἀρχαιοι- ancients,  
forefathers), ἔνοχος (+  
3rd c.)-guilty, subject to  
justice, κρισις-  
judgement, court of law

και ἔβαλεν ὁ καθημενος  
ἐπι της νεφελης το  
δρεπανον αὐτου ἐπι  
την γην και *ἐθερισθη* ἡ  
γη

And He that sat on the  
cloud, cast His sickle on  
the earth and the earth  
was reaped. (Rev. 14. 16)

ὁ καθημενος-lit. the  
sitting one < καθημαι- I  
sit, νεφελη- cloud,  
δρεπανον- sickle,  
ἐθερισθη-it was reaped  
(3rd p. pass. voice aor. <  
θεριζω- I reap)

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οὐ εὕροντες ἀδελφούς  
*παρεκληθημεν* παρ'  
 αὐτοὺς ἐπιμειναι  
 ἡμερας ἑπτα

...where, having found  
 brothers, we were invited  
 to stay with them for  
 seven days. (Acts 28.  
 14)

οὐ- where (adverb,  
 connected with  
 Ποτιολους:'Potioli,  
 where.!), εὕροντες- part.  
 2nd aor. < εὕρισκω- I  
 find, παρεκληθημεν- we  
 were exhorted (1st p. pl.  
 pass. voice aor. <  
 παρακαλεω- I encourage,  
 I exhort, I request,  
 ἐπιμειναι- infinitive aor.  
 < ἐπιμενω- I stay, ἑπτα-  
 notice that cardinals are  
 not inflected (see lesson  
 14)

ἐν ᾧ και *περιετμηθητε*  
 περιτομη ἀχειροποιητω

In Whom you were also  
 circumcised with a  
 circumcision not made  
 with the hand. (Col. 2.  
 11)

ᾧ- 3rd c. of relative  
 pronoun ὅς,  
 περιετμηθητε-2nd p. pl  
 pass. voice aor. <  
 περιτεμνω- I circumcise,  
 ἀχειροποιητος- without  
 having been made by  
 hand (ἀ-negating element,  
 χειρ-hand, ποιω-I make,  
 I do)

παραγενομενοι δε εἰς  
 Ἱερουσαλημ *παρ-*  
*εδεχθησαν* ἀπο της  
 ἐκκλησιας

And having arrived at  
 Jerusalem, they were  
 received by the assembly.  
 (Acts 15. 4)

παραγενομενοι-  
 participle of aor. <  
 παραγιγνομαι- I arrive,  
 παρεδεχθησαν- 3rd p.  
 pass. voice aor. <  
 παραδεχομαι- I receive,  
 ἐκκλησια- assembly,  
 church

We now give you the endings of the aorist passive voice in a paradigm:

ἐ--θην	ἐ--θημεν
ἐ--θης	ἐ--θητε
ἐ--θη	ἐ--θησαν

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**32.3 The Degrees of Comparison**

Here follow examples of the degrees of comparison.

ὁ *ἀγαθος* ἄνθρωπος ἐκ  
του ἀγαθοῦ θησαυροῦ  
ἐκβάλλει ἀγαθὰ

A good person produces  
from his good treasure  
good things. (Matt. 12.  
35)

ἀγαθος- good, θησαυ-  
ρος- treasure

ΤΟΣΟΥΤΩ *ΚΡΕΙΤΤΩΝ*  
ΓΕΝΟΜΕΝΟΣ ΤΩΝ ἄγγελων  
ὅσω *διαφορωτερον* παρ  
αὐτοῦς ΚΕΚληρονομηκεν  
ὄνομα

Having become so much  
better than the angels as  
He has inherited a more  
excellent Name than they.  
(Hebr. 1. 4)

ΤΟΣΟΥΤΩ.. ὅσω- so much  
. . . .as, ΚΡΕΙΤΤΩΝ (also  
ΚΡΕΙΣΣΩΝ)- better,  
διαφορος-excellent,  
διαφορωτερος-  
comparative

καὶ ὅσα ἐν Ἐφεσῶ  
διηκονησεν, *βελτιον* συ  
γινωσκεις

And how much he has  
served in Ephesus, you  
know better. (2 Tim. 1.  
18)

ὅσα- how many things  
(neuter pl. < ὅσος, used  
as a noun), διηκονησεν-  
3d p. aor. < διακονεω-I  
serve (remember the  
English word 'deacon'),  
βελτιον-neuter <  
βελτιων- better

ὁ δε Παυλος· οὐ  
μαινομαι, φησιν,  
*κρατιστε* Φηστε...

But Paul says: "I am not  
mad, very noble Phestus."  
(Acts 26. 25)

μαινομαι- I rage, I am  
mad, κρατιστος- lit. best,  
strongest, Φηστος-  
Festus, the consul before  
whom Paul gave his  
defense.

You now have seen the degrees of comparison of ἀγαθος. Actually ἀγαθος has three different meanings and therefore three different degrees of comparison.

ἀγαθος- βελτιων- βελτιστος  
ἀγαθος- κρειττων- κρατιστος  
ἀγαθος- ἀμεινων- ἀριστος

good: morally good  
good: strong, powerful  
good: brave

In the examples given you have not encountered all these forms. This is because some of these forms are not used in the New Testament. The same holds true for other degrees of comparison. From now on we give you after the examples the complete paradigm. The form that you have not seen given as an example, does not occur in the New Testament.

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ψυχη, ἔχεις **πολλα**  
ἀγαθα κειμενα εἰς ἔτη  
**πολλα**

[My] soul, you have many  
goods in store for many  
years! (Luke 12. 19)

κειμενα- present part.  
neuter pl. < κειμαι- I lie  
(refers to ἀγαθα), πολλα-  
neuter pl < πολυς (see  
lesson 31), ἔτη- plural <  
ἔτος- year

και ἴδου **πλειον**  
Σολομωνος ὠδε

..and see, more than  
Solomon is here! (Luke  
11. 31)

ἴδου- imperative mood <  
ὄραω- I see, πλεον-  
neuter singular < πλειων-  
more, ὠδε- here

και συναγεται προς  
αὐτον ὄχλος **πλειστος**

And a very great  
multitude assembled itself  
by Him. (Mark 4. 1)

συναγεται- it was  
assembled, it assembled  
itself, ὄχλος- multitude,  
crowd, πλειστος- largest,  
greatest, very great, very  
large (the superlative can  
have the connotation of  
'very')

We give you the usual paradigm:

πολυς- πλειων- πλειστος

much–more–most

ἔγενετο δε κατα τον  
καιρον ἐκεινον ταραχος  
οὐκ **ὀλιγος** περι του  
ὁδου

And at that time not a  
small commotion  
occurred concerning the  
way (of the Lord). (Acts  
19. 23)

καιρος- (point in) time,  
ταραχος- commotion,  
ὀλιγος- little, ὁδος- way,  
road

χωρις δε πασης  
ἀντιλογιας το **ἐλαττον**  
ὑπο του **κρειττονος**  
εὐλογειται

Now without  
contradiction the lesser is  
blessed by the better.  
(Hebr. 7. 7)

χωρις- without,  
ἀντιλογια -contradiction  
(ἀντι against, λογια <  
λεγω), ἐλαττον- neuter <  
ἐλαττων- less (used as a  
noun), εὐλογεομαι- I am  
being blessed

εἰ οὖν οὐδε **ἐλαχιστον**  
δυνασθε, τι περι των  
λοιπων μεριμνατε;

If you then are unable to  
do the least, what are you  
worried about the rest?  
(Luke 12. 26)

ἐλαχιστον- neut. < ἐλα-  
χιστος-least (used as  
noun), δυναμαι- I am  
able, λοιπος- remaining  
(τα λοιπα- the rest),  
μεριμναω- I am troubled/

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worried/anxious

We give you the paradigm again:

ὀλιγος- ἑλαττων- ἑλαχιστος

little, less, least

**NOTE: The comparative degree can have the connotation of ‘rather’ (little, poor, etc.) and the superlative can have the connotation of ‘very’ (little, poor, etc.).**

It is advisable that you buy a NT-Greek grammar so as to have the various inflexions and conjugations in neat surveys for you to repeat. In this course we teach you to learn them in the sentences, but we do not include them in handy surveys other than in the repetition lessons.

### 32.4 Etymology

χαλκηδων	–	‘chalcedon’
χαρακτηρ	–	‘exact image’; cf. Eng. ‘character’, D. ‘karakter’
χαρτης	–	‘paper’; cf. Eng. D. ‘charta’
χιλιας	–	‘(the number) thousand’; cf. ‘chiliast’
χολη	–	‘gall’;
χορος	–	‘(group of) dancers’, ‘dance’; cf. Eng. ‘choir’, D. ‘koor’
χριστος	–	‘Christ’ [lit. ‘anointed’ < <i>chrío</i> ‘I anoint’]
ψαλμος	–	‘psalm’
ψευδο-	–	‘false’, ‘lying’, e.g. ψευδοδιδασκαλος ‘false, misleading teacher’
ψυχη	–	‘soul’, cf. ‘psychology’
ὕδην	–	‘song’ (in honor of God); cf. Eng. D. ‘ode’
ὄον	–	‘egg’; cf. Lat. ‘ovum’
ώρα	–	‘hour’, ‘short time’; cf. Lat. ‘hora’, Eng. ‘hour’, Fr. ‘heure’
ὠσαννα	–	‘hosanna’ [Hebr. lit. ‘save then’, others Aramaic ‘save us’], ‘be merciful’, ‘be favorable’ [David’s Son]

### 32.5 Homework

Translate the following sentences

1. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ ποιηρὸς ἄνθρωπος ἐκ τοῦ ποιηροῦ θησαυροῦ ἐκβάλλει ποιηρά.
2. διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.
3. Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς.
4. οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.
5. καὶ [εὐθέως] ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ

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καὶ ἐλάλει ὀρθῶς.

6. ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.

7. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

8. Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς· Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθέλεν παρακληθῆναι, ὅτι οὐκ εἰσὶν

9. καὶ φησὶν, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ.

10. ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν.

πονηρος- bad, διατριβω- I spend time, περι οὐ- about which, λογος- word, discourse

δυσερμηνευτος -pronounce as *dus-her-mee-new-tos*. transl.: difficult to interpret

γεγονατε -perfect 2 < γινομαι

ἐγεννηθησαν -γενναω

ἠνοιγησαν -aorist 2 passive < ἀνοιγω

προεθεμην -so-called deponens, aor. 2 < προτιθημι

ἐκωλυθη -κωλυω

σχω -έχω - ἔξω - ἔσχον - ἔσχηκα

ἠκουσθη -ἀκουω

παρακληθηται -aor. passive infinitive < παρακαλεω

εἰσηκουσθη -εἰσακουω

ἐμνησθησαν -μιμνησκω

### 32.6 New Words

ἀποτολμαω -I dare, I am bold/courageous

ἀρχαιος -ancient

φονεω -I kill

ἐνοχος -guilty, subject to

κρισις -(place of) judgment

καθημαι -I sit

νεφελη -cloud

δρεπανον -sickle

θεριζω -I reap

παρακαλεω -I exhort/encourage/invite

ἐπιμενω -I stay

περιτεμνω -I circumcise

περιτομη -circumcision

ἀχειροποιητος -not made by (human) hand

παραδεχομαι -I receive

ἐκκλησια -assembly, church

θησαυρος -treasure

τοσουτω.. ὡσθ -by so much . . . as

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διαφορος	-different, excellent
μαινομαι	-I rage, I am crazy
κειμαι	-I lie
ετος	-year
ιδου	-see (imperative sing. aor. < οραω)
ωδε	-here
συναγεται	-it is assembled, it gathers together
καιρος	-(point in) time
ταραχος	-commotion, tumult
χωρις	-without
αντιλογια	-gainsaying, denial
ευλογεομαι	-I am being blessed
δυναμαι	-I am able
λοιπος	-remaining, rest
μεριμνω	-I am worried/anxious/trouble
διατριβω	-I spend time
περι ου	-about which
λογος	-word, discourse, reason

**32.7 The Background of the New Testament: Roman Architecture V**

Towards the end of the republic the so-called *balneae* (baths) had become a recognized characteristic of the Roman way of life. Particularly during the empire they were very popular. The Stabian Baths at Pompeii have been preserved best.

Imperial *thermae* were more than baths alone. They were extremely large complexes for all kinds of physical exercise and housed halls where philosophers, poets and orators addressed the public.

Roman theaters differed from those of the Greek in various ways. The auditorium was not dug out and the walls encompassing both the stage and the seats, were continuous. The entrance to the dancing stage was formed by vaulted passages. The choir did not play a role in Roman theater. The dancing section therefore was part of the auditorium. The wall behind the stage was decorated lavishly.

Amphitheaters were arenas where plays and various shows were staged. The most important one was the Colosseum at Rome, built in about 70-82 A.D. It occupied an area of about two to three hectares and offered seats to fifty thousand spectators. Eighty exits allowed the public to leave quickly. The entire structure was made of concrete; the outside was covered with calcareous sinter and the inside with costly marble.

The circus was mainly a racing track with seats to the sides. One end was round and the other straight to allow access for the wagons. In the middle there was a line of demarcation where arbiters could perform their functions. Since it was the largest facility for viewing a spectacle, it was also used for other activities. The circuses became infamous because of the burning of Christians in the time of Nero.

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Arches of triumph were sometimes erected to commemorate an important event or military campagne. Most of the time they sat by themselves and did not serve as a passage. They were decorated with reliefs and fitted out with statues.

**NOTES:**

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