

LESSON XXXIV

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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.

<i>ἀναπαυου, φαγε, πιε, εὐφραίνου</i>	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. imperative aor. <ἐσθιω- I eat, πιε- 2nd p. imp. aor. < πινω- I drink, εὐφραίνου- 2nd p. imp. pass. voice pres. tense.< εὐφραίνω- I give joy, (pass. voice) I enjoy myself
μη <i>ταρασσεσθω</i> 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 <i>και χορταζεσθε..</i>	..be warmed and satisfied.. (James 2. 16)	θερμαινεσθε- 2nd p. pl. imp. mood pres. tense <. θερμαινομαι- I am warmed, χορταζεσθε- 2nd p. pl. imp. mood pass. voice pres. tense < χορταζω- I satisfy
<i>λυεσθων</i>	Let them be released!	λυεσθων- 3rd p. pl. imperative mood, passive voice; present tense < λω- I loosen. This form does not occur in the New Testament!

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ἦλθεν δε ἡ ἡμερα των
ἀζυμων ἐν ἣ ἔδει
θυεσθαι 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, καθαρισ-
θητι- 2nd p. sin. imp.
pass. voice aor. <
καθαριζω- I purify

Πατερ ἡμων ὁ ἐν τοις
οὐρανοις **ἀγιασθητω** το
ὄνομα σου

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

ἀγιασθητω- 3rd p. sin.
imp. pass. voice aor. <
ἀγιαζω- 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. < λω- 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, δια-
κονηθηναι- inf. aor.
passive voice < διακονεω-
I serve, διακονησαι- inf.
aor. < διακονεω- I serve

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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, <i>πεφιμωσο</i>	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. < φιμω- I silence, (pass. voice) I become silent
<i>λελυσθω</i>	Let him have been released!	λελυσθω- 3rd p. sin. imp. pass. v. perf. t. < λω- I loosen. This form does not occur in the N.T.!
<i>λελυσθε</i>	Let you have been released!	λελυσθε- 2nd p. pl. imp. pass. v. perf. t. < λω- I loosen. This form does not occur in the N.T.!
<i>λελυσθων</i>	Let them have been released!	λελυσθων- 3rd p. pl. imp. pass. v. perf. t. < λω- I loosen. This form does not occur in the N.T.!
ἐλπίζω δε και ἐν ταις συνειδησεσιν ὑμων <i>πεφανερωσθαι</i>	And I hope also to have been manifested in your consciences. (2 Cor. 5. 11)	ἐλπίζω- 1st p. sin. pres. t. I hope, συνειδησις- conscience, πεφανερωσθαι- inf. pass. v. perf. t. < φανερω- I manifest/make known

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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.

<i>λυθησεσθαι</i>	to be released in the future	λυθησεσθαι- infinitive of the passive v. of the future tense < λω- 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 <i>καλως</i> λεγετε..	And you say it well.. (John 13. 13)	καλως- adverb < καλος- well, rightly, correctly
<i>ομοιως</i> και παντες οι μαθηται ειπαν	And all the disciples said the same thing (lit. spoke equally). (Matt. 26. 35)	ομοιως- adverb < ομοιος- equal, same
<i>ορθως</i> 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 <i>ταχυ</i>	I come quickly. (Rev 3. 11)	ταχυ- 4th case neuter sing. < ταχυς- quick/fast
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-ικος	Ἰουδα	Ἰουδαϊκος	Jewish
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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 ἔξελθε 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 καρδιά μηδὲ δειλιάτω.
6. ὁ ἀδικῶν ἀδικησάτω ἔτι καὶ ὁ ῥυπαρὸς ῥυπανθήτω 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 Ἀβραάμ 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 ἐκλείσεν 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, Αὐγουστος- Augustus, emperor at Rome (27 B.C.- 14 A.D.), ἀπογραφω- I record, οἰκουμένη- lit. what is being lived in (< οἰκω- I live in), the habitable world, ἐξελθε- 2nd p. sin. imperative aor.< ἐξερχομαι- I go out, δεησις- request, prayer, εὐχαριστια- thanksgiving, αἰτημα- wish, desire, request, γνωρίζω- I make known, (pass. voice) I become known

34.6 New Words:

ἀναπαυω	- 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

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χορτάζω	- I satisfy
ἄζυμος	- unleavened
τα ἄζυμα	- (the feast of) the unleavened bread
θυω	- I sacrifice
πασχα	- Pascha: feast, paschal lamb
καθαρίζω	- I purify
γενεα	- generation
σκολιος	- crooked, perverted, wrong
ὡσπερ	- such as, just as
σιωπαω	- I keep silence
φιμω	- I silence, (pass.v.) I become silent
φανερω	- I make known, I manifest, (pass. v.) I am made/become known
καλος	- beautiful, good, right
ὁμοιος	- equal, similar
ὀρθος	- right, straight, correct
ταχυς	- quick, fast
ἀπογραφω	- I record, I describe
οἰκουμενη	- the habitable world, civilization
δεησις	- prayer, request
εὐχαριστια	- thanksgiving
αἶτημα	- request, wish, desire
γνωρίζω	- 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

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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: